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DICTIONARY,

SANSKRIT AND ENGLISH,

EXTENDED AND IMPROVED FROM THE SECOND EDITION OF THE DICTIONARY

OF

PROFESSOR H. H. WILSON,

WITH HIS SANCTION AND CONCURRENCE;

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TOGETHER WITH

A SUPPLEMENT, GRAMMATICAL APPENDICES AND AN INDEX,

SERVING AS

AN ENGLISH-SANSKRIT VOCABULARY.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

BY

THEODOR GOLDSTÜCKER,

PH. D., PROFESSOR OF THE SANSKRIT LANGUAGE AND LITERATURE IN UNIVERSITY COLLEGE, LONDON.

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TO

HORACE HAYMAN WILSON, ESQ., M. A., F. R. S.,

PRESIDENT OF THE ROYAL ASIATIC SOCIETY, HONORARY MEMBER OF THE ASIATIC SOCIETIES OF CALCUTTA AND PARIS AND OF THE ORIENTAL SOCIETY OF GERMANY, FOREIGN MEMBER OF THE NATIONAL INSTITUTE OF FRANCE; MEMBER OF THE IMPERIAL ACADEMIES OF PETERSBURGH AND VIENNA, AND OF THE ROYAL ACADEMIES OF MUNICH AND BERLIN, PH. D. BRESLAU, M. D. MARBURG &C. &C. AND BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD;

THE ILLUSTRIOUS SCHOLAR

WHO HAS LAID THE FOUNDATIONS OF SANSKRIT LEXICOGRAPHY

AND WHO, DURING HALF A CENTURY OF UNTIRING ACTIVITY,

BY DEVOTING THE GREAT RESOURCES OF HIS GENIUS, LEARNING AND INFLUENCE

TO THE ADVANCEMENT OF SANSKRIT PHILOLOGY,

HAS ENTITLED HIMSELF TO THE GRATITUDE OF ALL WHO TAKE AN INTEREST

IN THE RELIGION AND LITERATURE OF ANCIENT INDIA,

THIS WORK

IS INSCRIBED

AS A MARK OF PROFOUND RESPECT AND A TESTIMONY OF SINCERE AFFECTION

BY

THE AUTHOR.

PRELIMINARY REMARKS.

In 1850 Professor WILSON authorized the late Mr. ASHER, of Berlin, to publish a new edition of his Sanskrit and English Dictionary, the second edition having been out of print for many years. As the illustrious author, however, was prevented by his various duties from devoting the requisite time to preparing this edition, I was invited to carry out the intended plan.

According to this plan, the second edition of the Dictionary was to be reprinted in its original form, while I was to superintend the impression, and make such corrections, alterations and additions as might seem advisable. But as a leading object with the publisher was to supply the work within the shortest possible time, it was urged that the additions, in order not to cause any great delay, were not to exceed the materials I might happen already to possess or which might present themselves incidentally during the progress of the work.

Had this plan been adhered to on my part, it might, no doubt, long since have been easily accomplished. Yet when I resolved on a protracted residence in London, and thus found it in my power to turn to account printed and unprinted books which could not be had on the continent, I thought it incumbent on me to improve the opportunity and to advise the publisher to forego considerations of speed for what I believed to be a more lasting service to the student of Sanskrit literature and philology. I proposed therefore not merely to embody in the intended work the materials I possessed and which, having been collected for different purposes, would not always suffice for the requirements of lexicography, but to extend them, to enlarge the substance of the second edition within its own sphere, and also to introduce into it matter from those portions of Sanskrit literature which Professor WILSON had not deemed it necessary to resort to at the time he published his work. I was informed, it is true, that causes over which I had no control, would not allow me to go beyond certain limits of space or to alter the character of the previous Dictionary by making references to the original authorities from which the information was derived, and therefore that I could not incorporate in the results of my labour more complete indices of special works than were absolutely requisite; still I believed that in spite of these limitations, it might be possible to adapt the intended work to the more pressing actual wants of the Sanskrit philologer.

That these alterations were sanctioned by Professor WILSON himself, it is almost needless to say. But I owe it to the memory of the late Mr. ASHER to state that he readily waived the advantages derivable from a more expeditious publication for the literary considerations which I had suggested.

Circumstances, however, intervened which caused a still greater delay than I had anticipated. It was obvious that to correct in the second edition such errors as could not but be expected in a work of this magnitude, and to do so on my own responsibility, no other course was open to me than to examine the Dictionary word for word and meaning for meaning, in other terms, to trace its entire contents as far as possible to the sources from which they were taken. Unfortunately the Indices prepared in India by Professor WILSON were, with few exceptions, no longer available; I was obliged therefore to give additional time to collecting the materials required for a proper discharge of my duty in this respect. Another circumstance must be adverted to. In the existing editions of his Dictionary Professor WILSON has excluded, on principle, words relating to the Vaidik literature, more especially to those works which bear the technical name of Vedas. Notwithstanding the extension I proposed to give to his work, I still approved of this principle also for the new Dictionary; I may add that the first pages of my MS. were written in accordance with it. Subsequent experience, however, of the treatment which this portion of the literature has undergone in other quarters, has imposed upon me the moral obligation of allotting even to words of the Vaidik period a large share in the present work and, as a consequence, to increase materials I possessed, but on which it was not originally intended to bestow special labour and time. I now propose, in the Dictionary and *its Supplement*, to provide the student with the interpretation of the principal Vaidik words that may be desired for the perusal of the Vaidik hymns and the chief works of the oldest literature. Those alone will remain excluded the meaning of which could not be given on safe grounds as, in general, it did not seem expedient to me, to admit into a Dictionary devoid of quotations, words the sense of which could not be ascertained satisfactorily.

A detailed account of the materials used in the present work must necessarily be deferred to a later date. I embrace, however, the opportunity now offered me, to express my obligation to Dr. Th. Aufrecht for the kindness with which he allowed me the use of his Indices of the Háravalí, Trikándasesha, Brihad- and Chhándogya-Upanishads and of the Vájasaneyisamhitá, as well as to Mr. Ch. Cassal for the assistance I have derived from an elaborate Index he has made of Hemachandra's Anekártha and which, according to a recent advertisement of Mr. S. Austin's at Hertford, is now in course of publication together with the Anekártha themselves, an Index and improvements of former editions of the Abhidhánachintámaṅi.

The reasons which have induced me to base the etymological and generally the grammatical portion of the work on the native authorities, to retain the technical terms of Páńini's school, to accompany the crude forms of the compounds with their grammatical names, and to adopt a technical method of marking certain Upapada-compounds, not to accentuate the words in the Dictionary, — these and other topics relating to its interior economy will have to be explained in the Preface, although some of them may be gathered indirectly from a critical pamphlet the first part of which will soon appear.

The comparatively short time placed at my disposal for the preparatory labour and the considerations I had to yield to when I allowed the printing to begin, have forced upon me the necessity of adding to the Dictionary a Supplement which to judge from the increase of matter since the first sheets were struck off will become a rather extensive one. Having to choose between suppressing the additional matter which will accrue during the progress of the work, and claiming the indulgence of the reader for the inconvenience of a Supplement, I could not hesitate in deciding on the latter alternative. The Supplement will enable me, too, to supply omissions made inadvertently and to avoid the consequence of excluding altogether those words or meanings which I might not feel justified in giving at the time being on the score of doubtful authorities and which I preferred therefore to reserve till I could apply to them the result of more extended research. Subjoined to the Supplement will be Appendices containing an explanation of the technical terms used in the Dictionary, etymological essays, a treatise on the accentuation &c., and lastly an Index of English words referring to the Sanskrit word the meaning of which they represent with the number of the page, column and line.

These brief remarks will indicate my plan so far as it is necessary here; they will not, however, convey an impression of the assistance I have derived from and the obligation which I owe to the previous editions of Professor Wilson's Dictionary. It would be unbecoming, on my part, in my present relation to these works, to speak of the care, the conscientiousness and the scholarship which they so eminently combine; but, on the other hand I should be wanting in justice were I to conceal the conviction I entertain that they have been the safest guide I could have found when entering upon the present task, or were I not to mention that the changes I have introduced are owing, not to the objection I make against the principle on which they are framed, but either to personal views or to the claims of the actual condition of Sanskrit philology. But still less will these remarks be able to testify the gratitude which I feel to the illustrious and venerable scholar himself. I have not only enjoyed, at all times, the benefit of his great literary experience and of his invaluable advice, but he has manifested his active interest and concurrence in the present work in taking upon himself the labour of correcting the printed proofs; above all, his spirit of genuine kindness and his rare liberality have left on my mind impressions so lasting and profound that it will always give me the most heartfelt satisfaction to look upon whatever good may arise from this book as virtually produced by him.

I must also record the sense I entertain of the services of my present publishers. After a premature death had closed the active career of Mr. Asher, they have not merely taken up his plan but entered into it with the same zeal and intelligence. I cannot forego the pleasure of mentioning the handsome manner in which they have allowed all the literary considerations I have suggested to prevail over personal interest, and their ready acquiescence in the long and unexpected delay; for no one can feel more convinced than I am, that without this friendly and scientific disposition on their part — and I may add, too, without the creditable manner in which the printer acquits himself of his portion of the duty — the irksome mechanical toil which is so abundantly inflicted upon the author of a lexicographical work would probably not have failed to leave its unpleasant traces in the labour itself still more than, I fear, may actually be the case.

University College, London;
June, the 30th, 1856.

Th. Goldstücker.

CORRECTIONS AND ADDITIONS.

P. = page; l. = line; r. = read; a. = add; d. = take off; p. = instead of; *a* = first column; *b* = second column.

P. 5 *a*, l. 10, r. E. अ and अष्टपद्य; l. 29, r. E. an abbrev. form of नञा. — P. 6 *a*, l. 20, d. 'and री'; l. 35, r. 'Loosing (the game of पक्षिका) through not succeeding with one die'. — P. 6 *b*, l. 10, r. '*Tuesday*' (p. *Wednesday*). — P. 7 *a*, l. 29, r. 'राजन्, sam. aff. टच्. — P. 7 *b*, l. 25, a. 'which is नित्'. — P. 8 *b*, d. l. 23 and 24; l. 53, a. 'Bahuvr.' and r. 'E. अगति (Bahuvr.), sam. aff. कप्'. — P. 9 *b*, d. l. 1-4. — P. 12 *a*, l. 52, r. '-धिका' (p. का or की). — P. 15 *a*, l. 13, *b*. l. 1, 16 *a*, l. 14, d. '-रा or'. — P. 16 *a*, l. 38, r. -शिका. — P. 17 *a*, l. 2, r. E. अञ्ज्, krit-aff. घञ्. — P. 18 *a*, l. 5, a. 'or अम्, un. aff. गन्; अङ्ग (II. 1.2), in Bahuvr. comp. fem. aff. टाप् or ङीप्.' — P. 21 *a*, l. 40, r. क (p. य). — P. 21 *b*, l. 29, r. ङीष्; l. 35, d. 'the ancle' and 'also'. — P. 23 *a*, l. 38, r. -की. — P. 24 *a*, l. 47, r. E. अजगन्धि. — P. 25 *b*, l. 44, r. '*sword*' (p. *shears*) and E. कृपाण. — P. 28 *a*, l. 25, a. 'fem. ङीप्'. — P. 28 *b*, l. 49 and 31 *a*, l. 16, r. उन् (p. इन्). — P. 28 *b*, l. 30, r. -ङीप्. — P. 30 *b*, l. 56, a. 'fem. I. ङीप्, III. ङीन्'. — P. 32 *a*, l. 32, d. 'f. n. -ग्रसी-ग्र:'. — P. 35 *a*, l. 24, d. 'or -री'. — P. 37 *b*, l. 50, a. 'or -ज्ञी'. — P. 38 *a*, l. 33, a. '*Tatpur*'. — P. 39 *b*, l. 23, r. -स्त्री; l. 26, r. -री. — P. 40 *a*, l. 2, r. 'अङ्क' (p. ड). — P. 41 *b*, l. 46, r. 'त्रिमिच्'; d. l. 51. — P. 42 *b*, l. 36, r. अच् (p. अय्). — P. 43 *a*, l. 16, d. '-द्रा-द्रम्'. — P. 45 *a*, l. 51, r. 'E. *Probably* &c.' — P. 46 *b*, l. 14, r. -दती; l. 50, a. in both meanings 'or not being in the teeth'. — P. 51 *b*, l. 55, r. 'Tatpur.' — P. 55 *a*, l. 54, r. Tatpur. — P. 55 *b*, l. 4, d. Bahuvr. and r. E. taddh. aff. कन्. — P. 65 *a*, l. 32, r. -णा (p. -णी). — P. 69 *b*, l. 8, r. -सा (p. -सी).

The Articles अक्ष, अग्निष्वात्त, अग्निसात्, अङ्गलिक, अत्, अति, अतिदुर्लभ, अद्, अदस् and अधरोष्ठ will be completed or amended in the Supplement *which will contain also the additional words and meanings.* — It was originally intended to omit the name '*Tatpur.*' when the *Upapada*-compounds had for their first part a *gati*, in order to distinguish them from common Tatpurushas. As the difference, however, appeared sufficiently marked by the method in which their Etym. is given and which, not being that of the native grammarians, will have to be explained in the grammatical Appendix, the name '*Tatpur.*' has been added already to all similar compounds beginning with अधि; and the same may be done, for the sake of conformity, with the *Upapada*-compounds beginning with अति.

A DICTIONARY, SANSKRIT AND ENGLISH.

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अ I. The letter *ă*, the first of the alphabet and the short vowel inherent in every consonant. See अकार.

II. The pronominal theme which occurs in the declension of इदम् and is considered as a substitute for इदम् and एतद् qq. vv.

III. ind. (निपात) A particle, a shorter form of न (see also अन and अना); it is used [1] In composition with nouns, when it implies [a.] Negation. [b.] Privation or prohibition. [c.] Diminution (i. e. a little). [d.] Deterioration. [e.] Similarity or comparison; in a few instances it has apparently become an expletive; cf. e. g. कुप्य and अकुप्य, उदार and अनुदार, एडमूक and अनेडमूक. If the noun begins with a vowel, it assumes the form of अन्, as अ and अन्त form अनन्त; this rule is neglected sometimes, if the vowel following the अ happen to be a ऋ; e. g. अ and ऋणिन् form अनृणिन् and sometimes अऋणिन्. [2] In conjunction with an inflected verb, when it implies blame or reproach; e. g. अ करोषि वै त्वं जाल्म 'how badly thou dost (it) fool'. Accord. to an artificial E. from अत्, krit aff. ड.

IV. ind. (निपात) An interjection of pity.

V. 1. m. (अः) [1] Vaiśwánara (in an Upan.). [2] Brahman (m.). [3] Vishńu. [4] Śiva. 2. n. (अम्) A name of the (neuter) Brahman.

अऋणिन् Tatpur. m. f. n. (-णी-णिनी-णि) Free from debt or obligation; also अनृणिन्. E. अ neg. and ऋणिन्.

अंश् (अंश-चुरादि-परस्मैपदिन्) r. 10th cl. par. (अंशयति or अंशापयति- p. p. अंशित) To divide, to distribute.

अंश I. m. (-शः) [1] Dividing, distributing. [2] A part. [3] A share or portion. [4] A fraction. [5] The numerator of a fraction. [6] A degree (of latitude or longitude, &c.). [7] The name of an Áditya. [8] (In music.) See अंशस्वर. Also confounded with अंस q. v. E. अंश्, krit aff. घञ्, or perhaps more correctly, अम्, uń (?) aff. श.

II. m. n. (-शः-शम्) The shoulder, the shoulder blade. (In this sense the word is more correctly written अंस q. v.)

अंशक I. m. (-कः) [1] A part. [2] An heir, a kinsman, a relation. E. अंश, taddh. aff. कन्.

II. n. (-कम्) A day. E. अंश्, krit aff. ण्वुल् (?).

अंशकरण Tatpur. n. (-णम्) The dividing into shares. E. अंश and करण.

अंशभाज् Tatpur. m. (भाक्) An heir, a coheir, one who has a share or portion. E. अंश् and भाज्.

अंशल m. f. n. (-लः-ला-लम्). Strong, stout, lusty. See अंसल.

अंशवत् m. (-वान्) A species of the Soma plant. E. अंश, taddh. aff. मतुप्.

अंशसवर्णन Tatpur. n. (-नम्) Assimilation of fractions, rendering fractions homogeneous, reduction of them to uniformity. E. अंश and सवर्णन.

अंशस्वर Karmadh. m. (-रः) (In music.) The tonic or modal note. It is defined as 'the note which displays the peculiar melody and to which all the others are subordinate'. Also written अंसस्वर. E. अंश and स्वर.

अंशहर Tatpur. m. (-रः) A sharer, a divider, a coheir. E. अंश and हर.

अंशहारिन् Tatpur. m. (-री) A sharer, a coheir. E. अंश and हारिन्.

अंशांशि Bahuvr. or Avyayíbh. ind. Share by share. E. अंश repeated, samásánta aff. इच्.

अंशिन् m. (-शी) A sharer, a coheir. E. अंश, taddh. aff. इनि.

अंशु m. (-शुः) [1] A ray of light, a sun- or moon-beam. [2] The sun. [3] Light, splendour, effulgence. [4] Any thing minute or pointed (as a sun-beam). [5] A small end of thread, a small filament &c. [6] Dress, decoration. [7] The name of one of the Grahas (q. v.) which serve for making libations with the juice of the Soma plant. [8] The name of a Rishi. [9] The name of a prince, son of Puruhotra. E. अंश्, uń. aff. कु, or अम्, uń. aff. कु, ágama मुक्.

अंशुक n. (-कम्) [1] Fine cloth, muslin. [2] Cloth in general. [3] A mantle, a wrapper, a linen garment worn round the upper part of the body. [4] White cloth. [5] The leaf of the Laurus Cassia. E. अंशु, taddh. aff. क. Acc. to another E. a Tatpur. composed of अंशु and क (काम्, krit aff. ड).

अंशुजाल Tatpur. n. (-लम्) [1] A collection or blaze of light. [2] A parcel or pencil of rays. E. अंशु and जाल.

अंशुधर Tatpur. m. (-रः) The sun. E. अंशु and धर.

अंशुपट्ट Tatpur. n. (-ट्टम्) A peculiar kind of fine cloth made of bark. E. अंशु and पट्ट.

अंशुपति Tatpur. m. (-तिः) The sun. E. अंशु and पति.

अंशुभर्तृ Tatpur. m. (-र्ता) The sun. E. अंशु and भर्तृ.

अंशुमत् I. m. f. n. (-मान्-मती-मत्) [1] Radiant, luminous. [2] Having small filaments. [3] Acuminated, pointed.
II. m. (-मान्) [1] The sun. [2] A species of the Soma plant. [3] A prince of the solar race, son of Asamanjas, grandson of Ságara and father of Dilípa. [4] A descendant of Kratha. [5] A Ṙishi. — f. (-मती) [1] A name of the celestial river Yamuná. [2] A plant (Hedysarum Gangeticum). E. अंशु, taddh. aff. मतुप्.

अंशुमत्फला Bahuvr. f. (-ला) The plantain (Musa paradisiaca). E. अंशुमत् and फल.

अंशुमाला Tatpur. f. (-ला) A garland of light, a halo. E. अंशु and माला.

अंशुमालिन् m. (-ली) The sun. E. अंशुमाला, taddh. aff. इनि.

अंशुल m. (-लः) A name of the sage Cháńakya. E. अंशु, taddh. aff. लच् (?); properly meaning, radiant, splendid.

अंशुवाण Bahuvr. m. (-णः) The sun. E. अंशु and वाण.

अंशुहस्त Bahuvr. m. (-स्तः) The sun. E. अंशु and हस्त.

अंस् (अंस-चुरादि-परस्मैपदिन्) r. 10th cl. par. (अंसयति or अंसापयति- p. p. अंसित) [1] To divide, to distribute. With वि, [1] To divide. [2] To make powerless, to ward off (as the force of a blow). See अंश्.

अंस I. m. n. (-सः-सम्) 1. The shoulder, the scapula; it is mentioned in medic. amongst those मर्मन् (q. v.) the wounding of which produces lameness or palsy. 2. (m.) One of the angles of the वेदि (q. v.), compared to a shoulder. E. अम्, uń. aff. सन्.
II. m. (-सः) 1. A part, a portion &c. See अंश. (In this meaning the word is more correctly written अंश.) 2. The name of a king, acc. to some, a son of Anu. E. (?).

अंसकूट Tatpur. m. (-टः) A bull's hump, the protuberance between the shoulders of the Indian ox. E. अंस and कूट.

अंसत्र Tatpur. n. (-त्रम्) (ved.) [1] Armour, mail. [2] A bow. E. अंस and त्र; also derived, though without probability, from अंहस् (changed to अंस) and त्र, as preserving from evil.

अंसफलक Tatpur. m. (-कः) (In medic.) The upper part of the spinal column; it is mentioned amongst those मर्मन् (q.v.) the wounding of which produces lameness or palsy. E. अंस and फलक.

अंसभार Tatpur. m. (-रः) A yoke on the shoulder for carrying burthens with. Also अंसेभार q. v. E. अंस and भार.

अंसभारिक m. f. n. (-कः-की-कम्) One who carries burthens with a yoke on the shoulder. Also अंसेभारिक. E. अंसभार, taddh. aff. ठन्.

अंसल m. f. n. (-लः-ला-लम्) Strong, stout, lusty. E. अंस, taddh. aff. लच्, also written अंशल.

अंसवत् m. f. n. (-वान्-वती-वत्) Feeble, weak. E. अंस, taddh. aff. मतुप्.

अंसेभार Tatpur. m. (-रः) A yoke on the shoulder for carrying burthens with. Also अंसभार q. v. E. अंस (loc.) and भार.

अंसेभारिक m. f. n. (-कः-की-कम्) One who carries burthens with a yoke on the shoulder. Also अंसभारिक. E. अंसेभार, taddh. aff. ठन्.

अंस्य m. f. n. (-स्यः-स्या-स्यम्) Belonging or referring to the shoulder. E. अंस, taddh. aff. यत्.

अंह् I. (अहि-भ्वादि-उदात्त-अनुदात्तेत्) r. 1st cl. átm. (अंहते-आनंहे-अंहिता-अंहिष्यते-आंहिष्ट. — Caus. अंहयति-आञ्जिहत्. — Des. अञ्जिहिषते). To go. See अङ्ग्.
II. (अहि-चुरादि-परस्मैपदिन्) r. 10th cl. par. (अंहयति p. p. अंहित) To shine, or according to some, to speak.
The radical अंह् is considered in some derivations as a substitute for हन्; see अंहति, अंहस्, अंहु &c.

अंहति f. I. (-तिः) [1] Pain, distress. [2] Sickness, disease.
II. (-तिः and -ती) A gift, a donation. E. अंह्, uń. aff. अति; अंह् being considered here as a substitute for हन्. अंहती with fem. aff. ङीष्.

अंहस् n. (-हः) Sin, evil. E. अम्, uń. aff. असुन् and ágama हुक् or according to others from अंह् considered as a substitute for हन्. See अङ्हस्.

अंहसस्पति Tatpur. m. (-तिः) The intercalary month of the Hindu year. E. अंहस् (gen.) and पति.

अंहस्वत् m. f. n. (-स्वान्-स्वती-स्वत्) Sinful, wicked. E. अंहस्, taddh. aff. मतुप्.

अंहिति f. (-तिः) A gift or donation. E. See अंहति, इट् being inserted.

अंहु (ved.) I. m. (-हुः) [1] Wicked, sinful, distressed. [2] The name of an Asura. II. n. (-हु) Distress. III. n. f. (-हु-हुः) Pudendum muliebre. E. अंह्, uń. aff. उ.

अंहुभेदी Bahuvr. f. (-दी) (ved.) Whose female parts are broken (in coition; an ep. of a mare). E. अंहु and भेदी inst. of भेदा.

अंहुर m. (-रः) (ved.) Wicked, sinful. E. अंह्, uń. aff. उरच्.

अंहुरण (ved.) I. m. f. n. (-णः-णा-णम्) Sinful. II. n. (-णम्) Sin, evil. E. अंहुर (अंह्, uń. aff. उर), taddh. aff. न.

अंहोमुच् Tatpur. m. f. n. (-क्) (ved.) Freeing from sin, evil. E. अंहस् and मुच्.

अंहोयु Tatpur. f. (-युः) (ved.) Freed from sin or evil; an ep. of तनू 'body'. E. अंहस् and यु.

अंह्रि m. (according to some also n.) (-ह्रिः-ह्रि) [1] The foot. [2] The root of a tree. See अङ्घ्रि. E. अंह्, uń. aff. क्रिन्.

अंह्रिप Tatpur. m. (-पः) A tree. E. अंह्रि and प. See अङ्घ्रिप.

अंह्रिस्कन्ध Tatpur. m. (-न्धः) (In medic.) The same as कूर्चशिरस् i. e. the part under the ancle joint on either side of the foot; it is mentioned amongst those मर्मन् (q. v.) the wounding of which produces swelling and pain. Also अङ्घ्रिस्कन्ध. E. अंह्रि and स्कन्ध.

अक् (अक-भ्वादि-घटादि-उदात्त-उदात्तेत्-मित्) r. 1st cl. par. (अकति-आक-अकिता-आकीत्. — Caus. अकयति) To wind or move tortuously. See also अग्.

अक Tatpur. n. (-कम्) [1] Pain, affliction. [2] Sin. E. अ neg. and क.

अकच Bahuvr. I. m. f. n. (-चः-चा-चम्) Bald, destitute of hair.
II. m. (-चः) A name of Ketu, the dragon's tail, or descending node. E. अ priv. and कच: this applies to Ketu, as the symbol of the asterism is a headless trunk.

अकण्टक Bahuvr. m. f. n. (-कः-का-कम्) Free from thorns, literally or metaphorically (as from enemies). E. अ priv. and कण्टक.

अकनिष्ठ Tatpur. I. m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Not the youngest.
II. m. (-ष्ठः) A deified saint according to the Bauddhas. E. अ neg. and कनिष्ठ.

अकनिष्ठग Tatpur. m. (-गः) A deified saint according to the Bauddhas. E. अकनिष्ठ and ग.

अकपीवत् Tatpur. m. (-वान्) The name of one of the seven Ṙishis or Sages during the reign of Támasa or the fourth Manu. E. अ neg. and कपीवत्.

अकम्पित Tatpur. I. m. f. n. (-तः-ता-तम्) Unshaken, firm, not agitated or trembling.

II. m. (-तः) The name of a Jaina saint, one of the pupils of the last Tírthakara and one of the eleven chiefs of the Gaṇas or companies of the Jaina Ṛishis. E. अ neg. and कम्पित.

अकर I. Tatpur. m. f. n. (-रः-रा-रम्) One who does not act, inactive. E. अ neg. and कर.

II. Bahuvr. m. f. n. (-रः-रा-रम्) [1] Handless, maimed. [2] Exempt from tax or duty, privileged. f. (-रा) Emblic myrobalan (Phyllanthus emblica). E. अ priv. and कर.

अकरणि Tatpur. f. (-णिः) Failure, disappointment. (It is used only as an imprecation, as तस्याकरणिरेवास्तु 'may he fail'.) E. अ neg. and करणि.

अकरुण Bahuvr. m. f. n. (-णः-णा-णम्) Unfeeling, void of compassion or tenderness. E. अ neg. and करुणा.

अकर्कश Tatpur. m. f. n. (-शः-शा-शम्) Soft, not hard. E. अ neg. and कर्कश.

अकर्ण Bahuvr. m. f. n. (-र्णः-र्णा-र्णम्) [1] Earless. [2] Deaf. E. अ priv. and कर्ण.

अकर्ण्य Tatpur. m. f. n. (-र्ण्यः-र्ण्या-र्ण्यम्) [1] Not being in the ears. [2] Not fit for the ears. [3] Different from what is in or fit for the ears. E. अ neg. and कर्ण्य.

अकर्तन Tatpur. (?) m. (-नः) A dwarf. E. (?). This word seems doubtful and may be perhaps a misreading of वर्तन q. v.

अकर्मक Bahuvr. m. (-कः) (In grammar.) Having no direct object, intransitive (as a verb). See अकर्मन्. E. अकर्मन्, samásánta aff. कप्.

अकर्मकृत् Tatpur. m. f. n. (-कृत्) I. Free from action, necessary as vital or essential as religious. E. अ neg. and कर्मकृत्.

II. Committing improper acts. E. अकर्मन् and कृत्.

अकर्मण्य Tatpur. m. f. n. (-ण्यः-ण्या-ण्यम्) Not to be done, improper. E. अ neg. and कर्मण्य.

अकर्मन् I. Bahuvr. m. f. n. (-र्मा-र्मा-र्म) [1] Without work, idle, unoccupied. [2] Unfit to work, inefficient. [3] Degraded, no longer performing essential rites. [4] (In grammar.) Having no direct object, intransitive (as a verb). See अकर्मक. E. अ priv. and कर्मन्.

II. Tatpur. n. (-र्म) [1] Absence of occupation. [2] Loss or neglect of essential observances. [3] Improper act, crime, offence. E. अ neg. and कर्मन्.

अकर्मभोग Tatpur. m. (-गः) The renunciation of reward for virtuous actions, the liberation of the soul from the fruits of action, that is, its absorption into the divine essence which releases it from future transmigration and from the trammels of matter, bestowing the highest state of future bliss. E. अ neg. and कर्मभोग.

अकर्मान्वित Tatpur. m. f. n. (-तः-ता-तम्) I. [1] Without work, idle, unoccupied. [2] No longer performing essential rites, degraded. E. अ neg. and कर्मान्वित.

II. Committing improper acts. E. अकर्मन् and अन्वित.

अकल Bahuvr. m. f. n. (-लः-ला-लम्) Being without parts, whole, entire. E. अ priv. and कला.

अकल्क Bahuvr. I. m. f. n. (-ल्कः-ल्का-ल्कम्) [1] Clear, clean. [2] Free from sediment. [3] Pure, sinless.

II. f. (-ल्का) Moonlight. E. अ priv. and कल्क.

अकल्कता f. (-ता) Purity, honesty. E. अकल्क, taddh. aff. तल्.

अकल्कन Bahuvr. m.f.n. (-नः-ना-नम्) Humble, not proud. (This word is sometimes written अकल्कल.) E. अ priv. and कल्कन.

अकल्प Bahuvr. m. (-ल्पः) Uncontrolled (lit. not subject to rules or precepts; a vaidik epithet of Indra). E. अ priv. and कल्प.

अकल्माष Tatpur. m. (-षः) Name of a son of Támasa or the fourth Manu. E. अ priv. and कल्माष.

अकल्याण Tatpur. I. m. f. n. (-णः-णी-णम्) Unlucky, inauspicious.

II. n. (-णम्) Bad luck. E. अ neg. and कल्याण.

अकव Tatpur. m. f. n. (-वः-वा-वम्) (ved.) Not contemptible, not to be despised, superior. E. अ neg. and कव.

अकवारि m. f. (-रि-री) (ved.) Explained either as I. Tatpur. 1. Not having contemptible enemies — or — 2. Having obtained superiority. E. 1. अ neg. and कव-अरि (enemy). 2. अकव and अरि (going to, obtaining); or as

II. Bahuvr. Having enemies who are not to be despised. E. अकव and अरि (enemy).

अकशाय Tatpur. (?) m. (-यः) A proper name; cf. आकशायेय. E. unknown.

अकस्मात् Tatpur. ind. [1] Without a cause, without a wherefore. [2] Immediately, instantly, presently. [3] Suddenly, at once. E. अ neg. and कस्मात्, the fifth case of किम्.

अकाण्ड Bahuvr. m. f. n. (-ण्डः-ण्डा-ण्डम्) Sudden, unexpected. अकाण्डे suddenly. E. अ neg. and काण्ड.

अकाण्डपातजात Tatpur. m.f.n. (-तः-ता-तम्) Perishing suddenly after birth, dying as soon as born. E. अकाण्ड, and पात-जात.

अकाम I. Tatpur. m. (-मः) Want of desire, love, intention &c. (See काम.) E. अ neg. and काम.

II. Bahuvr. m. f. n. (-मः-मा-मम्) [1] One who has no desire, no love. (See काम.) [2] Unwilling, reluctant. [3] Unintentional. [4] (In vaid. grammar; m. sc. सन्धि) The Sandhi which causes the विसर्जनीय (q. v.) to be dropped, after it has become र् before a following र्. E. अ priv. and काम.

अकामकर्शन Tatpur. m. (-नः) (ved.) Not disappointing desires. E. अ neg. and काम-कर्शन.

अकामतस् Tatpur. ind. [1] Unwillingly, reluctantly. [2] Unintentionally. E. अ neg. and कामतस्.

अकाय Bahuvr. m. f. n. (-यः-या-यम्) Having no body. E. अ priv. and काय.

अकार m. (-रः) The letter अ. E. Acc. to the native etym. अ, krit aff. कार (v. s. v.).

अकारण I. Tatpur. n. (-णम्) Absence or non-existence of a cause. E. अ neg. and कारण.

II. Bahuvr. m. f. n. (-णः-णा-णम्) Causeless. (Used also adverb. -णम् Causelessly.) E. अ priv. and कारण.

अकारिन् Tatpur. m. f. n. (-री-रिणी-रि) Not doing. (Only to be used of beings devoid of intellect.) E. अ neg. and कारिन्.

अकार्णवेष्टकिक m. f. n. (-कः-की-कम्) Not fit for earrings (as a face, which would not look well with earrings). E. अ neg. and कार्णवेष्टकिक.

अकार्य Tatpur. I. m.f.n. (-र्यः-र्या-र्यम्) Not to be done, improper.

II. n. (-र्यम्) An improper, wicked act. E. अ neg. and कार्य.

अकार्यकारिन् Tatpur. m. f. n. (-री-रिणी-रि) I. One who does not what ought to be done. E. अ neg. and कार्यकारिन्.

II. One who does what ought not to be done, one who acts improperly. E. अकार्य and कारिन्.

अकार्ष्ण्य Tatpur. n. (-र्ष्ण्यम्) Absence of blackness. E. अ neg. and कार्ष्ण्य.

अकाल Tatpur. m. (-लः) ¹Unseasonableness. ²Unfavourable time. ³Impure time or certain days considered as unfit for the performance of religious rites. E. अ neg. and काल.

अकालकूष्माण्ड Karmadh. m. (-ण्डः) ¹A pumpkin born out of season. ²(Fig.) A useless birth. E. अकाल and कूष्माण्ड.

अकालज Tatpur. m. f. n. (-जः-जा-जम्) Unseasonable, produced out of time or season; also अकालजात, अकालोत्पन्न and similar compounds. E. अकाल with ज or जात &c.

अकालजलदोदय Tatpur. m. (-यः) ¹Unseasonable gathering of clouds. ²A fog or mist. E. अकाल and जलदोदय.

अकालमेघोदय Tatpur. m. (-यः) ¹Unseasonable cloudiness. ²A fog or mist. E. अकाल and मेघोदय.

अकालसह Tatpur. m. f. n. (-हः-हा-हम्) Impatient, premature, not waiting for the proper season. E. अ neg. and कालसह.

अकाल्य m. f. n. (-ल्यः-ल्या-ल्यम्) Unseasonable, produced out of time or season. E. अकाल, taddh. aff. यत्.

अकिञ्चन I. Tatpur. n. (-नम्) A useless or good for nothing object, a nothing. E. अ neg. and किञ्चन.

II. Bahuvr. m. f. n. (-नः-ना-नम्) Destitute, poor, indigent. E. अ priv. and किञ्चन.

अकिञ्चनता f. (-ता) Voluntary poverty, one of the duties of a Jaina ascetic. Also अकिञ्चनत्व n. (-त्वम्). E. अकिञ्चन II, taddh. aff. तल् or त्व.

अकिञ्चनिमन् m. (-मा) Destitution, poverty, want of property. E. अकिञ्चन II, taddh. aff. इमनिच्.

अकितव Tatpur. m. (-वः) One who does not play or gamble. E. अ neg. and कितव.

अकिल्बिष Bahuvr. m. f. n. (-षः-षा-षम्) Faultless, free from sin. E. अ priv. and किल्बिष.

अकीर्ति Tatpur. f. (-र्तिः) Infamy, disgrace. E. अ neg. and कीर्ति.

अकुतश्चल Tatpur. m. (-लः) A name of Śiva (lit. not moving anywhere, firm). E. अ neg. and कुतस्-चल.

अकुतोभय Tatpur. m. f. n. (-यः-या-यम्) Free from any danger or dread, secure. E. अ and कुतस्-भय.

अकुत्र ind. (ved.) To any place out of reach, astray. It occurs in the protracted form अकुत्रा. E. अकु (अ and कु), taddh. aff. त्रल्.

अकुप्य Tatpur. n. (-प्यम्) ¹Gold or silver. ²Any metal except gold or silver. See कुप्य. E. ¹अ neg. and कुप्य. ²अ compar. and कुप्य.

अकुमार Tatpur. m. (-रः) Not a boy, not small, not little; a vaidik epithet of Vishńu. E. अ neg. and कुमार.

अकुल Bahuvr. I. m. f. n. (-लः-ला-लम्) Of no or low family, low. II. m. (-लः) A name of Śiva. f. (-ला) A name of Párvatí, the wife of Śiva. See नकुल. E. अ ¹deter. ²priv. and कुल.

अकुलता f. (-ता) Lowness. E. अकुल, taddh. aff. तल्.

अकुलीन Tatpur. m. f. n. (-नः-ना-नम्) Low, mean, of low origin or race. E. अ neg. and कुलीन.

अकुशल Tatpur. I. m. f. n. (-लः-ला-लम्) ¹Unlucky, inauspicious. ²Clumsy, not clever.

II. n. (-लम्) Misfortune, bad luck. E. अ neg. and कुशल.

अकुसीद Bahuvr. m. f. n. (-दः-दा-दम्) Not desirous of gain, indifferent. Also written अकुशीद. E. अ priv. and कुसीद.

अकूपार I. Bahuvr. 1. m. f. n. (-रः-रा-रम्) (ved.) Of excellent end or effect (as food). E. अ priv. -कू (inst. of कु) and पार (= अन्तः). 2. m. (-रः) ¹The sea or ocean. ²The sun (ved.). E. अ priv. -कू (inst. of कु) and पार, 'the shores of the ocean being large and those of the sun being distant'. Also written अकूवार, आकूवार, कूपार, कूवार.

II. Tatpur. m. (-रः) ¹A tortoise. ²The king of turtles, the tortoise supposed to uphold the world. E. अ neg. and कूपार (कूप and आर) 'the tortoise not going to wells' (but preferring morasses or the banks of a river; see कच्छप).

अकूर्च Bahuvr. I. m. f. n. (-र्चः-र्चा-र्चम्) Void of guile.

II. m. (-र्चः) A deified saint according to the Bauddhas, a Buddha. E. अ priv. and कूर्च.

अकूवार Bahuvr. m. (-रः) See अकूपार.

अकृच्छ्र Tatpur. m. n. (-च्छ्रः-च्छ्रम्) Freedom from difficulty, easiness. E. अ neg. and कृच्छ्र.

अकृच्छ्रिन् Tatpur. m. f. n. (-च्छ्री-च्छ्रिणी-च्छ्रि) Free from difficulty. E. अ neg. and कृच्छ्रिन्.

अकृत I. Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹Not done, not prepared, not wrought &c. ²Not accomplished, incomplete. ³Not made, not created, eternal. 2. n. (-तम्) Any act not, or not yet, done or performed. 3. f. (-ता) (In law.) A daughter who has not been made पुत्रिका (q.v.), or to share in the privileges of a son. E. अ neg. and कृत.

II. Bahuvr. m. f. n. (-तः-ता-तम्) Having performed no deed, not having done any thing. E. अ priv. and कृत.

अकृतकारम् Tatpur. ind. In such a way as has not been done before. E. अकृत and कारम् (कृ, krit aff. णमुल्).

अकृतज्ञ Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Ungrateful, unmindful of past good or of service done. E. अ neg. and कृतज्ञ.

अकृतबुद्धि Tatpur. m. f. n. (-द्धिः-द्धिः-द्धि) Not having acquired knowledge or understanding. E. अ neg. and कृतबुद्धि.

अकृतव्रण Tatpur. m. (-णः) The name of an expounder of the Puráńas, one of the pupils of Súta and known also under the name of Káśyapa and Sávarńi. E. अ neg. and कृतव्रण.

अकृतात्मन् Tatpur. m. f. n. (-त्मा-त्मा-त्म) ¹One who has not subdued the senses, not governed the mind. ²One who has not attained spiritual perfection or union with the supreme spirit. E. अ neg. and कृतात्मन्.

अकृतास्त्र Tatpur. m. (-स्त्रः) One who is unpractised in arms. E. अ neg. and कृतास्त्र.

अकृतित्व n. (-त्वम्) Awkwardness, clumsiness, unfitness. E. अकृतिन्, taddh. aff. त्व.

अकृतिन् Tatpur. m. f. n. (-ती-तिनी-ति) Awkward, stupid, incapable of or unfit for doing any thing. E. अ neg. and कृतिन्.

अकृत्य Tatpur. m. f. n. (-त्यः-त्या-त्यम्) Improper, not to be done. E. अ neg. and कृत्य.

अकृत्यकारिन् Tatpur. m. f. n. (-री-रिणी-रि) One who does what is wrong or what ought not to be done. E. अकृत्य and कारिन्.

अकृत्रिम Tatpur. m. f. n. (-मः-मा-मम्) Inartificial, natural, perfect. E. अ neg. and कृत्रिम.

अकृत्स्न Tatpur. m. f. n. (-त्स्नः-त्स्ना-त्स्नम्) Not entire, incomplete. E. अ neg. and कृत्स्न.

अकृप Bahuvr. m. f. n. (-पः-पा-पम्) Unmerciful, unkind. E. अ priv. and कृपा.

अकृपण Tatpur. m. f. n. (णः-णा-णम्) Liberal, not miserly. E. अ neg. and कृपण.

अकृश Tatpur. m. f. n. (-शः-शा-शम्) [1] Full, entire. [2] Strong, fierce. E. अ neg. and कृश.

अकृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) [1] Undrawn. [2] Untilled, uncultivated. E. अ neg. and कृष्ट.

अकृष्टपच्य Tatpur. m. f. n. (-च्यः-च्या-च्यम्) Ripening or flowering spontaneously or without cultivation. E. अकृष्ट and पच्य.

अकृष्णकर्मन् Tatpur. m. f. n. (-र्मा-र्मा-र्म) [1] Free from bad actions. [2] Guiltless, innocent. [3] Virtuous. E. अ neg. and कृष्णकर्मन्.

अकेश Bahuvr. m. f. n. (-शः-शा-शम्) [1] Hairless. [2] Bald. E. अ priv. and केश.

अकेशभार्य Bahuvr. m. (-र्यः) The husband of a bald wife. E. अकेशा (the long आ becoming short) and भार्या.

अकोट Bahuvr. m. (-टः) The betel-nut tree. (Areca faufel or catechu.) E. अ priv. and कोट, because it grows with a straight stem.

अकोविद Tatpur. m. f. n. (-दः-दा-दम्) Stupid, ignorant. E. अ neg. and कोविद.

अकौशल Tatpur. n. (-लम्) Inexpertness, want of skill or practice. In the same sense आकौशल q. v. E. अ neg. and कौशल.

अक्का f. (-क्का. Voc. अक्क.) A mother.

अक्त I. m. f. n. (-क्तः-क्ता-क्तम्) 1. Gone &c. E. अज्, krit aff. क्त. 2. Anointed, oily, greasy.

II. f. (-क्ता) Night. E. अञ्ज्, uń. aff. क्त.

अक्तु f. (-क्तुः) [1] Ointment. [2] Night. E. अञ्ज्, krit aff. क्तु.

अक्र m. f. n. (-क्रः-क्रा-क्रम्) Bent. E. अच्, krit aff. क्र.

अक्रम I. Tatpur. m. (-मः) Want of order or arrangement, confusion, irregularity. E. अ neg. and क्रम.

II. Bahuvr. m. f. n. (-मः-मा-मम्) Out of order, irregular. E. अ priv. and क्रम.

अक्रान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Unpassed, unsurpassed, unconquered. See क्रान्त. f. (-न्ता) The egg-plant. (Solanum melongená.) E. अ neg. and क्रान्त.

अक्रिय I. Bahuvr. m. f. n. (-यः-या-यम्) [1] Inactive, dull, torpid. [2] Abstaining from religious rites. [3] Wicked, perverse. E. अ priv. and क्रिया.

II. Tatpur. f. (-या) [1] Inactivity. [2] Neglect of what ought to be done. E. अ neg. and क्रिया.

अक्रूर Tatpur. I. m. f. n. (-रः-रा-रम्) Gentle, not cruel.

II. m. (-रः) The son of Śwaphalka by Gándini, the paternal uncle and friend of Krishńa. E. अ neg. and क्रूर.

अक्रोध I. Tatpur. m. (-धः) Dispassionateness, restraint of anger, one of the ten duties of an anchorite. E. अ neg. and क्रोध.

II. Bahuvr. m. f. n. (-धः-धा-धम्) Dispassionate. E. अ priv. and क्रोध.

अक्रोधन Tatpur. I. m. f. n. (-नः-ना-नम्) Free from anger, dispassionate.

II. m. (-नः) Name of a prince, son of Ayutáyu. E. अ neg. and क्रोधन.

अक्लम Tatpur. m. (-मः) Absence of weariness or fatigue. E. अ neg. and क्लम.

अक्लिका f. (-का) The indigo plant. (Indigofera tinctoria.) E. (?)

अक्लिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) [1] Unvexed, not distressed or annoyed. [2] Unwearied, indefatigable. E. अ neg. and क्लिष्ट.

अक्लिष्टकर्मन् Bahuvr. m. f. n. (-र्मा-र्मा-र्म) Unwearied in action, indefatigable. E. अक्लिष्ट and कर्मन्.

अक्लिष्टकारिन् m. f. n. (-री-रिणी-रि) Unwearied in action, indefatigable. E. अक्लिष्टकार, taddh. aff. इनि.

अक्लेश्य Tatpur. m. f. n. (-श्यः-श्या-श्यम्) [1] Incapable of distress or pain. [2] Unfit to be pained or distressed. E. अ neg. and क्लेश्य.

अक्लेश Tatpur. m. (-शः) Absence of weariness or vexation. E. अ neg. and क्लेश.

अक्ष (अक्षू-भ्वादि-उदात्त-उदात्तेत्) r. 1st (and 5th cl.) par. (अक्षति and अक्ष्णोति-आनक्ष-अक्षिता or अष्टा-अक्षिष्यति or अक्ष्यति-आक्षीत्, du. आक्षिष्टाम् or आष्टाम्, pl. आक्षिषु or आक्षुः — अक्षित्वा or अष्ट्वा. — p. p. अष्ट. — Caus. अक्षयति-आचिक्षत्. Des. अचिक्षिषति or अचिक्षति) [1] To reach or obtain. [2] To pervade. [3] To accumulate. With सम्. To pervade.

अक्ष I. m. (-क्षः) [1] A die, cubic or oblong, for playing with. [2] Beleric myrobalan (Terminalia belerica), a tree bearing a medicinal fruit, which is used also as a die. [3] A plant (Elaeocarpus Ganitrus). [4] The seed of this plant of which rosaries are made. In this sense it mostly occurs in composition, as Rudráksha, Indráksha qq. vv. [5] The name of a weight, a Karsha or sixteen máshas.

II. m. (-क्षः) [1] A wheel. [2] The axle of a wheel. [3] A car. [4] A snake. [5] A name of Garuda. [6] A proper name, belonging to several persons, as to the son of Rávańa, to a prince, son of Nara &c. [7] Terrestrial latitude. [8] The string that supports the two shafts of the handle of a balance in which the axis of the beam is lodged. [9] The lower part of the temples.

III. n. (-क्षम्) [1] An eye. [2] An organ of sense. [3] Any thing perceptible by the senses. [4] Sochal salt. [5] *Blue vitriol.*

IV. Tatpur. m. (-क्षः) [1] The soul. [2] Knowledge, especially sacred knowledge. [3] Law suit, legal proceedings.

V. m. (-क्षः) A person born blind.

VI. (In [1] Bahuvrihi and [2] Avyayíbháva compositions as a substitute for अक्षि, samásta aff. [1] षच् and [2] टच्) An eye.

E. अक्ष 'die' is stated to be derived from अश्, uń. aff. स. For the etymology of this word see the Preface.

अक्षक m. (-कः) A tree (Dalbergia Oujeiniensis, Rox.). E. अक्ष Beleric myrobolan, taddh. affix कन्: from its resembling that plant; or the termination being a pleonastic affix, the word may have all the senses of the preceding. Also read अक्षिक.

अक्षकर्ण Tatpur. n. (-र्णः) [1] The hypothenuse, especially of the triangle formed with the gnomon of a dial and its shadow. [2] (In astronomy.) Argument of the latitude. E. अक्ष and कर्ण.

अक्षज Tatpur. m. (-जः) [1] The thunderbolt. [2] The diamond. [3] A name of Vishńu. E. अक्ष and ज. This word is also given as अक्षिज, which is probably the better reading of it in the two first meanings.

अक्षण्वत् m. f. n. (-ण्वान्-ण्वती-ण्वत्) Having eyes. E. अक्षन् (substit. of अक्षि), taddh. aff. मतुप्.

अक्षत Tatpur. I. m. f. n. (-तः-ता-तम्) [1] Uninjured, unhurt. [2] Unbroken, whole.

II. [1] m. (-तः) A name of Śiva. [2] m. n. (-तः-तम्) A eunuch.

III. f. (-ता) [1] A virgin. [2] A plant, named also Karkaṭaśṛingi or Kankaḍaśṛingi.

IV. n. and m. pl. (-तम् and -ताः) [1] Fried grain. [2] Whole grain. m. (-तः) [1] Rice after thrashing and winnowing dried in the sun. [2] Barley.

E. अ neg. and क्षत.

अक्षतयोनि Bahuvr. f. (-निः) A virgin. E. अक्षत and योनि.

अक्षदर्शक Tatpur. m. (-कः) A judge. E. अक्ष (law suit) and दर्शक.

अक्षदृश् Tatpur. m. (-दृक्) A judge. E. अक्ष (law suit) and दृश्.

अक्षदेविन् Tatpur. m. (-वी) A gamester. E. अक्ष (die) and देविन्.

अक्षद्यू Tatpur. m. (-द्यूः) A gambler, a dicer. E. अक्ष (die) and द्यू.

अक्षद्यूत Tatpur. n. (-तम्) Gambling. E. अक्ष and द्यूत.

अक्षधर Tatpur. I. m. f. n. (-रः-रा and -री-रम्) One who holds dice &c. See अक्ष.

II. m. (-रः) A plant (Trophis aspera).

E. अक्ष and धर.

अक्षधुर् Tatpur. f. (-धूः) The fore part of a carriage, the pole or the part, where the yoke is fixed. E. अक्ष (car) and धुर्.

अक्षधूर्त Tatpur. m. (-र्तः) A gamester, a gambler. E. अक्ष (die) and धूर्त.

अक्षधूर्तिल m. (-लः) A bull, an ox. E. अक्षधुर्, aff. तिल.

अक्षन्. A substitute of अक्षि, to form in the classical language the instr. dat. abl. gen. and loc. in the sing., the gen. and loc. in the dual and the gen. in the plural of अक्षि q. v.

अक्षपटल Tatpur. n. (-लम्) A place for administering justice, a hall of justice. E. अक्ष and पटल.

अक्षपरि Avyayibh. ind. In or by playing with dice. E. अक्ष and परि.

अक्षपाट Tatpur. m. (-टः) See अक्षवाट.

अक्षपाटक Tatpur. m. (-कः) A judge. E. अक्ष (law suit) and पाटक.

अक्षपाटिक Tatpur. m. (-कः) A judge. E. अक्ष (law suit) and पाटिक.

अक्षपाद Tatpur. m. (-दः) A follower of the Nyáya system of philosophy. E. अक्ष and पाद; the Nyáya is the logical school; also आक्षपाद.

अक्षपीडा Tatpur. f. (-डा) A creeper, named also Yavatiktá. E. अक्ष and पीडा.

अक्षभाग Tatpur. m. (-गः) A degree of latitude. E. अक्ष and भाग.

अक्षम Tatpur. I. m. f. n. (-मः-मा-मम्) [1] Impatient, intolerant. [2] Unable, incompetent, impotent. E. अ neg. and क्षम.

II. f. (-मा) [1] Impatience, intolerance. [2] Envy, impatience of another's success. [3] Inability, incapacity. E. अ neg. and क्षमा.

अक्षमात्र Tatpur. n. (-त्रम्) A twinkling of the eye, a moment. E. अक्ष and मात्र.

अक्षमाला f. (-ला) I. Tatpur. A rosary, a string of beads, especially of the seeds of the Eleocarpus.

II. Bahuvr. The name of Arundhati, wife of Vasishṭha, (from her wearing a rosary.) E. अक्ष (a kind of seed or bead) and माला.

अक्षमालिन् I. m. f. n. (-ली-लिनी-लि) Wearing a rosary.

II. m. (-ली) A name of Śiva. E. अक्षमाला, taddh. aff. इनि.

अक्षय Bahuvr. I. m. f. n. (-यः-या-यम्) Durable, permanent, imperishable.

II. f. (-या) The seventh day of a lunar month, which happens on a Sunday or Monday, and the fourth, which falls on a Wednesday. E. अ priv. and क्षय.

अक्षयगुण Bahuvr. I. m. f. n. (-णः-णा-णम्) One who possesses imperishable qualities or virtues.

II. m. (-णः) A name of Śiva. E. अक्षय and गुण.

अक्षयता f. (-ता) Durability, imperishableness. E. अक्षय, taddh. aff. तल्.

अक्षयतृतीया Karmadh. f. (-या) A Hindu festival: the third day of the lunar half of the month Vaiśákha (April-May). E. अक्षय durable, and तृतीया the third day: the consequences of meritorious actions performed on this day being permanent, as it is the first day of the Satya Yuga or the anniversary of creation.

अक्षयत्व n. (-त्वम्) Imperishableness. E. अक्षय, taddh. aff. त्व.

अक्षयपुरुहूत Dvandva. m. (-तः) A name of Śiva. E. अक्षय and पुरुहूत.

अक्षयमति Bahuvr. m. (-तिः) The name of a Bodhisattva. E. अक्षय and मति.

अक्षयलोक Karmadh. m. (-कः) Heaven, the imperishable world or region. E. अक्षय and लोक.

अक्षयाललिता Karmadh. f. (-ता) A Hindu festival held by women on the seventh day of the second half of the month Bhádra (August-September). E. अक्षया and ललिता.

अक्षयिन् Tatpur. m. f. n. (-यी-यिणी-यि) Imperishable, eternal. E. अ neg. and क्षयिन्.

अक्षय्य Tatpur. m. f. n. (-य्यः-य्या-य्यम्) Imperishable, eternal. E. अ neg. and क्षय्य.

अक्षर Tatpur. I. m. f. n. (-रः-रा-रम्) [1] Imperishable, indecayable. [2] Inalterable.

II. m. (-रः) [1] A name of Śiva. [2] A name of Vishṇu. [3] A sword.

III. n. (-रम्) [1] Brahma, the supreme being (in this sense it is said to be also mascul.). [2] Eternal beatitude or exemption from further transmigration. [3] Penance, religious austerity. [4] Moral merit, law. [5] Sacrifice. [6] A letter of the alphabet. [7] A syllable. [8] The syllable om. [9] A vowel. [10] A plant (Achyranthes aspera). [11] The sky or atmosphere. [12] Water (see अक्षित). E. अ neg. and क्षर. (The gramm. author. derive this word from अश् (अशू), uṇ. aff. सर or क्सरन्).

अक्षरक n. (-कम्) A vowel. E. अक्षर, taddh. aff. कन्.

अक्षरचञ्चु m. (-ञ्चुः) A scribe, a writer. E. अक्षर, taddh. aff. चञ्चु.

अक्षरचण m. (-णः) A scribe. E. अक्षर, taddh. aff. चण.

अक्षरचन m. (-नः) A scribe. E. See the last word, of which it is given as a various reading.

अक्षरचुञ्चु m. (-ञ्चुः) A scribe, a writer. See अक्षरचञ्चु.

अक्षरजननी Tatpur. f. (-नी) A reed for writing with. See कलम. E. अक्षर (a letter) and जननी.

अक्षरच्छन्दस् Tatpur. n. (-न्दः) Metre regulated by the number and quantity of syllables. See also वर्णवृत्त. E. अक्षर and छन्दस्.

अक्षरजीवक Tatpur. m. (-कः) A scribe. E. अक्षर (a letter) and जीवक who lives, i. e. who gets a livelihood by letters; also अक्षरजीविक and अक्षरजीविन्.

अक्षरजीविक Bahuvr. m. (-कः) A scribe. See अक्षरजीवक. E. अक्षर and जीविका.

अक्षरजीविन् Tatpur. m. (-वी) A scribe. See अक्षरजीवक. E. अक्षर and जीविन्.

अक्षरतूलिका Tatpur. f. (-का) A reed for writing with. See कलम. E. अक्षर (a letter) and तूलिका.

अक्षरन्यास Tatpur. m. (-सः) Scripture, a writing. See also अक्षरविन्यास. E. अक्षर and न्यास.

अक्षरपङ्क्ति Tatpur. f. (-ङ्क्तिः) Name of a verse or metre consisting of four lines, each of them containing one Dactylus and one Spondaeus (– ◡ ◡ – –), named also पङ्क्ति and हंस. E. अक्षर and पङ्क्ति.

अक्षरमुख Bahuvr. m. (-खः) A scholar, a student. E. अक्षर (a letter) and मुख (commencement).

अक्षरविन्यास Tatpur. m. (-सः) [1] Scripture, a writing. [2] The alphabet. E. अक्षर and विन्यास.

अक्षरशस् ind. Syllable by syllable. E. अक्षर, taddh. aff. शस्.

अक्षरशून्य Tatpur. m. f. n. (-न्यः-न्या-न्यम्) Devoid of distinct sound, inarticulate. E. अक्षर and शून्य.

अक्षरसंस्थान Tatpur. n. (-नम्) Scripture, a writing. E. अक्षर (a letter) and संस्थान.

अक्षराज Tatpur. m. (-जः) The king of the dice, the die bearing the name of Kali. E. अक्ष and राज.

अक्षर्य m. f. n. (-र्यः-र्या-र्यम्) Belonging or referring to a letter &c. See the meanings of अक्षर. E. अक्षर, taddh. aff. यत्.

अक्षवत् m. f. n. (-वान्-वती-वत्) Having a die, &c. f. (-ती) Gaming, playing with dice. E. अक्ष (a die), taddh. aff. मतुप्.

अक्षवाट Tatpur. m. (-टः) An amphitheatre for wrestling, the arena of a gymnasium. Also read अक्षपाट. E. अक्ष and वाट.

अक्षविद् Tatpur. m. f. n. (-वित्) [1] Versed in law. [2] Versed in play. E. अक्ष and विद्.

अक्षशौण्ड Tatpur. m. f. n. (-ण्डः-ण्डा-ण्डम्) Fond of dicing. E. अक्ष and शौण्ड.

अक्षसूत्र Tatpur. n. (-त्रम्) A rosary, a string of eleocarpus seeds so used. E. अक्ष and सूत्र.

अक्षांश Tatpur. m. (-शः) A degree of latitude. E. अक्ष and अंश.

अक्षाग्र Tatpur. n. (-ग्रम्) [1] The fore part of a car. [2] The axle or bar to which the wheels are attached. E. अक्ष and अग्र.

अक्षाग्रकील Tatpur. m. (-लः) The pin of the axle of a carriage, the linchpin, also one at the extremity of the pole. E. अक्षाग्र and कील. See also the following.

अक्षाग्रकीलक m. (-कः) See the preceding. E. अक्षाग्रकील, taddh. aff. कन्, or as Tatpur. अक्षाग्र and कीलक.

अक्षार I. Tatpur. m. (-रः) Natural salt, salt which is not factitious. E. अ neg. and क्षार.

II. Bahuvr. m. f. n. (-रः-रा-रम्) Not containing factitious salt. See अक्षारलवण and अक्षारालवण. E. अ priv. and क्षार.

अक्षारलवण n. (-णम्) I. Tatpur. Natural salt, as river-salt &c., which has not been obtained artificially. See क्षार and लवण. E. अक्षार (which is explained as अ neg. and क्षार artificial (?) and लवण, or better: अ neg. and क्षारलवण (Dvandva): neither क्षार nor लवण.

II. Bahuvr. Such food as may be eaten during a season considered impure or improper for the performance of religious duties, as a season of mourning &c. (See अशौच.) It is said to consist of cows milk, ghee, rice, kidney-beans, barley, sesamum, and sea or river-salt. The word occurs also written अक्षारालवण. E. अ priv. and क्षारलवण (Dvandva), sc. अन्न.

अक्षारालवण Dvandva. n. (-णम्) See the preceding, under II. E. अक्षार and अलवण.

अक्षान्ति Tatpur. f. (-न्तिः) [1] Impatience, intolerance. [2] Envy, impatience of another's superiority or success. E. अ neg. and क्षान्ति.

अक्षावपन Tatpur. n. (-नम्) A dice-board. E. अक्ष and आवपन.

अक्षावाप Tatpur. m. (-पः) The keeper of tables at which gambling with dice takes place, or one who has charge of them. E. अक्ष and आवाप.

अक्षि n. (-क्षि; for the declension of this word in the classical language see अक्षन्) [1] The eye. [2] This word is used sometimes to denote the numeral two. See also its synonymes नेत्र, लोचन &c. E. अश् (अशू) (or better अक्ष्), uṇ. aff. क्सि.

अक्षिक m. (-कः) A tree (Dalbergia Oujeinensis). See also अक्षक- अक्षीक- आक्षिक- and रञ्जनद्रु. E. अक्षि, taddh. aff. क.

अक्षिकूट Tatpur. n. (-टम्) See the following. E. अक्षि and कूट.

अक्षिकूटक Tatpur. n. (-कम्) [1] The ball of the eye. [2] The pupil of the eye. See also the preceding. E. अक्षि and कूटक.

अक्षिगत Tatpur. m. f. n. (-तः-ता-तम्) Hateful, hated, disliked. E. अक्षि and गत.

अक्षिगोल Tatpur. m. (-लः) The ball or globe of the eye. E. अक्षि and गोल.

अक्षिजाह n. (-हम्) The base of the eye. E. अक्षि, taddh. aff. जाहच्. — (It seems, however, that अक्षिजाह is a Tatpurusha; the latter part of which is an obsolete word जाह.)

अक्षिणी f. (-णी) One of the eight incidents or privileges ascribed by the Hindu law to ownership in the land. See अष्टभोग. E. अक्ष, taddh. aff. इनि.

अक्षित Tatpur. I. m. f. n. (-तः-ता-तम्) Not decayed, eternal.

II. n. (-तम्) Water. (See अक्षर.) E. अ neg. and क्षित.

अक्षितारा Tatpur. f. (-रा) The pupil of the eye. E. अक्षि and तारा.

अक्षिति Tatpur. f. (-तिः) Imperishability, eternity. E. अ neg. and क्षिति.

अक्षिपक्ष्मन् Tatpur. n. (-क्ष्म) The eye lash. E. अक्षि and पक्ष्मन्.

अक्षिपटल Tatpur. n. (-लम्) A coat of the eye. E. अक्षि and पटल.

अक्षिभू Tatpur. m. f. n. (-भूः-भूः-भु) Perceptible, present, manifest. E. अक्षि and भू.

अक्षिभेषज Tatpur. m. (-जः) A tree. (Red Lodh.) See पट्टिकालोध्र. n. (-जम्) Any medicament or collyrium for the eye. E. अक्षि and भेषज.

अक्षिभ्रुव Dvandva. n. (-वम्) The eyes and eye-brows collectively. E. अक्षि and भ्रू, samāsta aff. अच्.

अक्षिलोमन् Tatpur. n. (-म) The eye lash. E. अक्षि and लोमन्.

अक्षिव I. m. (-वः) A plant. (Guilandina or Hyperanthera Morunga.)
II. n. (-वम्) Sea salt. See also अक्षीव.

अक्षिविकूणित Tatpur. n. (-तम्) A glance or side look; one with the eye lids partly closed. E. अक्षि and विकूणित.

अक्षीक m. (-कः) See अक्षिक.

अक्षीव Tatpur. I. m. f. n. (-वः-वा-वम्) Not intoxicated, sober.
II. m. (-वः) A plant. (Guilandina or Hyperanthera Morunga.) n. (-वम्) Sea salt. See also अक्षिव. E. अ neg. and क्षीव.

अक्षुण्ण Tatpur. m. f. n. (-ण्णः-ण्णा-ण्णम्) [1] Unpared, uncut, not comminuted. [2] Inexpert. [3] Unconquered. E. अ neg. and क्षुण्ण.

अक्षुण्णता f. (-ता) [1] Entireness, fulness. [2] Want of practice or conversancy. E. अक्षुण्ण, taddh. aff. तल्.

अक्षुद्र Tatpur. I. m. f. n. (-द्रः-द्रा-द्रम्) [1] Not small, not little. [2] Not mean, not envying the merits of others.
II. m. A name of Śiva. E. अ neg. and क्षुद्र.

अक्षेत्र I. Tatpur. n. (-त्रम्) [1] A bad or barren field. [2] (In geometry.) Lines simply combined together, as an angle (opp. to क्षेत्र or the regular figures as a triangle, a square, a cube &c.). E. अ neg. and क्षेत्र.
II. Bahuvr. m. f. n. (-त्रः-त्रा-त्रम्) Having no fields, uncultivated. E. अ priv. and क्षेत्र.

अक्षेत्रज्ञ Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) One who does not possess spiritual knowledge &c. See क्षेत्रज्ञ. E. अ neg. and क्षेत्रज्ञ.

अक्षेत्रविद् Tatpur. m. f. n. (-विद्). See the preceding. E. अ neg. and क्षेत्रविद्.

अक्षेत्रिन् Tatpur. m. f. n. (-त्री-त्रिणी-त्रि) Not possessing a field. E. अ neg. and क्षेत्रिन्.

अक्षैत्रज्ञ्य Tatpur. n. (-ज्ञ्यम्) Ignorance in spiritual matters, the not knowing the nature of the soul. Also आक्षैत्रज्ञ्य. E. अ neg. and क्षैत्रज्ञ्य.

अक्षोट m. (-टः) [1] A tree. (Described as a Pílu growing in the hills.) See पीलु. [2] A walnut. [3] A tree bearing an oily nut. (Aleurites triloba.) See also आक्षोट, अक्षोड, अक्षोडक, आखोट, आखोड. E. unknown.

अक्षोड m. (-डः) See the preceding word, also आक्षोड.

अक्षोडक m. (-कः) See अक्षोड. E. अक्षोड, taddh. aff. कन्.

अक्षोभ I. Tatpur. m. (-भः) Firmness, absence of agitation. E. अ neg. and क्षोभ.
II. Bahuvr. 1. m. f. n. (-भः-भा-भम्) Unshaken, unagitated. 2. m. (-भः) The post to which an elephant is tied. E. अ priv. and क्षोभ.

अक्षोभ्य Tatpur. I. m. f. n. (-भ्यः-भ्या-भ्यम्) Unshakeable, undisturbable.
II. m. (-भ्यः) [1] The name of a Buddha. [2] An immense number, equal to 100 vivara, according to the Buddhists. E. अ neg. and क्षोभ्य.

अक्षौहिणी Tatpur. f. (-णी) A complete army, consisting of 10 anikini or 109,350 foot, 65,610 horse, 21,870 chariots, and 21,870 elephants. E. अक्ष and ऊहिनी.

अक्ष्ण I. n. (-क्ष्णम्) Time.
II. See अक्ष्णया. E. अश्, un. aff. क्स्न.

अक्ष्णया ind. [1] Tortuously. [2] In a wrong or bad way. E. अक्ष्ण an obsolete adj., in the instrumental case of the feminine.

अखट्ट m. The name of a tree (Buchanania latifolia). See पियाल. E. unknown.

अखट्टि Tatpur. m. (-ट्टिः) Childish fancy, whim, caprice. E. अ neg. and खट्टि (?).

अखण्ड Bahuvr. m. f. n. (-ण्डः-ण्डा-ण्डम्) All, entire. (अखण्डा द्वादशी is the 12th day of the first half of the month Márgaśirsha in the lunar year of the Hindus.) E. अ priv. and खण्ड.

अखण्डन Tatpur. I. n. (-नम्) [1] Leaving entire. [2] Admitting, non-refutation.
II. m. (-नः) Time. E. अ neg. and खण्डन.

अखण्डित Tatpur. m. f. n. (-तः-ता-तम्) [1] Unbroken, undivided. [2] Undisturbed, uninterrupted, continuous. [3] Unrefuted. E. अ neg. and खण्डित.

अखण्डितर्तु Bahuvr. m. f. n. (-र्तुः-र्तुः-र्तु) Fruitful, bearing fruit in due season. E. अखण्डित and ऋतु.

अखात Tatpur. I. m. f. n. (-तः-ता-तम्) Not dug.
II. m. n. (-तः-तम्) [1] A natural pond or lake. [2] A pool before a temple. Sometimes written आखात. E. अ neg. and खात.

अखाद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) Improper to be eaten. E. अ neg. and खाद्य.

अखिद्र Tatpur. m. f. n. (-द्रः-द्रा-द्रम्) Unwearied, indefatigable. E. अ neg. and खिद्र.

अखिल Bahuvr. m. f. n. (-लः-ला-लम्) All, entire, complete. (अखिलेन instr. used adverbially: entirely, completely.) E. अ priv. and खिल.

अखेटिक m. (-कः) A dog trained for the chase. E. This word is a various (and as it would seem erroneous) reading of आखेटिक q. v.

अखेदिन् Tatpur. m. f. n. (-दी-दिनी-दि) Untired, unwearied. E. अ neg. and खेदिन्.

अख्यात Tatpur. m. f. n. (-तः-ता-तम्) [1] Unknown, obscure, not famous or notorious. [2] Disreputable. E. अ neg. and ख्यात.

अख्याति Tatpur. f. (-तिः) [1] Want of fame. [2] Disrepute, obloquy. E. अ neg. and ख्याति.

अग् (अग-भ्वादि-घटादि-मित्-उदात्त-उदात्तेत्) r. 1st cl. par. (अगति-आग-अगिता. — Caus. अगयति.) To wind or move tortuously. See अक्.

अग I. Tatpur. 1. m. f. n. (-गः-गा-गम्) Not going, not moving. 2. m. (-गः) [1] A mountain. [2] A tree. [3] The sun. [4] A water jar (?). [5] (In arithmetic sometimes used to denote) the numeral seven. E. अ neg. and ग. See अगच्छ, अगम and नग.
II. m. (-गः) A snake. E. अग्, krit aff. अच्.

अगच्छ Tatpur. m. (-च्छः) A tree. See also गच्छ and अगम, अग, नग. E. अ neg. and गच्छ.

अगज Tatpur. I. m. f. n. (-जः-जा-जम्) [1] Produced on a mountain, mountaineous. [2] Produced from a tree, vegetable.
II. n. (-जम्) Bitumen. See शिलाजतु. E. अग and ज.

अगति Tatpur. f. (-तिः) No other way or refuge, necessity. E. अ and गति.

अगतिक m. f. n. (-कः-का-कम्) Having no way or recourse, having no other way or recourse. E. अगति, taddh. aff. कन्.

अगतिकगति Karmadh. f. (-तिः) A last resource or expedient. E. अगतिक and गति.

अगद Bahuvr. I. m. f. n. (-दः-दा-दम्) [1]Free from disease, healthy. [2]Wholesome, salubrious. [3](In law.) Unafflicted, one free from any calamity inflicted by God or the king.
II. m. (-दः) [1]A medicament, a drug. [2]Alexipharmacy, one of the eight branches of medicine. E. अ priv. and गद.

अगदङ्कार Tatpur. m. (-रः) A physician. E. अगद and कार with ágama मुम् (or better अगदं in the acc. and कार).

अगद्य denom. par. (अगद्यति) [1]To be healthy. [2]To make healthy, to cure. E. अगद, denom. aff. यक्.

अगन्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) Not to be visited or approached, also अगमनीय, अगम्य. E. अ neg. and गन्तव्य.

अगम Tatpur. m. (-मः) [1]A mountain. [2]A tree. E. अ neg. and गम. See also अगच्छ, अग and नग.

अगम्य Tatpur. m. f. n. (-म्यः-म्या-म्यम्) [1]Not to be visited or approached. [2]Difficult of acquirement, unattainable. [3]Unequalled, unsurpassable. E. अ neg. and गम्य.

अगम्यरूप Bahuvr. m. f. n. (-पः-पा-पम्) Of superior or unequalled form or nature. E. अगम्य and रूप.

अगम्यागमन Tatpur. n. (-नम्) Approaching a woman who is not to be approached, improper or illicit intercourse, incest. E. अगम्या and आगमन.

अगम्यागमनीय m. f. n. (-यः-या-यम्) Referring to illicit or improper intercourse, to incest. E. अगम्यागमन, taddh. aff. छ.

अगम्यागामिन् Tatpur. m. f. n. (-मी-मिनी-मि) Having illicit intercourse, incestuous. E. अगम्या and आगामिन्.

अगरी Bahuvr. f. (-री) A kind of grass, vulg. Deotáḍ (Andropogon serratus). See देवताड, also गरी, खरागरी and गरागरी. E. अ prohib. and गर, the plant being an antidote.

अगरु Tatpur. m. n. (-रुः-रु) Agallochum (Aquilaria agallocha, Rox.). See अगुरु.

अगर्व Bahuvr. m. f. n. (-र्वः-र्वा-र्वम्) Modest, humble, void of pride. E. अ neg. and गर्व.

अगस्ति m. (-स्तिः) [1]The name of a saint and reputed author of several hymns of the Rigveda, celebrated in Hindu mythology, more usually entitled Agastya, and considered as the son of both Mitra and Varuńa, by Urvaśí; hence his names Maitrávaruńi and Aurvaśíya. He is represented of short stature, and is said by some to have been born in a water jar; hence his names Kumbhasambhava, Ghaṭodbhava &c. He is famed for having swallowed the ocean, when it had given him offence, wherefore he is called Pítábdhi. At his command the Vindhya range of mountains prostrated itself, and so remains; hence his present appellation. He is also mentioned as one of the oldest medical authors, considered as the civilisor of the South and as the regent of the star Canopus. [2]The name of a tree (Sesbana grandiflora). [3]m. plur. अगस्तयः are the descendants of Agasti. See आगस्त्य. E. अग *(mountain)* and अस् (to throw), uń. aff. ति —: Agastya having ordered the Vindhya mountain to prostrate itself before him; or according to others, a Tatpur. composed of अग (water jar) and स्त्य *(from* स्त्यै *to condense): from his being kept and born in a water jar.* (Both etymologies are apparently artificial and without any grammatical evidence.) See also अगस्त्य and अगस्ती.

अगस्तिद्रु Tatpur. m. (-द्रुः) A tree (Sesbana grandiflora). See अगस्ति. E. अगस्ति and द्रु.

अगस्ती f. (-स्ती) A female descendant of Agastya. q. v. E. अगस्त्य, fem. aff. ङीप्.

अगस्तीय m. f. n. (-यः-या-यम्) Referring to Agastya. E. अगस्त्य, taddh. aff. छ.

अगस्त्य m. (-स्त्यः) [1]The name of a saint. [2]The star Canopus. [3]The name of a tree. [4]A name of Śiva. See अगस्ति and the E. of this word.

अगस्त्योदय Tatpur. m. (-यः) The seventh day in the second half of the month Bhádra in the lunar year of the Hindus. E. अगस्त्य and उदय.

अगा Tatpur. m. f. (-गाः-गाः) Not going. E. अ neg. and गा (from गम्, kṙit aff. विट्).

अगात्मजा Tatpur. f. (-जा) A name of Párvatí, the daughter of the mountain Himálaya. E. अग and आत्मजा.

अगाध Bahuvr. I. m. f. n. (-धः-धा-धम्) Bottomless, very deep.
II. 1. m. n. (-धः-धम्) A hole, a chasm.
2. m. (-धः) The name of one of the five fires at the Swáhákára. E. अ priv. and गाध.

अगाधजल Bahuvr. I. m. f. n. (-लः-ला-लम्) Having very deep waters.
II. m. (-लः) A deep lake. E. अगाध and जल.

अगार n. (-रम्) A house. See आगार.

अगावह Tatpur. m. (-हः) A proper name of [1]the son of Vasudeva by Vṙikadeví, and [2]the son of Kṙishńa by Sudevá. E. अग and आवह.

अगिर m. (-रः) [1]The sun. [2]Fire. [3]A demon, a Rákshasa. E. अग्, aff. इर.

अगु Bahuvr. I. m. f. n. (-गुः-गुः-गु) [1]Having no cows. [2]Having no beams.
II. m. (-गुः) A name of Ráhu or the ascending node q. v. E. अ and गो.

अगुण I. Tatpur. m. (-णः) A defect, a fault. E. अ neg. and गुण.
II. Bahuvr. m. f. n. (-णः-णा-णम्) [1]Void of attributes. [2]Void of good qualities, bad. E. अ priv. and गुण.

अगुणता (-ता) Absence of all good qualities; also अगुणत्व n. (-त्वम्). E. अगुण, taddh. aff. तल् or त्व.

अगुणवादिन् Tatpur. m. f. n. (-दी-दिनी-दि) Censorious, pointing out defects. E. अगुण and वादिन्.

अगुणशील Bahuvr. m. f. n. (-लः-ला-लम्) Of a bad disposition, worthless. E. अगुण and शील.

अगुरु Tatpur. I. m. f. n. (-रुः-रुः or र्वी-रु) [1]Not heavy, light. [2]Short (as a syllable).
II. m. n. (-रुः-रु) [1]A fragrant wood, aloe wood, or agallochum (Aquilaria agallocha, Rox.). [2]The balsam tree from which is produced Bdellium (Amyris agallocha). [3]A timber tree, commonly Sisú (Dalbergia sisu, Rox.). E. अ neg. and गुरु.

अगुप्त m. f. n. (-प्तः-प्ता-प्तम्) I. Tatpur. Unhidden, unconcealed. E. अ neg. and गुप्त.
II. Bahuvr. One who cannot keep a secret. E. अ priv. and गुप्त.

अगुरुशिंशपा Karmadh. (?) f. (-पा) A timber tree (Dalbergia sisu). *The best authorities consider this as formed of two distinct words.* See अगुरु and शिंशपा.

अगूढ m. f. n. (-ढः-ढा-ढम्) I. Tatpur. Unhidden, unconcealed, manifest, evident. E. अ neg. and गूढ.
II. Bahuvr. One who is not secret. E. अ priv. and गूढ.

अगूढगन्ध Bahuvr. n. (-न्धम्) Asafoetida. E. अगूढ and गन्ध.

अगूढभाव Bahuvr. m. f. n. (-वः-वा-वम्) Open, honest, candid; one whose purpose or inclinations are evident. E. अगूढ and भाव.

अगृभीत Tatpur. m. f. n. (-तः-ता-तम्) Not taken. (In the Vedas.) E. अ neg. and गृभीत (see गृहीत).

अगृह Bahuvr. m. (-हः) See अग्रह. E. अ priv. and गृह.

अगोचर Tatpur. I. m. f. n. (-रः-रा-रम्) Not coming under the perception of the senses, covert, unseen, unwitnessed.
II. n. (-रम्) [1] Any act or event not the object of the senses. [2] The imperceptible, Brahma, or the invisible Supreme. E. अ neg. and गोचर.

अगोह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) Not concealable, clear, bright (espec. as attribute of the sun, in the Vedas). E. अ neg. and गोह्य.

अगौकस् Bahuvr. m. (-काः) [1] A bird. [2] A lion. [3] The Śarabha, a fabulous animal with eight legs. E. अग (a tree or mountain) and ओकस्.

अग्नामरुत् Dvandva. m. du. (-तौ) Agni and Marut qq. vv. E. अग्नि (changed to अग्ना) and मरुत्.

अग्नायी f. (-यी) [1] A goddess, the wife of Agni, the deity of fire, and presiding over prayers accompanied with burnt offerings. [2] The Tretá or second age of the Hindus. E. अग्नि, fem. aff. ङीप्, with ऐ substituted for इ.

अग्नाविष्णु Dvandva. m. du. (-ष्णू) Agni and Vishńu qq. vv. E. अग्नि (changed to अग्ना) and विष्णु.

अग्नि m. (-ग्निः) [1] Fire; the fire for common use (or लौकिक) as well as the fire for sacrificial purposes (or वैदिक) of which there are three kinds: the Gárhapatya, the Áhavaníya and the Dakshińágni (qq. vv.). [2] The deity of fire, one of the most ancient and most sacred objects of Hindu worship. As such Agni is considered as the mediator between men and gods, as protector of mankind and their home, and as witness of their actions; hence his invocation at all solemn occasions, at the nuptial ceremony &c. He is one of the eight Lokapálas or guardians of the world and especially the Lord of the south-east quarter. He appears in the progress of mythological personification as a son of Angiras, as a king of the Pitris or Manes, as a Marut, as a grandson of Śańdila, as one of the seven Sages or Ŕishis during the reign of Támasa or the fourth Manu, as a star and as a Ŕishi or inspired *author* of several vaidic hymns. [3] The fire of the stomach, the digestive faculty. [4] Bile. [5] Gold. [6] A plant of which the fruit has escharotic properties (Semecarpus anacardium). See भल्लातक. [7] Another plant (Plumbago zeylanica). See चित्रक. [8] Another plant (Plumbago rosea). [9] (In arithmetic sometimes used as) a denomination of the numeral three (because there are three sacred fires; see above). E. अङ्ग्, uń. aff. नि, the nasal of the root being dropped.

अग्निक m. (-कः) An insect of a scarlet color, the lady-bird. E. अग्नि, taddh. aff. कन् (resembling fire).

अग्निकण Tatpur. m. (-णः) A spark. E. अग्नि and कण.

अग्निकर्मन् Tatpur. (-र्म) [1] The action of Agni or fire. [2] (In medicine.) Application of fire for cure, cauterization. E. अग्नि and कर्मन्.

अग्निकारिका Tatpur. (-का) Kindling or exciting the sacrificial fire, by throwing clarified butter &c. into it. E. अग्नि and कारिका.

अग्निकार्य Tatpur. n. (-र्यम्) The same as अग्निकारिका q. v. E. अग्नि and कार्य.

अग्निकाष्ठ Tatp. n. (-ष्ठम्) Agallochum. See अगुरु. E. अग्नि and काष्ठ.

अग्निकुक्कुट Tatpur. m. (-टः) A firebrand, a lighted wisp of straw. E. अग्नि and कुक्कुट.

अग्निकुण्ड Tatpur. n. (-ण्डम्) A hole in the ground or an enclosed space on the surface for receiving and preserving consecrated fire. E. अग्नि and कुण्ड.

अग्निकुमार Tatpur. m. (-रः) A particular preparation of medicaments. E. अग्नि and कुमार.

अग्निकेतु Tatpur. m. (-तुः) The name of a Rakshas or demon. E. अग्नि and केतु.

अग्निकोण Tatpur. m. (-णः) The south-east, the quarter ruled or protected by Agni. E. अग्नि and कोण.

अग्निक्रिया Tatpur. f. (-या) A religious act as obsequies &c. performed by the means of fire, particularly the burning of a corpse. E. अग्नि and क्रिया.

अग्निक्रीडा Tatpur. f. (-डा) Illuminations, fireworks, &c. E. अग्नि and क्रीडा.

अग्निगर्भ Bahuvr. I. m. f. n. (-र्भः-र्भा-र्भम्) Being pregnant with fire.
II. 1. m. (-र्भः) [1] The sun-stone, crystal, or a fabulous gem; supposed to contain and impart solar heat. See सूर्यकान्त. [2] A plant, see अग्निजार. 2. f. (-र्भा) The name of another plant. See महाज्योतिष्मती. E. अग्नि and गर्भ.

अग्निचयन Tatpur. n. (-नम्) Arranging the fire-place, a sacrificial ceremony, viz. arranging on a piece of ground of merely a fathom's length, which must have been previously ploughed, consecrated bricks (see इष्टका), so as to make them to imitate the shape of a bird. There are five or in some case, six such chitis (q. v.) required for receiving the sacrificial fire. E. अग्नि (in the sense of the dat.) and चयन.

अग्निचित् I. Tatpur. m. (-चित्) One who has arranged a sacrificial fire-place. See अग्निचयन.
II. ind. (in the Vedas.) Like Agni. E. अग्नि and चित्.

अग्निचिति Tatpur. f. (-तिः). The same as अग्निचयन. E. अग्नि and चिति.

अग्निचित्या Tatpur. f. (-त्या). The same as अग्निचयन. E. अग्नि and चित्या.

अग्निचित्वत् m. f. n. (-त्वान्-त्वती-त्वत्) Having householders who have arranged and consecrated a sacrificial fire-place (as a village, a sacrifice &c.). E. अग्निचित्, taddh. aff. मतुप्.

अग्निज Tatpur. I. m. f. n. (-जः-जा-जम्) [1] Produced by fire. [2] Digestive.
II. m. (-जः) [1] A name of Vishńu. [2] A plant used in medicine, of stimulant properties. See अग्निजात, अग्निजार, अग्निजाल. E. अग्नि and ज.

अग्निजन्मन् Bahuvr. m. (-न्मा) A name of Skanda, the god of war. See also अग्निभू. E. अग्नि and जन्मन्.

अग्निजात Tatpur. m. f. n. (-तः-ता-तम्) and m. (-तः) The same as अग्निज. E. अग्नि and जात.

अग्निजार Tatpur. m. (-रः) A medicinal plant. See अग्निज. E. अग्नि and जार.

अग्निजाल Tatpur. m. (-लः) A medicinal plant. See अग्निज. E. अग्नि and जाल.

अग्निजिह्वा Tatpur. f. (-ह्वा) [1] A tongue of Agni, a flame of fire. (There are seven tongues of Agni. See हिरण्या, कनका, रक्ता, कृष्णा, सुप्रभा, अतिरक्ता, बहुरूपा). [2] A medicinal plant. See लाङ्गली and लाङ्गलिकी. E. अग्नि and जिह्वा.

अग्निज्वाला Tatpur. f. (-ला) [1] A flame of fire. [2] A plant bearing red blossoms used by dyers (Grislea tomentosa, Rox.). [3] Another plant, commonly Jalapippalí. E. अग्नि and ज्वाला, from the fiery colour of its blossoms.

अग्नितेजस् Bahuvr. I. m. f. n. (-जाः-जाः-जः) Having the power of Agni or fire.

II. m. (-जाः) Name of a son of Pulaha, one of the seven Ṛishis during the reign of the 11th (a future) Manu. E. अग्नि and तेजस्.

अग्नित्रय Tatpur. n. (-यम्) The aggregate of the three fires &c. See अग्नित्रेता. E. अग्नि and त्रय.

अग्नित्रेता Tatpur. f. (-ता) The aggregate of the three fires maintained by the Brahman householder, viz. the Gárhapatya, Áhavaníya and Dakshińa, qq. vv. E. अग्नि and त्रेता.

अग्निद Tatpur. m. f. n. (-दः-दा-दम्) [1] Setting on fire, incendiary. [2] Supplying with fire. [3] Stomachic, tonic, digestive. E. अग्नि and द.

अग्निदग्ध Tatpur. I. m. f. n. (-ग्धः-ग्धा-ग्धम्) Burnt with fire.

II. m. pl. (-ग्धाः) The name of a particular class of Pitṛis or Manes, of such who when alive, kept up the household flame and presented oblations with fire. E. अग्नि and दग्ध. In the latter sense it would seem that the word has been taken as a Bahuvrihi.

अग्निदत्त Tatpur. m. (-त्तः) The name of a prince. E. अग्नि and दत्त.

अग्निदमनी Tatpur. f. (-नी) A medicinal plant of narcotic properties (Solanum jacquini). See क्षुद्रकारिका. E. अग्नि (bile) and दमनी (what tames).

अग्निदिश् Tatpur. f. (-दिक्) The south-east quarter, of which Agni is the regent. E. अग्नि and दिश्.

अग्निदीपन Tatpur. m. f. n. (-नः-नी-नम्) Producing appetite, stomachic. E. अग्नि and दीपन.

अग्निदीप्त Tatpur. I. m. f. n. (-प्तः-प्ता-प्तम्) [1] Blazing, on fire. [2] Digestive.

II. f. (-प्ता) The name of a plant. See महाज्योतिष्मती. E. अग्नि and दीप्त.

अग्निदेव I. Karmadh. m. (-वः) Agni, the god of fire.

II. Bahuvr. 1. m. (-वः) A worshipper of fire. 2. f. (-वा) A name of the third lunar mansion, identified with the Pleiades: Agni being the ruling deity of the constellation. Also अग्निदेवता. E. अग्नि and देव.

अग्निदैवत्य m. f. n. (-त्यः-त्या-त्यम्) Belonging or referring to the divinity of Agni or fire. (This word occurs also, but less correctly, in the form of अग्निदेवत्य). E. अग्निदेवता, taddh. aff. यत्.

अग्निदैवत Bahuvr. m. f. n. (-तः-ता-तम्) Belonging to Agni as divinity, referring to the divinity of Agni. E. अग्नि and दैवत.

अग्निदेवत्य m. f. n. (-त्यः-त्या-त्यम्) See अग्निदैवत्य.

अग्निनक्षत्र Tatpur. n. (-त्रम्) The third lunar mansion. E. अग्नि and नक्षत्र.

अग्निनयन Tatpur. n. (-नम्) See अग्निप्रणयन. E. अग्नि and नयन.

अग्निनिर्यास Tatpur. m. (-सः) The name of a plant, also अग्निजार. E. अग्नि and निर्यास.

अग्निपक्व Tatpur. m. f. n. (-क्वः-क्वा-क्वम्) Cooked or dressed with fire. E. अग्नि and पक्व.

अग्निपद Tatpur. n. (-दम्) The name of a plant. (?) E. अग्नि and पद.

अग्निपरिच्छद Tatpur. m. (-दः) The implements and apparatus used in oblations to fire. E. अग्नि and परिच्छद.

अग्निपरिधान Tatpur. n. (-नम्) Surrounding the sacrificial fire with the paridhis (see परिधि) or wooden frames covered with skin. E. अग्नि and परिधान.

अग्निपरीक्षा Tatpur. f. (-क्षा) Ordeal by fire, as formerly practised by walking through it, or as subsequently practised, by dipping the hand into boiling oil, holding a heated iron &c. E. अग्नि and परीक्षा.

अग्निपर्वत Tatpur. m. (-तः) A volcano. E. अग्नि and पर्वत.

अग्निप्रणयन Tatpur. n. (-नम्) Carrying forth the sacrificial fire, a ceremony occurring in several sacrifices, as in the Jyotishṭoma, the Darśapúrńamása, the Cháturmásya. It consists in taking the fire from the Práchínavanśa (q. v.) Mańdapa, a building erected in the centre of the Dárśikí Vedi (q. v.) and carrying it to the Ágnídhra (q. v.) Mańdapa, which stands in the Saumikí Vedi (q. v.). E. अग्नि and प्रणयन.

अग्निप्रवेश Tatpur. m. (-शः) Entering the fire, esp. self immolation by a widow upon the pyre of her deceased husband. E. अग्नि and प्रवेश. Also अग्निप्रवेशन n. (-नम्).

अग्निप्रस्तर Tatpur. m. (-रः) Fire-stone, flint, or any stone producing fire. E. अग्नि and प्रस्तर.

अग्निबाहु Tatpur. m. (-हुः) See अग्निबाहु.

अग्निभ Bahuvr. n. (-भम्) Gold. E. अग्नि and भा (having the lustre of fire, brilliant as fire).

अग्निभु Tatpur. n. (-भु) See the following.

अग्निभू Tatpur. I. m. (-भूः) [1] A name of Skanda, the Hindu deity of war. See कार्त्तिकेय, स्कन्द, अग्निजन्मन्. (Śiva having cast his seed into flame, for the purpose of generating a warrior, able to subdue Táraka, a demon, Skanda was produced.) [2] (In arithmetic sometimes used to denote) the numeral six (Skanda having six faces).

II. n. (-भु) Water (rain being generated, according to the Hindu belief from the clouds which are produced by the smoke of fire). E. अग्नि and भू (generating from).

अग्निभूति Bahuvr. m. (-तिः) A proper name, viz. one of the pupils of the last Tírthakara, belonging to the family of Gotama and being one of the eleven chiefs of the gańas or companies of the Jaina Ṛishis. E. अग्नि and भूति (superhuman power): equal to Agni.

अग्निमणि Tatpur. m. (-णिः) The sun-stone. E. अग्नि and मणि: brilliant as fire. See अग्निगर्भ and सूर्यकान्त.

अग्निमत् m. f. n. (-मान्-मती-मत्) [1] Having fire in general. [2] Having and maintaining a consecrated fire. [3] Having a good digestion. E. अग्नि, taddh. aff. मतुप्.

अग्निमन्थ Tatpur. m. (-न्थः) A small tree (Premna integrifolia). See गणिकारिका. E. अग्नि and मन्थ (churning), because fire is produced by friction of two pieces of its wood.

अग्निमन्थन Tatpur. n. (-नम्) Producing fire by friction of two pieces of wood. See the preceding. E. अग्नि and मन्थन.

अग्निमन्थनीय m. f. n. (-यः-या-यम्) Referring to अग्निमन्थन q. v. E. The preceding, taddh. aff. छ.

अग्निमाठर Tatpur. m. (-रः) The name of an expounder of the Rigveda. E. अग्नि and माठर.

अग्निमान्द्य Tatpur. n. (-न्द्यम्) Languor of the digestive organs, the want of appetite or digestion. E. अग्नि and मान्द्य.

अग्निमारुति Karmadh. m. (-तिः) A name of the saint Agastya. E. अग्नि fire, i. e. the fire of the stomach, the digestive faculty, and मारुति a name of Hanumat; because the saint could digest as well as the monkey: the epithet alludes to a story of his devouring and digesting Vátápi, a demon, who had assumed the form of a sheep.

अग्निमित्र Tatpur. m. (-त्रः) The name of a prince of the Sunga dynasty. E. अग्नि and मित्र.

अग्निमिन्ध Tatpur. m. (-न्धः) The priest who kindles or attends the fire. See अग्नीध्. E. अग्नि and इन्ध, with ágama मुम् (or better अग्नि in the acc. and इन्ध).

अग्निमुख Bahuvr. I. m. (-खः) [1] A deity. [2] A Bráhmańa. [3] A plant (Plumbago zeylanica). [4] Marking nut (Semecarpus anacardium). [5] A particular medicinal preparation promotive of digestion and appetite.

II. f. (-खी) [1] Marking nut (Semecarpus anacardium). [2] Another plant, see लाङ्गलिकी. E. अग्नि and मुख.

अग्नियुत Tatpur. m. (-तः) Name of a Rishi or sage, author of a hymn of the Rigveda. E. अग्नि and युत.

अग्नियोजन Tatpur. n. (-नम्) A sacrificial act, viz. making the fire to join or to light up with a powerful blaze, by throwing ájya or clarified butter into it. E. अग्नि and योजन.

अग्निरक्षण Tatpur. n. (-णम्) Maintenance of a sacred fire; preserving a fire in a family for perpetuity, which supplies that lighted on occasions of worship. E. अग्नि and रक्षण.

अग्निरजस् Bahuvr. m. (-जाः) An insect of a scarlet colour. E. अग्नि and रजस्. Also अग्निरज m. (-जः).

अग्निरुहा Tatpur. f. (-हा) The name of a plant, called Mánsarohińí. E. अग्नि and रुह, fem. aff. टाप्.

अग्निरोहिणी Tatpur. f. (-णी) Hard, inflammatory swelling in the axilla, one of the minor diseases or क्षुद्ररोग q. v. E. अग्नि and रोहिन्, fem. aff. ङीप्.

अग्निलोक Tatpur. m. (-कः) The world of Agni. E. अग्नि and लोक.

अग्निवत् I. m. f. n. (-वान्-वती-वत्). See अग्निमत्. E. अग्नि, taddh. aff. मतुप्.

II. ind. Like Agni or fire. E. अग्नि, taddh. aff. वति.

अग्निवर्चस् Bahuvr. m. (-र्चाः) The name of a pupil of Súta, a teacher of the Puráńas. E. अग्नि and वर्चस्.

अग्निवर्ण Bahuvr. I. m. f. n. (-र्णः-र्णा-र्णम्) [1] Having the colour of fire. [2] Having the property of fire, hot, scalding, scorching. II. m. (-र्णः) The name of a prince, the son of Sudarśana. III. f. (-र्णा) A kind of strong liquor. E. अग्नि and वर्ण.

अग्निवर्धक Tatpur. m. f. n. (-कः-का or -की-कम्) [1] Tonic, stomachic. [2] Feeding or exciting fire. E. अग्नि and वर्धक.

अग्निवर्धन Tatpur. I. n. (-नम्) [1] Exciting fire. [2] Improving the appetite. II. m. (-नः) A stomachic or any thing improving the appetite. E. अग्नि and वर्धन.

अग्निवल्लभ Tatpur. m. (-भः) [1] A plant (Shorea robusta). [2] Resin, pitch, the resinous and fragrant exudation of the Shorea robusta. E. अग्नि and वल्लभ, from its exciting or befriending fire.

अग्निबाण Tatpur. m. (-णः) A fiery arrow, a rocket. E. अग्नि and बाण.

अग्निवाह Tatpur. m. (-हः) Smoke. E. अग्नि and वाह.

अग्निवाहु I. Tatpur. m. (-हुः) Smoke.

II. Bahuvr. m. (-हुः) A proper name of [1] the son of Priyavrata by Kámyá, and [2] one of the ten sons of Sváyambhuva or the first Manu. E. अग्नि and बाहु. Also अग्निबाहु.

अग्निविमोचन Tatpur. n. (-नम्) A sacrificial act, viz. withdrawing the fuel so as to diminish the fire after its having been made to rise in a large blaze. See अग्नियोजन. E. अग्नि and विमोचन.

अग्निविसर्प Tatpur. m. (-र्पः) Pain occasioned by the inflammation of a tumour. E. अग्नि and विसर्प.

अग्निविहरण Tatpur. n. (-णम्) Removing the sacrificial fire, a ceremony in the Jyotishtoma sacrifice which consists in taking the fire from the Ágnídhra Mańdapa (q. v.) and placing it in the Sadas (q. v.), another Mańdapa in the Saumikí Vedi (q. v.). E. अग्नि and विहरण.

अग्निवीज Tatpur. n. (-जम्) Gold. E. अग्नि and वीज.

अग्निवीर्य Tatpur. n. (-र्यम्) Gold. E. अग्नि and वीर्य.

अग्निवृद्धि Tatpur. f. (-द्धिः) [1] Improved digestion or appetite. [2] Increase of fire. E. अग्नि and वृद्धि.

अग्निवेश Bahuvr. m. (-शः) Name of one of the oldest medical authorities in India. He is called also Hutáśaveśa and Bhadrakápya. E. अग्नि and वेश.

अग्निशरण Tatpur. n. (-णम्) The house or place where the sacred fire is kept. E. अग्नि and शरण.

अग्निशाल Tatpur. f. n. (-ला-लम्) The house where the sacred fire is kept. E. अग्नि and शाला, the latter part of the compound remaining fem. or becoming neuter.

अग्निशिख I. Bahuvr. 1. m. f. n. (-खः-खा-खम्) Having the splendour or the heat of fire.

2. m. (-खः) [1] A lamp. [2] An arrow. [3] A fiery arrow, a rocket. [4] The safflower plant (Carthamus tinctorius). [5] The name of the father of Vararuchi.

3. m. n. (-खः-खम्) Saffron, the plant and die.

4. n. (-खम्) Gold.

II. Tatpur. f. (-खा) [1] Flame. [2] A plant (Gloriosa superba). [3] A medicinal plant (Menispermum cordifolium). E. अग्नि and शिखा.

अग्निशेखर Bahuvr. n. (-रम्) Saffron. E. अग्नि and शेखर.

अग्निष्टुत् Tatpur. m. (-ष्टुत्) [1] The name of the first day of the Agnishtoma sacrifice (q. v.). [2] The name of a day of the Sattra Panchadaśarátra. E. अग्नि and स्तुत्.

अग्निष्टुभ् Tatpur. m. (-ष्टुप्) A proper name, the son of the sixth Manu, Chákshusha, by Nadvalá, also called Agnishtoma. E. अग्नि and स्तुभ्.

अग्निष्टोम Tatpur. m. (-मः) [1] The name of a sacrifice or rather a series of offerings to fire for five days, to be celebrated in the spring. It is the first and principal part of the Jyotishtoma, one of the great sacrifices in which especially the juice of the Soma plant is offered for the purpose of ob-

taining Swarga or heaven. It is nitya or obligatory for the complete performance of the Jyotishtoma and so far considered sometimes identical with it, while the other six parts or Somasansthás of this sacrifice are considered as kámya and anitya, voluntary and supererogatory. (See अत्यग्निष्टोम, उक्थ्य, षोडशिन्, अतिरात्र, अप्तोर्याम and वाजपेय.) The Agnishtoma consists of three distinct parts or savanas, the prátahsavana with five, the mádhyandina-savana with five and the tritíya-savana with two stotras. [2] The name of the Sáman or Sámaveda verse called Yajnáyajníya (which begins with the words यज्ञायज्ञा वो अग्नये &c. see Sámaveda I. 1. 4. 1.), because it closes the ceremonies of the Agnishtoma in the tritíya-savana. [3] The name of the first day in the Sattra Panchadaśarátra. [5] A proper name, the son of the sixth Manu, Chákshusha, by Nadvalá, also Agnishtubh. [6] A species of the Soma plant. E. अग्नि and स्तोम.

अग्निष्टोमयाजिन् Tatpur. m. (-जी) One who has performed the Agnishtoma sacrifice. E. अग्निष्टोम and याजिन्.

अग्निष्ठ Tatpur. I. m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Placed in, on or by the fire.

II. m. (-ष्ठः) [1] An iron frying pan. [2] The eleventh yúpa or sacrificial post of the 21 posts in the Aśwamedha sacrifice, that post to which the seventeen animals are tied.

III. f. (-ष्ठा) That corner of the eight corners of the yúpa or sacrificial post which is near the fire. E. अग्नि and स्थ.

अग्निष्वात्त Tatpur. m. pl. (-त्ताः) Demigods or manes to whom funeral oblations are presented; a sort of manes who when alive did not maintain their domestic fires nor offer burnt sacrifices. According to some they live in the Somaloka and are sons of Marichi and progenitors especially of the gods; according to others they are residents of the Virájaloka, sons of Pulastya, the manes of the demigods and demons, and parents of Pívari. Also written अग्निस्वात्त. E. अग्निस्व (अग्नि and स्व) and आत्त (who are obtained by what belongs or *is* given to Agni) or अग्निषु (in or by oblations to fire) and आत्त (obtained viz. invoked).

अग्निसंस्कार Tatpur. m. (-रः) [1] Consecration of fire, making the three fires (see अग्नि) fit for sacrificial purposes by the Agnyádhána, the Pavamáneshti (q. v.) and other preparatory rites which, themselves, are performed with non-consecrated fire. [2] The completion of any essential rite by worship with fire, especially the burning of the dead body as an essential rite of the Hindu religion. E. अग्नि and संस्कार.

अग्निसञ्चय Tatpur. m. (-यः) The same as अग्निचयन q. v. E. अग्नि and सञ्चय.

अग्निसख Tatpur. m. (-खः) The wind. E. अग्नि and सखि, samásta aff. टच्.

अग्निसम्भव Tatpur. I. m. f. n. (-वः-वा-वम्) Originating from fire.

II. m. (-वः) [1] Wild safflower. [2] The juice or essence of the body, lymph. E. अग्नि and सम्भव.

अग्निसहाय m. (-यः) [1] The wind. [2] A wild pigeon. E. अग्नि and सहाय.

अग्निसाक्षिकमर्याद Bahuvr. m. (-दः) One who binds himself with a vow in taking fire as a witness, esp. one who takes the vow of conjugal fidelity. E. अग्निसाक्षिक and मर्यादा.

अग्निसात् ind. Completely to fire. Only in composition with अस्, भू or कृ, i. e. to be reduced or to reduce '(completely to fire)'. E. अग्नि, taddh. aff. साति.

अग्निसार n. (-रम्) A medicinal application to the eyes, a collyrium from the calx of brass. E. अग्नि and सार.

अग्निसावर्णि Tatpur. m. (-र्णिः) A proper name, one of the fourteen Manus who preside successively over the fourteen Manvantaras of the Kalpa. E. अग्नि and सावर्णि.

अग्निसिंह Karmadh. m. (-हः) A proper name, the father of the seventh black Vásudeva (q. v.). E. अग्नि and सिंह.

अग्निसिंहनन्दन Tatpur. m. (-नः) A proper name, the son of Agnisinha and the seventh black Vásudeva (q. v.). E. अग्निसिंह and नन्दन.

अग्निस्तोक Tatpur. m. (-कः) A spark. E. अग्नि and स्तोक.

अग्निस्वात्त See अग्निष्वात्त.

अग्निहोतृ Tatpur. m. (-ता). See अग्निहोत्रिन्. E. अग्नि and होतृ.

अग्निहोत्र I. Bahuvr. n. (-त्रम्) [1] A sacrificial ceremony which consists in making oblations to fire, of milk (payas), curds (dadhi), sour gruel (yavágú), clarified butter (ghrita), boiled rice (odana), grain (tandula), the juice of the Soma plant, flesh, sesamum oil (taila) and kidney beans (másha), or as is practised at present, merely of milk, sesamum oil and sour gruel. There are two kinds, 1. the nitya, perpetual, 'during the whole life' or that Agnihotra which is addressed to Agni every evening at sunset and to Súrya every morning at sunrise; and 2. the kámya, voluntary or the Agnihotra which occurs only occasionally and which is performed for the attainment of some specific object, as the Mritágnihotra or the Máságnihotra in the beginning of the Sattra Kundapáyinámayana. [2] The same as अग्न्याधान q. v. E. अग्नि and होत्र, sc. कर्मन् 'an act in which oblations are made to Agni'.

II. Tatpur. m. (-त्रः) [1] Fire. [2] Havis or clarified butter. E. अग्नि and होत्र.

अग्निहोत्रहवणी Tatpur. f. (-णी) A wooden vessel used in sacrifices for making libations with clarified butter. E. अग्निहोत्र (clarified butter) and हवनी.

अग्निहोत्रिन् m. (-त्री) [1] One who has performed the Agnihotra q. v. [2] The same as अग्न्याहित. [3] The same as अग्निचित्. [4] One who possesses or keeps a sacrificial fire. Sometimes read अग्निहोतृ. E. अग्निहोत्र, taddh. aff. इनि.

अग्नीध् Tatpur. m. (-नीत्) The priest who kindles the fire; he is one of the three priests who are subordinate to the Brahman or the Ritvij performing the ceremonial of the Rig-, Yajur- and Sámaveda, (see ब्रह्मन्, ब्राह्मणाच्छंसिन् and पोतृ) and one of the four priests who receive the third division of the Dakshiná. (See नेष्टृ, प्रतिहर्तृ and अच्छावाक.) E. अग्नि and इध् (instead of इन्ध्).

अग्नीध्र Tatpur. I. m. (-ध्रः) [1] A proper name: the son of Priyavrata and Kámyá, a king of Jambudvípa; one of the ten sons of the first Manu, Sváyambhuva. [2] The same as अग्नीध् q. v. In this meaning the word seems to be a misspelling of आग्नीध्र.

II. f. (-ध्री) Kindling or exciting the sacrificial fire by

throwing clarified butter &c. into it. See आग्नीध्री which seems to be the more correct form of this word. E. अग्नि and इध्र (from इन्ध्, uṅ. aff. क्रन्).

अग्नीन्धन Tatpur. n. (-नम्) Kindling or exciting a sacrificial fire. E. अग्नि and इन्धन. See अग्निकारिका.

अग्नीय m. f. n. (-यः-या-यम्) Fiery, relating to Agni (in the different meanings of this word). E. अग्नि, taddh. aff. छ.

अग्नीषोम Dvandva. m. du. (-मौ) Agni and Soma. E. अग्नि and सोम.

अग्नीषोमप्रणयन Tatpur. n. (-नम्) Carrying forth the fire and the Soma; a ceremony in the Jyotishṫoma sacrifice which takes place after the Vaisarjana homa (q. v.) and consists in taking the fire from the Práchínavańśa (q. v.) Mańḋapa and carrying it to the Ágnídhra (q. v.) Mańḋapa, and in the same time taking the Soma from the Práchínavańśa and carrying it to the Havirdhána Mańḋapa, a building erected in the Saumikí Vedi (q. v.). See also अग्निप्रणयन. E. अग्नीषोम and प्रणयन.

अग्नीषोमीय m. f. n. (-यः-या-यम्) Belonging or sacred to Agni and Soma. E. अग्नीषोम, taddh. aff. छ.

अग्नीषोमीयनिर्वाप Tatpur. m. (-पः) A ceremony in the Darśapúrńamása sacrifice which is performed on the day of the full moon and consists in making libations with the Puroḋáśa (q. v.) or cake sacred to Agni and Soma and previously fried in eleven kapálas or bowls. See अग्नीषोमीयैकादशकपाल. E. अग्नीषोमीय and निर्वाप.

अग्नीषोमीयपशु Karmadh. m. (-शुः) One of the three principal paśus or sacrificial animals in the Jyotishṫoma sacrifice. (See also सवनीयपशु and अनुबन्ध्यपशु.) It is a goat or according to one school, a sheep, sacred to Agni and Soma, the procedings with which take place on the day called Aupavasathya or the fourth of the Agnishṫoma (q.v.). E. अग्नीषोमीय and पशु.

अग्नीषोमीयपश्वनुष्ठान Tatpur. n. (-नम्) The proceedings with the Agníshomíyapaśu. See अग्नीषोमीयपशु. E. अग्नीषोमीयपशु and अनुष्ठान.

अग्नीषोमीयपुरोडाश Karmadh. m. (-शः) The Puroḋáśa (q. v.) with which libations are made during the Agníshomíyayága (q. v.) after having been baked in eleven kapálas or bowls. E. अग्नीषोमीय and पुरोडाश.

अग्नीषोमीययाग Karmadh. m. (-गः) One of the three yágas or sacrificial acts of which consists the Púrńamása or the latter part of the Darśapúrńamása sacrifice. (See also आग्नेययाग and उपांशुयाजयाग.)

अग्नीषोमीयैकादशकपाल Karmadh. m. (-लः) The Puroḋáśa (q. v.) or cake which is offered to Agni and Soma in the Darśapúrńamása sacrifice after having been baked in eleven kapálas or bowls. See also अग्नीषोमीयपुरोडाश. E. अग्नीषोमीय and एकादशकपाल.

अग्नीषोम्य m. f. n. (-म्यः-म्या-म्यम्). The same as अग्नीषोमीय. E. अग्नीषोम, taddh. aff. यत्.

अग्न्यभाव Tatpur. m. (-वः) [1] Loss or extinction of the sacred fire. [2] Loss of appetite. E. अग्नि and अभाव.

अग्न्यस्त्र Tatpur. n. (-स्त्रम्) Fire-arms; in poetry, it is usually applied to a superhuman power over the element of fire, but occasionally indicates, apparently, a rocket. E. अग्नि and अस्त्र.

अग्न्यागार Tatpur. m. (-रः) A fire-temple; a chamber or building where the sacred fire is kept. E. अग्नि and आगार.

अग्न्याधान Tatpur. n. (-नम्) The placing of the fire on the ground previously prepared for it (see अग्निचयन); a ceremony which is necessary to make the Áhavaníya and the other sacred fires (see अग्नि) fit for sacrificial use and is followed by the Pavamáneshtis (q. v.). See अग्निसंस्कार. The act takes place in the spring, if the person belongs to the cast of the Bráhmańas, in the hot season or gríshma if he is a Kshatriya, in the autumn or śarad if he is a Vaiśya and is performed once for all, to serve all future purposes. E. अग्नि and आधान.

अग्न्याधेय Tatpur. n. (-यम्) The same as अग्न्याधान q. v. E. अग्नि and आधेय.

अग्न्यालय Tatpur. m. (-यः) [1] A place in which consecrated fire is kept. [2] A hole, with compartments of prescribed dimensions and shape, for the several sacred fires. E. अग्नि and आलय.

अग्न्याहित Bahuvr. m. (-तः) A householder who has performed the ceremony of the अग्न्याधान q. v. Also आहिताग्नि. E. अग्नि and आहित.

अग्न्याहिति Tatpur. f. (-तिः) The same as अग्न्याधान q. v. E. अग्नि and आहिति.

अग्न्युत्पात Tatpur. m. (-तः) A fiery meteor, a falling star, a comet. E. अग्नि and उत्पात.

अग्न्युद्धरण Tatpur. n. (-णम्) A sacrificial ceremony; taking the sacred fire out of the place where it is kept, for the purpose of performing a sacrifice, as the Agnihotra, the Darśapúrńamása &c. E. अग्नि and उद्धरण.

अग्मन् n. (ग्म) Battle. E. अज्, kṛit aff. मनिन्. See अज्मन्.

अग्र I. m. f. n. (-ग्रः-ग्रा-ग्रम्) [1] Chief, principal. [2] Prior, first. [3] Excessive, more, much.
II. n. (-ग्रम्) [1] Top, summit, point, upper part. [2] Front, fore part. [3] The beginning, first part. [4] The best, excellent. [5] Goal, resting place. [6] Assemblage, multitude. [7] A weight equal to one Pala. [8] A kind of alms given to Brahmans, four mouthfuls or according to others, food given in alms, 48 times the quantity of the alms called भिक्षा. [9] (In astronomy) the sun's amplitude. E. अङ्ग्, uń. aff. रन्, the nasal of the radical being dropped.

अग्रकर Tatpur. m. (-रः) [1] The tip of the extended hand. [2] (Karmadh.) The right or better hand. [3] The extremity of a ray of light; the focal point. E. अग्र and कर.

अग्रकाय Tatpur. m. (-यः) The fore part of the body. E. अग्र and काय.

अग्रग Tatpur. m. (-गः) A leader. E. अग्र and ग.

अग्रगण्य Tatpur. m. f. n. (-ण्यः-ण्या-ण्यम्) To be reckoned or considered as first or best. E. अग्र and गण्य.

अग्रगामिन् Tatpur. m. f. n. (-मी-मिनी-मि) Preceding, going before. E. अग्र and गामिन्.

अग्रज Tatpur. I. m.f.n. (-जः-जा-जम्) First-born or produced.
II. m. (-जः) [1] An elder brother; the first-born. [2] A Brahman.
III. f. (-जा) An elder sister. E. अग्र and ज.

अग्रजङ्घा Tatpur. f. (-ङ्घा) The fore part of the thigh. E. अग्र and जङ्घा.

अग्रजन्मन् Bahuvr. m. (-न्मा) [1] An elder brother or first-born.

[2] A priest or Brahman; a man of the sacerdotal tribe. [3] Brahmá, the first-born of the gods. E. अग्र and जन्मन्.

अग्रजातक Tatpur. m. (-कः) A Brahman; a man of the first class. E. अग्र and जातक.

अग्रजाति Bahuvr. m. (-तिः) A Brahman; a man of the first class. E. अग्र and जाति.

अग्रजिह्व Tatpur. n. (-ह्वम्) The tip of the tongue. E. अग्र and जिह्वा.

अग्रज्या Tatpur. f. (-ज्या) (In astronomy.) Sine of the amplitude. E. अग्र and ज्या.

अग्रणी Tatpur. m. f. n. (-णीः-णीः-णि) First, principal. E. अग्र and नी.

अग्रतःसर Tatpur. I. m. f. n. (-रः-रा or -री-रम्) Going before, preceding.

II. m. (-रः) A leader. E. अग्रतस् and सर.

अग्रतस् ind. [1] Before, in front of. [2] Before in rank, first &c. E. अग्र, taddh. aff. तसिल्.

अग्रदानिन् m. (-नी) A degraded Brahman, one who receives presents from Śúdras or things first offered to the deceased. E. अग्रदान (a present first given viz. to Śúdras or to deceased), taddh. aff. इनि.

अग्रनख Tatpur. m. (-खः) The tip of the nail. E. अग्र and नख.

अग्रनासिका Tatpur. f. (-का) The tip of the nose. E. अग्र and नासिका.

अग्रनिरूपण Tatpur. n. (-णम्) Determining beforehand, prophecy, predestination. E. अग्र and निरूपण.

अग्रपर्णी Bahuvr. f. (-र्णी) A plant, Cowhage (Carpopogon pruriens). E. अग्र and पर्ण.

अग्रपाणि Tatpur. m. (-णिः) [1] The tip of the hand. [2] (Karmadh.) The right hand. E. अग्र and पाणि.

अग्रभाग Tatpur. m. (-गः) [1] Part of the top or end. [2] (Karmadh.) Fore or top part. [3] (In astronomy.) Degree of amplitude, also अग्रांश. E. अग्र and भाग.

अग्रभूमि Tatpur. m. f. (-मिः) A goal, an object, the place or thing to be attained. E. अग्र and भूमि.

अग्रमांस Tatpur. n. (-सम्) [1] The heart. [2] A disease of the liver, viz. an enlargement of one of the lobes causing it to occupy the forepart of the stomach. E. अग्र and मांस.

अग्रयान Tatpur. n. (-नम्) Advancing before an army, for the purpose of defiance. E. अग्र and यान.

अग्रयायिन् Tatpur. m. (-यी) Going in front, a leader. E. अग्र and यायिन्.

अग्रयोधिन् Tatpur. m. (-धी) The leader of a combat. E. अग्र and योधिन्.

अग्रलोहिता Tatpur. f. (-ता) A kind of potherb, see चिल्ली. E. अग्र and लोहित.

अग्रवीज Bahuvr. m. (-जः) A viviparous plant, as the Gomphroena globosa, &c. E. अग्र and वीज.

अग्रसन्धानी Tatpur. f. (-नी) The register of human actions, kept by Yama, the judge of the dead. E. अग्र and सन्धानी; recording all actions from the original birth.

अग्रसन्ध्या Karmadh. f. (-न्ध्या) The first twilight, dawn. E. अग्र and सन्ध्या.

अग्रसानु Tatpur. m. (-नुः) The front part of a table land. E. अग्र and सानु.

अग्रसर Tatpur. m. f. n. (-रः-रा or -री-रम्) Preceding, going before, a leader. E. अग्र and सर.

अग्रसेन Bahuvr. m. (-नः) A proper name, the son of Janamejaya. E. अग्र and सेना.

अग्रह Bahuvr. m. (-हः) An anchorite or Vánaprastha, a Brahman of the third order, one who has retired from the world. E. अ priv. and ग्रह a house, 'being no longer a householder'. Also written अगृह.

अग्रहस्त Tatpur. m. (-स्तः) [1] The tip of the extended hand. [2] The tip of an elephant's trunk. [3] (Karmadh.) The right or better hand. E. अग्र and हस्त.

अग्रहायण Tatpur. m. (-णः) A name given to the solar month Márgaśiras or Márgaśirsha (q. v.) when the latter was made to commence the year; the eighth month of the lunar year of the Hindus, when the moon is full near the head of Orion, or about November-December. Also written आग्रहायण. (The fem. अग्रहायणी is a false reading for आग्रहायणी q. v.) E. अग्र and हायण.

अग्रहार Tatpur. m. (-रः) [1] An endowment of land or villages conferred upon Brahmans. [2] A village, or a part of one, occupied by Brahmans and held either rent-free under special grants or at a reduced rate of assessment. The precise nature of the tenure is usually denoted by a term prefixed, as Sarvágrahára, free from all (sarva) tax &c. E. अग्र (alms) and हार.

अग्रांश Tatpur. m. (-शः) See अग्रभाग. E. अग्र and अंश.

अग्रांशु Tatpur. m. (-शुः) The extreme ray or point of a ray of light, the focal point. E. अग्र and अंशु.

अग्राक्षि Tatpur. n. (-क्षि) The fore part of the eye, fullness of the sight. E. अग्र and अक्षि.

अग्राङ्गुलि Tatpur. m. (-लिः) The tip of the finger. E. अग्र and अङ्गुलि.

अग्रानीक Tatpur. m. n. (-कः-कम्) The front of an army. E. अग्र and अनीक.

अग्रायणीय n. (-यम्) Name of the second of the fourteen oldest books of the Jainas. E. अग्रायण, taddh. aff. छ.

अग्राह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) [1] Not fit or proper to be accepted. [2] Not to be attained. [3] Not to be trusted or consented to. E. अ neg. and ग्राह्य.

अग्रिम I. m. f. n. (-मः-मा-मम्) [1] Chief, principal, best. [2] Prior, precedent. [3] Elder, elder born.

II. f. (-मा) The name of a fruit (Annona reticulata). See लवली. E. अग्र, taddh. aff. डिमच्.

अग्रिय I. m. f. n. (-यः-या-यम्) Chief, principal, best.

II. m. (-यः) The first-born, an elder brother. See also अग्रीय and अग्र्य. E. अग्र, taddh. aff. घ.

अग्रीय I. m. f. n. (-यः-या-यम्) and II. m. (-यः) See अग्रिय. E. अग्र, taddh. aff. छ.

अग्रु I. m. (-ग्रुः) Not married.

II. f. (ग्रू) [1] A finger. [2] A river. E. अग्, un. aff. क्रुन्.

अग्रेग Tatpur. m. (-गः) A leader, a preceder. E. अग्र (loc.) and ग.

अग्रेगा Tatpur. m. (-गाः) A leader, a preceder. E. अग्र (loc.) and गा.

अग्रेगू Tatpur. m. (-गूः) A leader. E. अग्र (loc.) and गू.

अग्रेणी Tatpur. m. (-णीः) A leader. E. अग्र (loc.) and नी.

अग्रेदिधिषु Tatpur. I. m. (-षुः) A man of either of the three first classes, whose wife has before been married, and has born him children.

II. f. (-षुः) A younger sister married before her elder; also अग्रेदिधिषू. E. अग्र (loc.) and दिधिषु or दिधिषू.

अग्रेपा Tatpur. m. f. (-पाः-पाः) Drinking first. E. अग्र (loc.) and पा.

अग्रेपू Tatpur. m. f. (-पूः-पूः) Drinking first. E. अग्र (loc.) and पू.

अग्रेभ्रू Tatpur. m. (-भ्रूः) Roaming or wandering first. E. अग्र (loc.) and भ्रू (from भ्रम् q. v.).

अग्रेवण Tatpur. n. (णम्) The skirts of a wood. E. अग्र (loc.) and वन.

अग्रेवध Tatpur. m. (-धः) Killing what is before any one, before any one's sight. E. अग्र (loc.) and वध.

अग्रेसर Tatpur. I. m. f. n. (-रः-रा or -री-रम्) Preceding, going before.

II. m. (-रः). A leader. E. अग्र (loc.) and सर.

अग्रेसरिक Tatpur. m. (-कः) A leader. E. अग्र (loc.) and सरिक.

अग्र्य I. m. f. n. (-ग्र्यः-ग्र्या-ग्र्यम्) [1] Being on the top or summit. [2] Chief, principal, best. [3] Intent, studying attentively or eagerly.

II. m. (-ग्र्यः) A first-born, an elder brother. See also अग्रिय and अग्रीय. E. अग्र, taddh. aff. यत्.

अघ् (अघ-चुरादि-परस्मैपदिन्) r. 10th cl. par. (अघयति) To sin, to commit sin. (Probably a denominative derived from अघ. See also अघाय्.)

अघ I. n. (-घम्) [1] Sin. [2] Pain, suffering. [3] Passion, as love, hatred. [4] Impurity (see अशौच). E. हन् with आ, krit aff. ड, the preposition being made short (or better अंह् or अङ्घ्, krit aff. अच्.) See अंहस्, अङ्कस् and अङ्क.

II. 1. m. f. n. (-घः-घा-घम्) One afflicted with sin, pain, passion, impurity (see the preceding).

2. m. (-घः) Name of a demon, the general of Kansa.

3. f. (-घा) [1] The goddess of Sin. [2] pl. f. (-घाः) The constellation, more usually known under the name of मघाः q. v. E. अघ (sin &c.), taddh. aff. अच्.

अघन Tatpur. m. f. n. (-नः-ना-नम्) Not solid, liquid. E. अ and घन.

अघनाशक Tatpur. m. f. n. (-कः-का-कम्) Purifying, freeing from sin. E. अघ and नाशक.

अघनाशन Tatpur. I. m. f. n. (-नः-नी-नम्) Purifying, freeing from sin.

II. m. (-नः) [1] An expiator. [2] A name of Vishńu. E. अघ and नाशन.

अघमय m. f. n. (-यः-यी-यम्) Sinful, identical with or fruitful in sin. E. अघ, taddh. aff. मयट्.

अघमर्षण Tatpur. I. m. f. n. (-णः-णी-णम्) An expiatory prayer: reciting mentally a particular passage from the Vedas, while a little water, in the palm of the right hand, is held to the nose; this forms a part of the daily ceremonies of the Brahmans.

II. m. (-णः) The son of Madhuchhandas and author of the passage recited upon the above occasion. E. अघ and मर्षण.

अघर्म Tatpur. m. f. n. (-र्मः-र्मा-र्मम्) Cool, not warm. E. अ neg. and घर्म.

अघर्मधामन् Bahuvr. m. (-मा) The moon (as the source of coolness). E. अघर्म and धामन्.

अघवत् m. f. n. (-वान्-वती-वत्) Wicked, vicious, sinful. E. अघ, taddh. aff. मतुप्.

अघशंस Tatpur. m. (-सः) A wicked man. E. अघ and शंस.

अघशंसहन् Tatpur. m. (-हा) Killing or destroying the wicked. E. अघशंस and हन्.

अघहरण Tatpur. n. (-णम्) Removing sin or impurity. E. अघ and हरण.

अघातिन् Tatpur. m. f. n. (-ती-तिनी-ति) Harmless, not mischievous (as a work or deed &c.). E. अ and घातिन्.

अघाय् denom. par. (अघायति) To sin, to commit sin. See also अघ्. E. अघ, denom. aff. क्यच्.

अघायु m. (-युः) A sinner, a wicked man. E. अघाय्, krit aff. उ.

अघाह Tatpur. m. (-हः) Time or day of impurity, consequent on the death of a relative &c. E. अघ and अहन्, samásta aff. टच्.

अघृण Bahuvr. m. f. n. (-णः-णा-णम्) Unkind, cruel. E. अ priv. and घृणा.

अघोर Tatpur. I. m. f. n. (-रः-रा-रम्) Not formidable, not terrible.

II. m. (-रः) [1] A name of Śiva. [2] A worshipper of Śiva and Durgá in their terrific forms.

III. f. (-रा) The fourteenth day of the dark half of the month Bhádra (August-September), upon which Śiva is worshipped. E. अ neg. and घोर. (The name of Śiva taken in a euphemistic sense.)

अघोरघोररूप Bahuvr. m. (-पः) A name of Śiva. E. अघोरघोर (not frightful and frightful in the same time) and रूप.

अघोरपथिन् Bahuvr. m. (-पन्था) A worshipper of the terrific forms of Śiva and Durgá. E. अघोर and पथिन्.

अघोरमार्ग Bahuvr. m. (-र्गः) The same as the preceding. E. अघोर and मार्ग.

अघोष I. Tatpur. m. (-षः) (In grammar.) The absence of soft articulation, hard articulation; such as characterises the pronunciation of the letters क ख च छ ट ठ त थ प फ श ष स and of Visarga. See बाह्यप्रयत्न. E. अ neg. and घोष.

II. Bahuvr. m. f. n. (-षः-षा-षम्) [1] Without a soft sounding, sounding hard (as a letter). [2] Without a cowherd (as a country). E. अ priv. and घोष.

अघोस् ind. A vocative particle. E. Irregular vocative of अघवत् (erroneously derived from अ neg. and हन्, aff. ओस्).

अघ्न्य Tatpur. I. m. (-घ्न्यः) A name of Brahmá.

II. f. (-घ्न्या) A cow. E. अ and हन्, uń. aff. यक् (अघ्न्य literally: not to be slain, inviolable).

अङ्क् I. (अकि-भ्वादि-उदात्त-अनुदात्तेत्) r. 1st cl. átm. (अङ्कते-आनङ्के-अङ्किता. p. p. अङ्कित. Des. अञ्चिकिषते) [1] To mark. [2] To go.

II. (अङ्क-चुरादि-परस्मैपदिन्) r. 10th cl. par. (अङ्कयति. p. p. अङ्कित) [1] To mark. [2] To go crookedly or tortuously. See अङ्क्. (Probably a denominative from अङ्क.)

अङ्क m. (-ङ्कः) I. [1] Winding tortuously. [2] The flank or part above the hips where women place young children in carrying them. [3] The body. [4] Proximity. [5] Place, ground. [6] A hooked instrument. E. अङ्क्, krit or uń. aff. अच्. See अङ्कस्.

II. [1] A mark or spot. [2] (In arithmetic.) A cypher, an arithmetical sign, a number or coefficient. [3] (Used sometimes to denote) the numeral 9. [4] A line, a stroke. [5] Fault, offence. [6] Ornament, decoration. [7] The act of a play. [8] A

species of dramatic entertainment. [9] Mimic war or conflict. E. अङ्क्, krit or uń. aff. अच् or अङ्कु, krit aff. अच्.

अङ्ककरण Tatpur. n. (-णम्) Stamping, making marks. E. अङ्क and करण.

अङ्कति m. (-तिः) [1] Air, wind. [2] Fire. [3] A name of Brahmá. [4] A Brahman who maintains a sacred fire (see अग्निहोत्रिन्). See अङ्गति and अग्नति. E. अङ्क्, uń. aff. अति, क् being changed to ग्.

अङ्कन n. (-नम्) [1] Cyphering, writing or making cyphers. [2] Stamping, impressing, making marks, stigmatising. E. अङ्क्, krit aff. ल्युट्.

अङ्कपालि Tatpur. f. (-लिः) An embrace, embracing. See अङ्कपाली, अङ्कपालिका and अङ्कपालि. E. अङ्क and पालि.

अङ्कपालिका Tatpur. f. (-का) An embrace, embracing. See the preceding. E. अङ्क and पालिका.

अङ्कपाली Tatpur. f. (-ली) [1] An embrace, embracing. [2] A nurse. [3] A plant (Piring or Medicago esculenta). See अङ्कपालि. E. अङ्क and पाली.

अङ्कपाश Tatpur. m. (-शः) Combination of numerals. E. अङ्क and पाश.

अङ्कपाशव्यवहार Tatpur. m. (-रः) Concatenation of digits; a mutual mixing of the numbers, as it were a rope or halter of numerals: their variations being likened to a coil. E. अङ्कपाश and व्यवहार.

अङ्कपाशाध्याय Tatpur. m. (-यः) The same as the preceding. E. अङ्कपाश and अध्याय.

अङ्कभाज् Tatpur. m. f. n. (-भाक्) Resting or placed upon the side or hip. E. अङ्क and भाज्.

अङ्कमुख Tatpur. n. (-खम्) That act of a drama, usually the first, which contains the exposition and furnishes a clue to the subject of the whole story. E. अङ्क and मुख.

अङ्कलोड्य Tatpur. m. (-ड्यः) The name of a plant. See चिञ्चोटक and चिञ्चोड. E. अङ्क and लोड्य.

अङ्कविद्या Tatpur. f. (-द्या) Arithmetic. E. अङ्क and विद्या.

अङ्कस् n. (-ङ्कः) [1] Winding tortuously. [2] A mark or spot(?). [3] The body(?). See अङ्क. E. अञ्च्, uń. aff. असुन्, च् being changed to क्.

अङ्कस n. (-सम्) (ved.) The trappings (as of a horse). E. अङ्कस्, taddh. aff. अच्.

अङ्कावतार Tatpur. m. (-रः) That part of the end of an act which introduces or prepares for the following act of a drama. E. अङ्क and अवतार.

अङ्कित m. f. n. (-तः-ता-तम्) [1] Marked, spotted. [2] Counted, numbered. E. अङ्क्, krit aff. क्त.

अङ्किन् I. m. f. n. (-ङ्की-ङ्किनी-ङ्कि) Having an अङ्क q. v.

II. m. (-ङ्की) A small oblong drum. See अङ्की.

III. f. (-ङ्किनी) A quantity of marks &c. See the meanings of अङ्क. E. अङ्क, taddh. aff. इनि.

अङ्की f. (-ङ्की) A small oblong drum. E. अङ्क, fem. aff. ङीप्. See अङ्क्य.

अङ्कुट m. (-टः) A key. E. अङ्क्, aff. उट.

अङ्कुर m. (-रः) [1] A shoot or sprout. [2] The hair of the body. [3] Blood. [4] Water. E. अङ्क्, uń. aff. उरच्.

अङ्कुरक m. (-कः) A nest. E. अङ्कुर (a shoot), taddh. aff. कन्.

अङ्कुरित m. f. n. (-तः-ता-तम्) Budded, sprouted, germinated. E. अङ्कुर, taddh. aff. इतच्.

अङ्कुश I. m. n. (-शः-शम्) A hook, especially one used to drive an elephant.

II. f. (-शा or sometimes read -शी) One of the twenty-four female deities peculiar to the Jainas, supposed to direct or to govern more immediately human beings. E. अङ्क (to mark) (or according to some authority अञ्च्, च् being changed to क्), uń. aff. उशच्; in the fem. with aff. ङीप्.

अङ्कुशग्रह Tatpur. m. (-हः) An elephant-driver. E. अङ्कुश and ग्रह.

अङ्कुशदुर्धर Tatpur. m. (-रः) A restive elephant. E. अङ्कुश, and दुर्धर, who is ill restrained even by the goad.

अङ्कूर m. (-रः) A sprout, a germin. E. See अङ्कुर, उ being made long.

अङ्कूष m. n. (-षः-षम्) The hook or goad for driving an elephant. E. See अङ्कुश, उ being made long, and श changed to ष.

अङ्कोट m. (-टः) A plant: also अङ्कोठ and अङ्कोल. E. अङ्क्, aff. ओट.

अङ्कोठ m. (-ठः) A plant (Alangium hexapetalum). E. See अङ्कोट, ठ being used for ट.

अङ्कोल m. (-लः) A plant. See अङ्कोट and अङ्कोठ; also अङ्कोलक.

अङ्कोलिका f. (-का) Embracing, an embrace. E. Contracted from अङ्कपालिका q. v., प being previously softened to व, and the inhering vowel dropped.

अङ्कोल्लसार Tatpur. m. (-रः) A kind of poison, probably prepared from the plant अङ्कोल, or अङ्कोट. E. अङ्कोल and सार, ल being doubled.

अङ्क्य I. m. f. n. (-ङ्क्यः-ङ्क्या-ङ्क्यम्) [1] To be counted. [2] To be marked. E. अङ्क्, krit aff. यत्.

II. m. (-ङ्क्यः) A small oblong drum. See अङ्की. E. अङ्क, taddh. aff. यत्; being carried upon the hip.

अङ्घ् r. 10th cl. (-ङ्घयति) To move slowly, to drawl. See अङ्क.

अङ्ग् I. (अगि-भ्वादि-उदात्त-उदात्तेत्) r. 1st cl. par. (अङ्गति-आनङ्ग) To go. With परि (or पलि) To go round. — वि and परि (or पलि-विपलि) To go round; caus. To surround.

II. (अङ्ग-चुरादि-परस्मैपदिन्) r. 10th cl. par. (अङ्गयति) [1] To mark. [2] To go. See अङ्क.

अङ्ग I. Ind. (see निपात.) [1] A vocative particle implying [a] solicitation, equivalent to the English 'do', in phrases as 'do give' &c. [b] abuse, [c] joy. [2] A particle implying confirmation, as 'indeed, certainly', or putting stress on the word with which it is connected. [3] Again, further, the rather. [4] Quick. [5] A particle of assent used in composition with कृ and its derivatives, ई being substituted for the terminating vowel as in अङ्गीकरण &c. (See गति.)

II. n. (-ङ्गम्) [1] A limb or member. [2] The body. [3] A part or division of a whole. [4] A division of Hindu learning, comprehending especially such science as is considered dependant upon the Vedas, hence also called Vedánga; works on six subjects come under this description, viz. शिक्षा or pronunciation, व्याकरण or grammar, छन्दस् or prosody, निरुक्त or explanation of obscure terms, कल्प or description of religious rites and ज्योतिष or astronomy. Also the Jainas call the twelve divisions of their holy work Gańipitaka, Angas. [5] An inferior or secondary part of a whole. [6] (In rhetoric.) An incidental passion or figure, illustrative of, but subordinate to the main subject of the description. [7] All the dramatis personae of a play, except the hero and heroine, the body of the characters. [8] (In grammar.) The theme or that part of a word in general, to which the affix

is attached, whether the affix be one of inflexion or derivation. [9] An expedient, a means of success. [10] Mind, understanding. [11] A denomination of the numeral six (this being the number of the Vedángas). E. अङ्ग्, kṙit aff. अच्.

III. m. (-ङ्गः) [1] A country, Bengal proper, including Bhágalpur, and its inhabitants. (In this sense the word is mostly used as a plural.) [2] A proper name: the son of Úru by Ágneyí and grandson to Chákshusha or the sixth Manu, a descendant of Atri; the eldest son of the king Bali. E. अङ्ग्, kṙit aff. घञ्.

IV. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) [1] Having limbs, a body &c. [2] Near, proximate. E. अङ्ग (see II.), taddh. aff. अच्.

अङ्गक I. n. (-कम्) A limb or member, the body &c. See the preceding.

II. f. (-ङ्गिका) A bodice or jacket. E. अङ्ग, taddh. aff. कन्.

अङ्गकर्तन Tatpur. n. (-नम्) The cutting off of a limb. E. अङ्ग and कर्तन.

अङ्गकर्मन् Karmadh. n. (-र्म) An inferior or secondary sacrificial act, one subservient to the main ritual proceding, as frying the Purodáśa in bowls &c. with respect to the Darśapúrńamása sacrifice; or the Díkshańíyá, Práyańíyá &c. with respect to the Jyotishṫoma &c. E. अङ्ग and कर्मन्.

अङ्गक्रिया Karmadh. f. (-या) See the preceding. E. अङ्ग and क्रिया.

अङ्गग्रह Tatpur. m. (-हः) Bodily pain, spasm. E. अङ्ग and ग्रह.

अङ्गज Tatpur. I. m. f. n. (-जः-जा-जम्) [1] Produced or born of the body. [2] Produced by a secondary act (as in sacrifices).

II. m. (-जः) [1] A son. [2] The hair of the head. [3] Love. [4] A name of the god of Love. [5] Passion, desire. [6] Sickness, disease.

III. f. (-जा) A daughter.

IV. n. (-जम्) Blood. E. अङ्ग and ज.

अङ्गजनुस् Bahuvr. m. (-नुः) A son. E. अङ्ग and जनुस्.

अङ्गजात Tatpur. m. f. n. (-तः-ता-तम्) See अङ्गज. E. अङ्ग and जात.

अङ्गण n. (-णम्) A court, or yard. See अङ्गन.

अङ्गति m. (-तिः) [1] A name of Brahmá. [2] A name of Vishńu. [3] Fire. [4] A Brahman, who maintains a sacred fire &c. See अग्निहोत्रिन्. E. अङ्ग्, uń. aff. अति. See अङ्गुति.

अङ्गद Tatpur. I. m. (-दः) A proper name of [a] a son of Lakshmańa, the brother of Ráma and king of Ángadi, the capital of a country near the Himálaya; [b] a son of Gada by Vṙihatí; [c] a celebrated monkey, one of the heroes of the Rámáyańa, the son of Bali.

II. f. (-दा) The female elephant of the south or according to others, of the north. See अङ्गना.

III. n. (-दम्) A bracelet worn upon the upper arm. E. अङ्ग and द.

अङ्गद्वीप Tatpur. m. (-पः) One of the divisions of the world. E. अङ्ग and द्वीप.

अङ्गन I. n. (-नम्) [1] Going, moving. [2] A court. E. अङ्ग्, kṙit aff. ल्युट्.

II. f. (-ना) [1] A beautiful woman. [2] The sign Virgo. [3] A woman, a female. [4] The female elephant of the north. (See अङ्गदा.) E. अङ्ग, taddh. aff. न, fem. aff. टाप्.

अङ्गनागण Tatpur. m. (-णः) A number of women. E. अङ्गना and गण.

अङ्गनाजन Tatpur. m. (-नः) A female, a female person. E. अङ्गना and जन.

अङ्गनाप्रिय Tatpur. m. (-यः) A plant (Jonesia asoka). See अशोक. E. अङ्गना and प्रिय; worship being performed by women to this plant.

अङ्गन्यास Tatpur. m. (-सः) Touching various parts of the body, as a religious ceremony. E. अङ्ग and न्यास.

अङ्गपालि Tatpur. m. (-लिः) Embracing, an embrace. See अङ्कपालि. E. अङ्ग and पालि.

अङ्गप्रायश्चित्त Tatpur. n. (-त्तम्) Expiation for bodily impurity, especially the oblation offered by the heir at the first funeral obsequies, to remove the impurity contracted during the period of mourning. E. अङ्ग and प्रायश्चित्त.

अङ्गमर्द Tatpur. m. (-र्दः) A servant, whose business it is to rub and knead the body. E. अङ्ग and मर्द. Also अङ्गमर्दक and अङ्गमर्दिन्.

अङ्गमर्ष Tatpur. m. (-र्षः) Pains of the limbs, rheumatism. E. अङ्ग and मर्ष.

अङ्गमर्षप्रशमन Tatpur. n. (-नम्) A medicine that removes pain as rheumatism &c. E. अङ्गमर्ष and प्रशमन.

अङ्गयाग Karmadh. m. (-गः) A subordinate or secondary sacrificial act. See अङ्गकर्मन्. E. अङ्ग and याग.

अङ्गरक्त Tatpur. n. (-क्तम्) A plant, vulg. Śunda róchani. See रक्ताङ्ग. E. अङ्ग and रक्त.

अङ्गरक्षणी Tatpur. f. (-णी) [1] Armour, coat of mail, thick quilting, or an iron netting worn upon the body. [2] A garment. E. अङ्ग and रक्षण, fem. aff. ङीप्. Also read अङ्गरक्षिणी.

अङ्गरक्षिणी Tatpur. f. (-णी). See the preceding. E. अङ्ग and रक्षिन्, fem. aff. ङीप्.

अङ्गराग Tatpur. m. (-गः) [1] Perfuming the body after cleansing; smearing it with unguents of sandal &c. [2] The perfume or unguent so applied. E. अङ्ग and राग.

अङ्गराज् Tatpur. m. (-राट्) A name of Karńa, king of Anga, the son of Kunti by Súrya. See कर्ण. E. अङ्ग and राज्. Also अङ्गराजन् and अङ्गराज.

अङ्गरुह Tatpur. n. (-हम्) Hair of the body, wool, fleece, down. E. अङ्ग and रुह.

अङ्गलोड्य Tatpur. m. (-ड्यः) Ginger (Amomum zinziber). See चिञ्चोटक and अङ्कलोड्य. E. अङ्ग and लोड्य; exciting or stimulating the body.

अङ्गव Tatpur. m. (-वः) A dried or withered fruit. E. अङ्ग and व, from वै to dry or wither. (?)

अङ्गविकृति Tatpur. m. (-तिः) Syncope, apoplexy. E. अङ्ग and विकृति.

अङ्गविक्षेप Tatpur. m. (-पः) Gesture, gesticulation. E. अङ्ग and विक्षेप.

अङ्गविद्या Tatpur. f. (-द्या) Knowledge of lucky and unlucky marks on the body. E. अङ्ग and विद्या.

अङ्गवैकृत Tatpur. n. (-तम्) Sign, token, hint. E. अङ्ग and वैकृत.

अङ्गसंस्कार Tatpur. m. (-रः) Embellishment of person, dressing, cleansing or perfuming it. E. अङ्ग and संस्कार.

अङ्गसंस्क्रिया Tatpur. f. (-या) See the preceding. E. अङ्ग and संस्क्रिया.

अङ्गसंहति Tatpur. f. (-तिः) Bodily strength, or symmetry. E. अङ्ग and संहति.

अङ्गसङ्ग Tatpur. m. (-ङ्गः) Bodily union or contact, coition. E. अङ्ग and सङ्ग.

अङ्गस्कन्ध Tatpur. m. (-न्धः) A subdivision of a branch of science or philosophy. E. अङ्ग and स्कन्ध.

अङ्गस्पर्श Tatpur. m. (-र्शः) Bodily contact. E. अङ्ग and स्पर्श.

अङ्गहार Tatpur. m. (-रः) Gesture, gesticulation. E. अङ्ग and हार. Also अङ्गहारि.

अङ्गहारि Tatpur. m. (-रिः). See अङ्गहार. E. अङ्ग and हारि.

अङ्गहीन Tatpur. I. m.f.n. (-नः-ना-नम्) Mutilated, maimed, defective.
II. m. (-नः) Kámadeva. E. अङ्ग and हीन.

अङ्गाङ्गि Bahuvr. and Avyayíbh. Body and body, implying contact or cooperation. E. अङ्ग repeated, samásánta aff. इच्.

अङ्गाङ्गिता f. (-ता) The mutual relation of what is subordinate and of what is principal. Also अङ्गाङ्गित्व n. (-त्वम्). See the following. E. अङ्गाङ्गिन् (Dwandwa अङ्ग and अङ्गिन्), taddh. aff. तल् or त्व.

अङ्गाङ्गिभाव Tatpur. m. (-वः) [1] Personal relation or cooperation. [2] The mutual relation of what is subordinate and of what is principal. E. [1] अङ्गाङ्गि and भाव. [2] अङ्ग-अङ्गिन् and भाव.

अङ्गाधिप Tatpur. m. (-पः) A name of Karńa, king of Anga. See कर्ण. E. अङ्ग (the country) and अधिप.

अङ्गापूर्व Tatpur. n. (-र्वम्) The consequence of, the result obtained by a secondary or subordinate religious act. E. अङ्ग (see अङ्गकर्मन्) and अपूर्व.

अङ्गार I. m.n. (-रः-रम्) Charcoal, whether burning or not, but more usually the latter.
II. m. (-रः) [1] A name of the planet Mars; from his fiery colour. [2] The name of a plant, see हितावली. [3] pl. (-राः) The name of a people and a country. E. अङ्ग्, uń. aff. आरन्.

अङ्गारक I. m. (-कः) [1] Charcoal, burning or extinguished. [2] The planet Mars. [3] A proper name: [a] of a prince of Sauvíra. [b] of a Rudra, one of the children of Kásyapa by Surabhi. [4] Yellow or white amaranth. See कुरण्टक. [5] Another plant (Eclipta or Verbesina prostrata). See भृङ्गराज.
II. n. (-कम्) A medicated oil, prepared by boiling turmeric and various vegetable substances in common oil. E. अङ्गार, taddh. aff. कन्.

अङ्गारकदिन Tatpur. m.n. (-नः-नम्) A festival on the fourteenth of the latter half of the month Chaitra, in honour of Angáraka or the planet Mars, in which certain ceremonies for the prevention of sin and disease are observed. E. अङ्गारक and दिन.

अङ्गारकमणि Tatpur. m. (-णिः) Coral. E. अङ्गारक and मणि.

अङ्गारकित m. f. n. (-तः-ता-तम्) Burnt, charred. E. अङ्गारक, taddh. aff. इतच्.

अङ्गारकुष्ठक Tatpur. m. (-कः) The name of a plant. See हितावली. E. अङ्गार and कुष्ठक.

अङ्गारधानिका Tatpur. f. (-का) A small portable fire-place or fire-pan. E. अङ्गार and धानिका.

अङ्गारधानी Tatpur. f. (-नी) See the preceding. E. अङ्गार and धानी.

अङ्गारपरिपाचित Tatpur. n. (-तम्) Roasted food. E. अङ्गार and परिपाचित.

अङ्गारपर्ण Bahuvr. m. (-र्णः) A name of Chitraratha, chief of the Gandharvas. E. अङ्गार and पर्ण.

अङ्गारपात्री Tatpur. f. (-त्री) A small portable fire-place or fire-pan. E. अङ्गार and पात्री.

अङ्गारपुष्प Tatpur. m. (-ष्पः) A plant, *vulg.* Ingua. See इङ्गुदी. The seeds are used for rosaries &c. E. अङ्गार and पुष्प, the flowers supposed to resemble coals.

अङ्गारमञ्जरी Tatpur. f. (-री) See the following. E. अङ्गार and मञ्जरी.

अङ्गारमञ्जी Tatpur. f. (-ञ्जी) A tree or shrub, a species of Karanja (Cesalpinia bonducella). E. अङ्गार and मञ्जी, compared to a coal.

अङ्गारवल्लरी Tatpur. f. (-री) [1] A species of Karanja (Galedupa arborea). [2] Another plant (Ovieda verticallata, Rox.). [3] Another plant; see भार्गी. [4] Another plant; see गुञ्जा. E. अङ्गार and वल्लरी.

अङ्गारवल्ली Tatpur. f. (-ल्ली) [1] A large species of Karanja (Galedupa arborea). [2] Another plant; see भार्गी. See अङ्गारवल्लरी. E. अङ्गार and वल्ली.

अङ्गारशकटी Tatpur. f. (-टी) A small portable fire-place. E. अङ्गार and शकटी.

अङ्गारसेतु Bahuvr. m. (-तुः) Name of a prince, son of Babhrusetu and father of Gándhára. E. अङ्गार and सेतु.

अङ्गारावक्षयण Tatpur. n. (-णम्) An extinguisher of coals, a vessel in which coals are extinguished. E. अङ्गार and अवक्षयण.

अङ्गारि f. (-रिः) A small portable fire-place. E. अङ्गार, taddh. aff. इ.

अङ्गारिका f. (-का) [1] The stalk of the sugarcane. [2] The bud of the Kinśuka (Butea frondosa). E. अङ्गार, taddh. aff. कन्.

अङ्गारिणी f. (-णी) [1] A small portable fire-place. [2] The quarter from which the sun has departed. [3] A creeper plant. E. अङ्गार, taddh. aff. इनि and fem. aff. ङीप्.

अङ्गारित I. m. f. n. (-तः-ता-तम्) Burnt, charred.
II. n. (-तम्) The early blossom of the Kinśuka (Butea frondosa).
III. f. (-ता) [1] A portable fire-place. [2] A bud. [3] A creeper. [4] The name of a river. E. अङ्गार, taddh. aff. इतच्.

अङ्गारीय m. f. n. (-यः-या-यम्) Fit to become coals (as wood). E. अङ्गार, taddh. aff. छ.

अङ्गार्या f. (-र्या) A multitude or a heap of coals. E. अङ्गार, *taddh. aff.* य and *fem. aff.* टाप्.

अङ्गिका f. (-का) A bodice or jacket. E. अङ्ग, taddh. aff. ठन्. See अङ्गक.

अङ्गिन् m.f.n. (-ङ्गी-ङ्गिनी-ङ्गि) [1] Corporeal, bodily. [2] Limbed, having limbs or members. [3] Having means or expedients. [4] Chief, principal. E. अङ्ग, taddh. aff. इनि.

अङ्गिर् m. (-ङ्गीर्) The proper name of a Ŕishi, to whom the Brahmavidyá (q. v.) or sacred knowledge was communicated by Atharvan and who became the teacher of Satyaváha, the descendant of Bharadvája. E. unknown, but see अङ्गिरस्.

अङ्गिर m. (-रः) A proper name. See the following, of which it appears to be an abbreviated form.

अङ्गिरस् I. m. sing. (-राः) The proper name of a Maharshi, a great Ŕishi or saint who is the reputed author of many vaidik hymns, but who is mentioned also in a subse-

quent period as one of the inspired legislators of India and as the author of an astronomical work. The various legends connected with his life seem to have been occasioned by the word अङ्गिरस् coming from the same radical as, and its sound recalling that of, अग्नि, fire (q. v.). Hence we find Angiras sometimes either as an epithet or as the *father* of Agni, and the Saint himself connected chiefly with such hymns as are addressed to Agni, to Indra or to deities of a kindred description: a portion of the fourth Veda, the Atharvan, reports him also as an expounder of the Brahmavidyá (q. v.) or the sacred knowledge, that had been imparted to him by Satyaváha, a descendant of Bharadvája. (See अङ्गिर.) Though Angiras, as may be concluded from his name being connected with the authorship of a great portion of the sacred Hindu literature, appears to have been one of the oldest civilizers of India, no historical date is to be obtained from the epic or pauranik literature where the vaidik legends of his life are merely amplified; there he is named as one of the Prajápatis or progenitors of mankind engendered, according to some by Manu, according to others by Brahmá himself, either with the female half of his body or from his mouth or from the space between his eye-brows. As such he is considered also as one of the seven Ṙishis who preside over the reign of the first Manu or Sváyambhuva. He is called, besides, the priest of the Gods, the Lord of the sacrifice &c. Sometimes he is considered as a son of Uru by Ágneyí, the daughter of Agni. His daughters are the Ṙichas (or vaidik hymns) and also, Śaśvati, Siniválí, Kuhú, Ráká, Anumati; his sons are Samvarta, the manes called Havishmats, Utathya, Bṙihaspati, Márkańdeya; his wives, Smṙiti (traditional science), two daughters of Daksha, Swadhá and Sati, and Śraddhá, the daughter of the sage Kardama. As an astronomical personification he is Bṙihaspati himself or the regent of the planet Jupiter and presides over the sixth year of the cycle of sixty years. See also अथर्वन्.

II. m. pl. (-रसः) [1] The descendants of the former. In this capacity they share also in the nature of the legends attributed to Angiras. Angiras being the father of Agni, they are considered as descendants of Agni himself, who is also called the first of the Angirasas. Like Angiras, they occur in hymns addressed to the luminous deities and, at a later period, they become for the most part personifications of light, of luminous bodies, of divisions of time, of celestial phenomena and fires adapted to peculiar occasions as the full and change of the moon, or to particular rites as the Aśwamedha, Rájasúya, the Pákayajnas or sacrifices with food, obsequial and funeral fires, expiatory fires, and the like. Most of the authors of the hymns of the Rigveda are connected with them and in the Puráńas mention is made of two tribes of the Angirasas which were Bráhmańas as well as Kshatriyas. [2] The hymns of the Atharvaveda. See also अथर्वन् pl. and अथर्वाङ्गिरस् pl. E. अङ्ग्, uń. aff. असि with ágama इरुट्, or, according to another authority, a Tatpur. composed of अन् (meaning अन्न food, from अन् kṙit aff. क्विप्) and गिरस् (from गॄ to swallow) 'devouring food'. The latter etymology, apparently without any grammatical authority, would refer especially to अङ्गिरस् as *epithet of* Agni. See also अङ्गिरस्तम. The plural अङ्गिरसः is considered, though without any etymological necessity, as the plural of the deriv. form आङ्गिरस with luk *or elision of the affix*.

अङ्गिरस m. (-सः) A proper name: an enemy of Vishńu in his incarnation as Paraśuráma. E. unknown, perhaps अङ्गिरस्, taddh. aff. अच्.

अङ्गिरसामयन Tatpur. n. (-नम्) The name of a sacrifice belonging to the class of the Sattra (q. v.). E. अङ्गिरस् (gen. plur.) and अयन, 'the path of the Angirasas'.

अङ्गिरस्तम m. f. n. (-मः-मा-मम्) Possessing the quality of motion or that of devouring food in an extreme degree; a vaidik epithet chiefly of Agni. See अङ्गिरस् and the E. of this word. E. अङ्गिरस्, taddh. aff. तमप्.

अङ्गिरस्वत् I. m. (-स्वान्) Coupled with or accompanied by the Angirasas. E. अङ्गिरस्, taddh. aff. मतुप्.

II. ind. Like Angiras. E. अङ्गिरस्, taddh. aff. वति.

अङ्गीकरण Tatpur. n. (-णम्) Promising, agreeing, assenting. E. अङ्ग with taddh. aff. च्वि and करण.

अङ्गीकार Tatpur. m. (-रः) An agreement, a promise. E. अङ्ग with taddh. aff. च्वि, and कार.

अङ्गीकृ. See कृ. E. कृ with अङ्ग, the गति, taddh. aff. च्वि.

अङ्गीकृत Tatpur. m. f. n. (-तः-ता-तम्) Agreed, promised &c. E. अङ्ग with taddh. aff. च्वि, and कृत.

अङ्गीय m. f. n. (-यः-या-यम्) Referring or belonging to Anga (the country) q. v. E. अङ्ग, taddh. aff. छ.

अङ्गु. See the E. of अङ्गुष्ठ.

अङ्गुरि f. (-रि) [1] A finger. [2] A toe. Also अङ्गुरी. E. See अङ्गुलि, ल् changed to र्.

अङ्गुरी f. (-री) See the preceding.

अङ्गुरीय m. n. (-यः-यम्) A finger-ring. E. See अङ्गुलीय, ल् changed to र्.

अङ्गुरीयक m. n. (-कः-कम्) A finger-ring. E. See अङ्गुलीयक, ल् changed to र्.

अङ्गुल I. m. (and according to one authority also n.) (-लः-लम्) [1] A finger. [2] The thumb. [3] A finger's breadth, as a linear measure, viz. a measure of eight barley corns joined side by side in breadth or of three grains of rice in length. Twelve angulas make a vitasti or span, and twenty-four a hasta or cubit. [4] (In astronomy.) A digit or one twelfth part of any dimension, subdivided into sixty vyangulas. E. अङ्गुल is considered by the gramm. authorities as a substitute of अङ्गुलि, as which it ought to occur only at the end of certain Tatpur., derived then with samásánta aff. अच् and at the end of certain Bahuvr., derived with samásánta aff. षच्. In both cases it is a neutre. The native dictionaries however state as above.

II. m. (-लः) A proper *name* of the sage Cháńakya. E. अङ्ग्, uń. aff. उलच् (?).

अङ्गुलप्रमाण Tatpur. n. (-णम्) The linear measure called अङ्गुल. See the preceding. E. अङ्गुल and प्रमाण.

अङ्गुलमान Tatpur. n. (-नम्) The linear measure called अङ्गुल q. v. E. अङ्गुल and मान.

अङ्गुलि f. (-लिः) [1] A finger. [2] A toe. [3] The same as अङ्गुष्ठ q. v. [4] The tip of an elephant's trunk. This word is changed

at the end of certain Tatpur. and of certain Bahuvr. to अङ्गुल q. v. See also अङ्गुली, अङ्गुरि and अङ्गुरी. E. अङ्ग्, un. aff. उलि.

अङ्गुलितोरण Tatpur. n. (-णम्) Three semicircular lines drawn across the forehead, with sandal or ashes of burnt cow-dung &c., a sectarial mark, especially of the followers of Śiva, more commonly termed Tripundra. E. अङ्गुलि and तोरण the ornamented arch of a gateway, to which the mark made by the fingers upon the forehead may be compared.

अङ्गुलित्र Tatpur. n. (-त्रम्) See the following. E. अङ्गुलि and त्र (what protects).

अङ्गुलित्राण Tatpur. m. (?). n. (-णः (?) -णम्) A piece of leather or thin iron, worn on the thumb or finger by archers to prevent the bowstring from injuring it. E. अङ्गुलि and त्राण.

अङ्गुलिपर्वन् Tatpur. n. (-र्व) The joint of the fingers, the prominent parts between the joints of the fingers on the under side. E. अङ्गुलि and पर्वन्.

अङ्गुलिमुख Tatpur. n. (-खम्) The tip of the finger. E. अङ्गुलि and मुख. Also अङ्गुलीमुख.

अङ्गुलिमुद्रा Tatpur. f. (-द्रा) A seal ring. E. अङ्गुलि and मुद्रा.

अङ्गुलिमुद्रिका Tatpur. f. (-का) A seal ring. E. अङ्गुलि and मुद्रिका.

अङ्गुलिमोटन Tatpur. n. (-नम्) Cracking or snapping the finger joints. E. अङ्गुलि and मोटन.

अङ्गुलिसङ्ग I. Tatpur. m. (-ङ्गः) The contact of the fingers, laying hold of any thing with the fingers.

II. Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Sticking to the fingers. E. अङ्गुलि and सङ्ग.

अङ्गुलिसन्देश Tatpur. m. (-शः) Snapping the finger joints. E. अङ्गुलि and सन्देश.

अङ्गुलिस्फोटन Tatpur. n. (-नम्) Snapping the fingers. E. अङ्गुलि and स्फोटन.

अङ्गुली f. (-ली) [1] A finger. [2] The tip of an elephant's trunk. See अङ्गुलि.

अङ्गुलीक m. n. (-कः-कम्) A finger ring. E. अङ्गुली, taddh. aff. कन्. See अङ्गुलीयक.

अङ्गुलीपञ्चक Tatpur. n. (-कम्) The five fingers collectively. E. अङ्गुली and पञ्चक.

अङ्गुलीमुख Tatpur. n. (-खम्) See अङ्गुलिमुख.

अङ्गुलीय n. (-यम्) A finger ring. E. अङ्गुलि, taddh. aff. छ. See also अङ्गुरीय.

अङ्गुलीयक n. (-कम्) A finger ring. E. अङ्गुलीय, taddh. aff. कन्. See also अङ्गुरीयक.

अङ्गुलीसम्भूत Tatpur. m. (-तः) A finger nail. E. अङ्गुली and सम्भूत.

अङ्गुष्ठ Tatpur. m. (-ष्ठः) [1] The thumb. [2] The great toe. [3] A thumb's breadth, as a linear measure which is said to be a measure of six barley corns. This seems, however, not to be correct, because twelve angushṭhas are given by the same authority as equal to a Vitasti or span. See अङ्गुल. E. अङ्ग here said to mean the hand, and स्थ.

अङ्गुष्ठमात्र m. f. n. (-त्रः-त्री-त्रम्) Having the size of, being as little as a thumb. E. अङ्गुष्ठ, taddh. aff. मात्रच्; but, more properly, a Bahuvr. composed of अङ्गुष्ठ and मात्रा.

अङ्गुष्ठमात्रक m. f. n. (-कः-त्रिका-कम्) The same as the preceding. E. The preceding, taddh. aff. कन्.

अङ्गुष्ठ्य m. (-ष्ठ्यः) The nail of the thumb. E. अङ्गुष्ठ, taddh. aff. यत्.

अङ्गूष m. (-षः) [1] An ichneumon. [2] An arrow. E. अङ्ग्, uṅ. aff. ऊषन् (?).

अङ्ग्य m. f. n. (-ङ्ग्यः-ङ्ग्या-ङ्ग्यम्) Belonging to, being in the body, the limbs &c. See the meanings of अङ्ग. E. अङ्ग, taddh. aff. यत्.

अङ्घ् (अघि-भ्वादि-उदात्त-अनुदात्तेत्) r. 1st cl. átm. (अङ्घते-आनङ्घे-अङ्घिता &c.). [1] To go. [2] To go swiftly. [3] To begin moving. [4] To begin. [5] To blame, to censure. [6] To despise. See also अंह्, of which it seems to be the fuller and original form.

अङ्घ्. See E. of अङ्घारि.

अङ्घस् n. (-घः) Sin. E. See अंहस्, of which it seems to be the fuller and original form.

अङ्घारि Tatpur. m. (-रिः) The enemy of sin or evil, a vaidik epithet of Soma and of one of the sacrificial fire altars. E. अङ्घ्, an abbreviation of अङ्घस् (see also अघ), and अरि.

अङ्घ्रि m. (-घ्रिः) The same as the following. The correctness of this form seems very doubtful.

अङ्घ्रि m. (according to some also n.) (-घ्रिः-घ्रि) [1] A foot. [2] The root of a tree. E. अङ्घ्, uṅ. aff. क्रिन्. See also अंघ्रि, of which this word seems to be the fuller, original form. All words meaning 'foot' have also the meaning of 'root of a tree'.

अङ्घ्रिप Tatpur. m. (-पः) A tree. See अंघ्रिप. E. अङ्घ्रि and प.

अङ्घ्रिपर्णी Bahuvr. f. (-र्णी) A plant (Hedysarum lagopodioides). See the following and पृश्निपर्णी. E. अङ्घ्रि and पर्ण, fem. aff. ङीप्, the leaves rising from the root.

अङ्घ्रिवल्लि Bahuvr. f. (-ल्लिः) A plant (Hedysarum logopodioides Rox.). Also अङ्घ्रिवल्ली. See the preceding and the following. E. अङ्घ्रि and वल्लि.

अङ्घ्रिवल्लिका Bahuvr. f. (-का) A plant (Hedysarum lagopodioides, Rox.). E. अङ्घ्रिवल्लि, samásánta aff. कप्.

अङ्घ्रिस्कन्ध Tatpur. m. (-न्धः) The ancle. See also अंघ्रिस्कन्ध. E. अङ्घ्रि and स्कन्ध.

अच् I. r. 1st cl. See अञ्च् I. (The forms अचति-अचते- p. p. अचित- in the meaning of 'to go' and अचते-आचक्- in the meaning of 'to bend' belong only to the Vedas.)

II. As latter part of a compound, see अच् II.

अचक्र m. f. n. (-क्रः-क्रा-क्रम्) I. Tatpur. (ved.) Not moving, not vacillating, immoveable. E. अ neg. and चक्र.

II. Bahuvr. Having no wheels. E. अ priv. and चक्र.

अचक्षुर्विषय Tatpur. m. f. n. (-यः-या-यम्) What is not attainable by sight, invisible. E. अ neg. and चक्षुर्विषय.

अचक्षुष्क Bahuvr. m. f. n. (-कः-का-कम्) Having no eyes. E. अचक्षुस्, samásánta aff. कप्.

अचक्षुस् I. Tatpur. n. (-क्षुः) A bad or contracted eye. E. अ neg. and चक्षुस्.

II. Bahuvr. m. f. n. (-क्षुः-क्षुः-क्षुः) Having no eyes, blind. E. अ priv. and चक्षुस्.

अचण्ड Tatpur. I. m. f. n. (-ण्डः-ण्डा or -ण्डी-ण्डम्) Gentle, not passionate.

II. f. (-ण्डी) A tractable cow. E. अ neg. and चण्ड.

अचतुर् m. f. n. (-रः-रा-रम्) I. Bahuvr. Having not four, being devoid of four. E. अ and चतुर्, samásánta aff. अच्.

II. Tatpur. Not dexterous, not clever &c. See चतुर. E. अ neg. and चतुर.

अचर Tatpur. m.f.n. (-रः-रा-रम्) Immoveable. E. अ and चर.

अचल Tatpur. I. m. f. n. (-लः-ला-लम्) Immoveable, fixed.

II. m. (-लः) [1] A mountain. [2] A pin or bolt. [3] A name of Śiva. [4] A proper name, viz. the first of the nine 'white Balas', a class of deified persons peculiar to the Jainas. [5] (In arithmetic sometimes used to denote) the numeral seven.

III. f. (-ला) [1] The earth. [2] One of the ten Buddhist earths (?). E. अ neg. and चल.

अचलकीला Bahuvr. f. (-ला) The earth. E. अचल and कील.

अचलत्विष् Bahuvr. m. (त्विट्) The Kokila or Indian cuckoo. E. अचल and त्विष्.

अचलधृति Bahuvr. f. (-तिः) The name of a metre which consists of four lines, each of them having sixteen short syllables. It is called also Gityáryá. E. अचल and धृति.

अचलभ्रातृ Tatpur. m. (-ता) A proper name: a Bráhmańa of Oude, of the Harita family, who became a convert to the Jaina doctrine and then one of the eleven chiefs of the gańas or assemblings of the Jaina Ŕishis. E. अचल and भ्रातृ.

अचलमति Bahuvr. m. (-तिः) The name of a Rákshasa. E. अचल and मति.

अचलाधिप Tatpur. m. (-पः) The king of mountains, the personified Himálaya; also analogous compounds, as अचलेन्द्र, अचलेश्वर, &c. E. अचल and अधिप.

अचापल्य Tatpur. n. (-ल्यम्) Firmness, steadiness, consistency. E. अ neg. and चापल्य.

अचारु Tatpur. m. f. n. (-रुः-र्वी-रु) Inelegant, not beautiful. E. अ neg. and चारु.

अचिक्कण Tatpur. m. f. n. (-णः-णा-णम्) Not smooth, rough &c. See चिक्कण. E. अ neg. and चिक्कण.

अचित् (ved.) I. Tatpur. m. (-त्) One who does not perform the ceremony of the अग्निचयन q. v., one who is impious. E. अ neg. and चित् (collecting).

II. Bahuvr. m. f. n. (-त्) Without understanding, foolish. E. अ priv. and चित् (understanding).

अचित m. f. n. (-तः-ता-तम्) I. Gone. (Only in the Vedas.) E. अञ्च्, kŕit aff. क्त, with ágama इट्.

II. Tatpur. Not collected &c. See चित. E. अ neg. and चित.

अचित्त m. f. n. (-त्तः-त्ता-त्तम्) I. Tatpur. [1] Not thought, inconceivable. [2] Unperceived, not expected. E. अ neg. and चित्त (thought).

II. Bahuvr. Without intellect, insensible, inanimate. E. अ priv. and चित्त (intellect).

अचित्ति Tatpur. f. (-त्तिः) Want of intellect, infatuation, foolishness. (ved.) E. अ neg. and चित्ति.

अचिन्ता Tatpur. f. (-न्ता) [1] Absence of thought or consideration. [2] Disregard. E. अ neg. and चिन्ता.

अचिन्तित Tatpur. m. f. n. (-तः-ता-तम्) [1] Unthought of, unexpected. [2] Disregarded. E. अ neg. and चिन्तित.

अचिन्त्य Tatpur. I. m. f. n. (-न्त्यः-न्त्या-न्त्यम्) Inconceivable, unimaginable, incomprehensible.

II. m. (-न्त्यः) A name of Śiva. E. अ neg. and चिन्त्य.

अचिर Tatpur. I. m. f. n. (-रः-रा-रम्) Not long (in time), brief, momentary. Adverbially are used: अचिरम्, अचिरेण and अचिरात्, in a short time, soon, directly. In composition with a participle, अचिर means 'not yet a long time, not long ago, recently'. See f. i. अचिरप्रसूता, अचिरमृत.

II. f. (-रा) A proper name; the mother of Śánti, the sixteenth Arhat or Jaina saint of the present Avasarpińí. E. अ neg. and चिर.

अचिरद्युति Bahuvr. f. (-तिः) Lightning. E. अचिर and द्युति; 'its light being of short duration'.

अचिरप्रभा Bahuvr. f. (-भा) Lightning. E. अचिर and प्रभा. See the preceding.

अचिरप्रसूता Tatpur. f. (-ता) A cow which has recently calved. E. अचिर and प्रसूता.

अचिरभास् Bahuvr. f. (-भाः) Lightning. E. अचिर and भास्. See अचिरद्युति.

अचिरमृत Tatpur. m. f. n. (-तः-ता-तम्) Recently deceased. E. अचिर and मृत.

अचिररोचिस् Bahuvr. f. (-चिः) Lightning. E. अचिर and रोचिस्. See अचिरद्युति.

अचिरांशु Bahuvr. f. (-शुः) Lightning. E. अचिर and अंशु. See अचिरद्युति.

अचिराभा Bahuvr. f. (-भा) Lightning. E. अचिर and आभा. See अचिरद्युति.

अचेतन Bahuvr. m. f. n. (-नः-ना-नम्) [1] Devoid of reason or feeling, insensible (especially as an attribute of matter and inanimate objects). [2] Unconscious. E. अ priv. and चेतना.

अचेतस् Bahuvr. m. f. n. (-ताः-ताः-तः) The same as the preceding. E. अ priv. and चेतस्.

अचेतान Tatpur. m. f. n. (-नः-ना-नम्) Not reflecting, thoughtless, infatuated. (ved.) E. अ neg. and चेतान.

अचेष्ट Bahuvr. m. f. n. (-ष्टः-ष्टा-ष्टम्) Motionless. E. अ priv. and चेष्टा.

अचेष्टता f. (-ता) Fainting, syncope, loss of sense or consciousness. E. अचेष्ट, taddh. aff. तल्.

अचैतन्य n. (-न्यम्) I. Tatpur. [1] Ignorance, especially spiritual. [2] Unconsciousness, insensibility. E. अ neg. and चैतन्य.

II. Bahuvr. The material universe or matter in general, as being devoid of reason or feeling and opposed to spiritual being or God. E. अ priv. and चैतन्य. As a Bahuvr. this word may also be used in the three genders.

अचोदस् Bahuvr. m. f. n. (-दाः-दाः-दः) Without compulsion, not compelled, spontaneous. (ved.) E. अ priv. and चोदस्.

अच्छ I. m. f. n. (-च्छः-च्छा-च्छम्) Clear, transparent. See छ.

II. m. (-च्छः) [1] Crystal. [2] A bear (see ऋक्ष).

III. ind. (see निपात) A kind of preposition (or गति q. v.) with the meaning of 'to, unto, before, in front', or 'obtaining, taking possession of'. Its use seems to be restricted to the vaidik literature where it appears, for the most part, in the protracted form अच्छा. It occurs only in conjunction with verbs implying motion or speech — especially with अज्, इ, गम्, या, नम्, नु, वा, वच्, वद् — either preceding or following them and requiring the noun which depends upon this combination to stand in the accusative or in

the locative; the latter case, however, is only exceptional. — The word is given also in the form अच्छम्. E. unknown. That which is given is: अ neg. and छो, krit affix क, 'not cutting or injuring sc. the sight' and would refer only to I. and to II. 1. in the sense of 'not easily cut'.

अच्छभल्ल Tatpur. (?) m. (-ल्लः) A bear. This is sometimes considered as two words. See अच्छ and भल्ल. E. अच्छ and भल्ल.

अच्छावाक m. (-कः) One of the sixteen Ritvijs or priests required for the performance of the great sacrifices with the juice of the Soma plant. He is one of the three priests who are subordinate to the होतृ q. v. (see besides मैत्रावरुण and ग्रावस्तुत्) and one of the four priests who receive the third division of the Dakshiná q. v. (See also नेष्टृ, अग्नीध् and प्रतिहर्तृ.) E. वच् with अच्छ in its protracted form, krit aff. घञ्.

अच्छावाकीय I. m. f. n. (-यः-या-यम्) Referring to the अच्छावाक q. v.

II. n. (-यम्) [1] A Súkta or hymn in which the word अच्छावाक occurs. [2] The office or function of the अच्छावाक. E. अच्छावाक, taddh. aff. छ.

अच्छिद्र I. Tatpur. n. (-द्रम्) Uninterruptedness, completeness. E. अ neg. and छिद्र.

II. Bahuvr. m. f. n. (-द्रः-द्रा-द्रम्) [1] Uninterrupted. [2] Uninjured, unhurt. E. अ priv. and छिद्र.

अच्छिन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Uncut, unhurt, uninjured. E. अ neg. and छिन्न.

अच्छिन्नपत्त्र Bahuvr. m. f. n. (-त्त्रः-त्त्रा-त्त्रम्) Having the wings uninjured, unbroken (also metaphorically as a vaidik epithet of the इष्टका: which were arranged in the shape of a bird. See अग्निचयन). E. अच्छिन्न and पत्त्र.

अच्छुप्ता Tatpur. f. (-प्ता) A proper name, viz. one of the sixteen Vidyádevís, female divinities peculiar to the mythology of the Jainas. E. अ neg. and छुप्त 'not touched scil. by sin'.

अच्छेत m. f. n. (-तः-ता-तम्) Approached, obtained. E. इ, with अच्छ, krit aff. क्त.

अच्छेदिक Tatpur. m. f. n. (-कः-का-कम्) Not always fit to be cut. E. अ neg. and छेदिक.

अच्छोक्ति Karmadh. f. (-क्तिः) Pure speech. E. अच्छ (pure) and उक्ति. This word may also be explained in the sense of 'allocution' from अच्छ (the गति), and उक्ति.

अच्छोद Bahuvr. I. m. f. n. (-दः-दा-दम्) Having clear or limpid waters.

II. f. (-दा) The name of a river produced by the Manes Agnishwáttas.

III. n. (-दम्) The name of a lake in the Himálaya, deriving its origin from the river Achchhodá. E. अच्छ and उद् (a substitute of उदक).

अच्युत Tatpur. I. m. f. n. (-तः-ता-तम्) [1] Not falling, fixed, firm. [2] Imperishable, permanent. [3] Not oozing, not trickling, not dripping.

II. m. (-तः) [1] A name of Vishńu or Krishńa. [2] A shrub (Morinda tinctoria). E. अ neg. and च्युत.

अच्युतक्षित् Bahuvr. m. (-त्) Resting on a solid ground (a vaidik epithet of Soma &c.). E. अच्युत and क्षित् (dwelling).

अच्युतच्युत् Tatpur. m. (-त्) Shaking or destroying what is fixed (a vaidik epithet of Indra &c.). E. अच्युत and च्युत्.

अच्युतज Tatpur. m. pl. (-जाः) A class of Jaina deities which belong to the Vaimánikas and are produced by Vishńu. E. अच्युत and ज.

अच्युतदन्त Bahuvr. m. (-न्तः) A proper name: the ancestor of the warrior tribe, called आच्युतदन्ति. E. अच्युत and दन्त.

अच्युतन्त Bahuvr. (?) m. (-न्तः) A proper name: the ancestor of the warrior tribe, called आच्युतन्ति. E. unknown; perhaps the same as the former in a mutilated form.

अच्युतमूर्ति Bahuvr. m. (-र्तिः) A name of Vishńu. E. अच्युत and मूर्ति 'having an imperishable shape'.

अच्युतवास Tatpur. m. (-सः) The religious fig tree (Ficus religiosa). E. अच्युत and वास 'Vishńu's abode'.

अच्युतस्थल Tatpur. n. (-लम्) The name of a place in the Panjab. E. अच्युत and स्थल.

अच्युताग्रज Tatpur. m. (-जः) A proper name of the elder brother of Vishńu, viz. [1] Balaráma, [2] Indra. E. अच्युत and अग्रज.

अज् (अज-भ्वादि-उदात्त-उदात्तेत्) r. 1st cl. par. (अजति. The tenses which require árdhadhátuka affixes, are not to be formed of this radical, वी (q. v.) being then considered as a substitute, of which the formation is to take place. According to others, however, there may be found: perf. आजिथ- fut. अजिता- अजिष्यति- aor. आजीत्- cond. आजिष्यत्. Pass. अज्यते- fut. अजिता- अजिष्यते- prec. अजिषीष्ट- aor. आजिष्ट. Des. अजिजिषति.) [1] To go. [2] To throw or cast, to impel. With [1] अच्छ- To impel to. [2] अप- To send away. [3] अभि- To impel to. [4] अव- To send down. [5] आ- To direct hither (trans. and intrans.), to fetch, to scatter. [6] आ pref. अभि- (अभ्या-) To direct hither. [7] उद्- To drive out, to draw out. [8] उप- To direct near. [9] निर्- To drive out. [10] वि- To throw asunder, to scatter. [11] सम्- To throw or send together.

अज I. 1. m. (-जः) [1] The mover, the instigator. [2] As such, this word occurs in the Vedas, for the most part in conjunction with एकपाद् (q. v.), as an epithet or as a synonyme of [a] Indra, [b] Rudra, one of the Maruts, [c] Agni, [d] Púshan or Súrya; in the epic and pauráńik literature as a synonyme of [a] Brahmá (see also अजन), [b] Vishńu, [c] Śiva, [d] Káma; in philosophical texts, in its feminine form (अजा) as a synonyme of [a] Prakŕiti or Nature, [b] Máyá or Illusion, the unreality of Nature or Universe. [3] A proper name, viz. [a] A descendant of Viśwámitra. [b] A prince of the solar race, the son of Raghu and father of Daśaratha, or according to others, the grandson of Raghu, the son of Dilípa and father of Dirghabáhu; or the son of Nábhága and father of Daśaratha. [4] A he-goat. This animal was considered as the vehicle of Púshan, the sun, (see अजाश्व) and also as consecrated to Agni and Soma conjointly. [5] (In astronomy.) The sign Aries. [6] The name of a mineral substance. See माक्षिक and अजनामक. [7] A kind of rice, three or seven years old (?). [8] The moon (?).

2. m. pl. (-जाः) The name of [a] a sort of Ŕishis in Brahma's heaven; [b] a people mentioned in the Vedas.

3. f. (-जा) [1] Prakŕiti or Nature. [2] Máyá or Illusion

(see अज m.). [3] A she-goat. [4] The name of a plant, the bulbs of which resemble the udder of a she-goat. E. अज्, krit aff. अच्; in the fem. with the aff. टाप्. 1.4. and 2.3. implying 'the quick animal'.

II. Tatpur. m. f. n. (-जः-जा-जम्) Unborn. This meaning has been applied to अज in the sense of Brahmá, Vishńu, Śiva, Káma, and अजा in the sense of Prakŕiti and Máyá. But see before. E. अ neg. and ज.

अजक I. m. (-कः) A proper name: [1] A descendant of Purúravas, the son of Sumantu (or according to others of Sunaha) and grandson of Jahnu. [2] A king of Magadha, of the line of Pradyota.

II. f. (-का) [1] A young she-goat. (Also अजिका.) [2] A kind of disease of the pupil of the eye. See अजकाजात. E. अज, taddh. aff. क.

अजकर्ण Bahuvr. m. (-र्णः) [1] The ear of a goat. [2] A tree (Terminalia alata tomentosa, Rox.); the leaf being compared to the ear of a goat. See also असन. E. अज and कर्ण.

अजकर्णक m. (-कः) A tree, vulg. Sál (Shorea robusta, Rox.). See साल. E. taddh. कन् affixed to the preceding, denoting resemblance.

अजकव m. (-वः) The bow of Śiva. E. unknown; the following is evidently artificial: अ Vishńu, and क Brahmá, taddh. aff. व, Brahmá being placed in the centre, and Vishńu on the upper part. See also अजकाव-अजगव-अजगाव-अजीकव-आजगव.

अजकाजात Tatpur. n. (-तम्) A disease of the transparent cornea of the eye: small tumors like the litter of goats, slightly red, which protrude through the cornea, from which a bloody discharge proceeds mixed with pus. E. अजका and जात.

अजकाव I. m. n. (-वः-वम्) The bow of Śiva; see अजकव.

II. m. (-वः) A poisonous little animal.

III. n. (-वम्) A sacrificial vessel consecrated to Mitra and Varuna. E. doubtful. Perhaps this word is derived from अजका, taddh. aff. व, III. being explained as a vessel having a piece of wood in the shape of the throat nipples of a goat and II. as an animal poisonous or deadly as the disease अजका.

अजकूला Bahuvr. f. (-ला) The name of a town of the Bodhis. E. अज and कूल.

अजक्षीर Tatpur. n. (-रम्) Goat's milk. This word occurs only in the Vedas. E. अज, instead of अजा, and क्षीर. See अजाक्षीर.

अजग. See E. of अजगव.

अजगन्धा Bahuvr. f. (-न्धा) The shrubby basil (Ocymum gratissimum). E. अज and गन्ध, 'smelling like a goat'.

अजगन्धिका Bahuvr. f. (-का) The shrubby basil (Ocymum gratissimum). E. अजगन्धा, samásánta aff. कप्.

अजगन्धिनी f. (-नी) A plant. See अजशृङ्गी. E. अज-गन्ध, taddh. aff. इनि.

अजगर Tatpur. I. m. (-रः) The Boa, a large serpent. (Boa constrictor.)

II. f. (-री) The name of a plant. E. अज and गर (who swallows).

अजगल्लिका f. (-का) One of the 'minor diseases'; it occurs in children and consists of small tuberculous eruptions of the form of peas. E. अजगल्ल (cheek of a goat), taddh. aff. कन्.

अजगव n. (-वम्) [1] The bow of Śiva. See अजकाव. [2] The southern portion of the three portions into which the path of the sun and other planets amongst the lunar asterisms is divided. See जरद्गव. E. अजग (the meaning of this word is not given), taddh. aff. व. See the E. of अजकाव.

अजगाव n. (-वम्) See अजगव.

अजघन्य Tatpur. m. f. n. (-न्यः-न्या-न्यम्) Not the last, not the lowest. E. अ neg. and जघन्य.

अजजीविक Bahuvr. m. (-कः) A goatherd. E. अज and जीविका. See also अजाजीव.

अजटा Bahuvr. f. (-टा) The name of a plant (Flacourtia cataphracta). Also written अजडा and अज्झटा. E. अ priv. and जटा.

अजड Tatpur. I. m. f. n. (-डः-डा-डम्) Not foolish, not stupid.

II. f. (-डा) The name of two plants: [1] See अजटा. [2] See कपिकच्छु. E. अ neg. and जड.

अजत्व n. (-त्वम्) The being अजा q. v. Also अजात्व. E. अजा, the long आ being shortened, taddh. aff. त्व.

अजथ्या f. (-थ्या) A plant (Yellow jasmin). E. अज, taddh. aff. यत्, 'fit for goats'. See also यूथि.

अजदण्डी Tatpur. f. (-ण्डी) The name of a plant. See also ब्रह्मदण्डी. E. अज (Brahmá) and दण्ड.

अजदेवता Bahuvr. f. pl. (-ताः) The name of the twenty fifth lunar mansion. See पूर्वभाद्रपदा. E. अज and देवता.

अजन I. 1. n. (-नम्) Instigating, moving.

2. m. (-नः) A name of Brahmá. See अज. E. अज्, krit aff. ल्युट्.

II. Bahuvr. m. f. n. (-नः-ना-नम्) Devoid of men, solitary. E. अ priv. and जन.

अजनि m. (-निः) Privation of birth; used as an imprecation. Ex. अजनिरस्तु तस्य may he cease to exist. E. अ priv. and जनि.

अजनयोनिज Tatpur. m. (-जः) A name of Daksha. E. अजन-योनि and ज 'born from Brahmá'.

अजनामक Bahuvr. m. (-कः) The name of a mineral substance. See अज and माक्षिक. E. अजनामन् (having the name of Vishńu), samásánta aff. कप्.

अजनि f. (-निः) Path, road. E. अज्, krit (or uń.?) aff. अनि.

अजन्य Tatpur. I. m. f. n. (-न्यः-न्या-न्यम्) [1] Not to be born or produced. [2] Not fit for or favourable to men.

II. n. (-न्यम्) A portent, an omen, any natural phenomenon as an earthquake &c. so considered. E. अ neg. and जन्य.

अजप I. Tatpur. m. (-पः) 1. A goat-herd. E. अज and प.

2. A reader of works considered heterodox. E. अ deter. and जप.

II. Bahuvr. f. (-पा) The name of a particular mantra or mystical formula, otherwise bearing the name of Hansa. E. अ priv. and जप; so called from its not consisting of a जप or a prayer repeated inaudibly, like other mantras, but of a certain number of inhalations and exhalations.

अजपथ Tatpur. m. (-थः) Probably the same as अजवीथी q. v. E. अज and पथिन्, samásánta aff. अ, 'like a goat's road'; the taddh. aff. कन् which implies similarity, being considered as dropped in this word.

अजपद् Bahuvr. m. f. n. (-द्: -दा or -दी -दम्) Goat-footed. E. अज and पाद्, samásánta aff. अच्. See the following.

अजपाद् Bahuvr. m. (-पाद्:) Goat-footed. E. अज and पाद्.

अजपार्श्व Bahuvr. m. (-र्श्वः) A surname of Rájívalochana, the son of Swetakarńa. E. अज and पार्श्व; 'his sides were black like the skin of certain goats, when he was drawn out of the water after having been found exposed by his mother and purified by two sons of Sravishthá'.

अजपाल Tatpur. m. (-लः) [1] A goat-herd. [2] A proper name: according to the Matsyapuráńa, the son of Dírghabáhu and father of Daśaratha. See अज. E. अज and पाल.

अजभक्ष Tatpur. m. (-क्षः) The name of a plant. See बर्बूर. E. अज and भक्ष 'goat's food'.

अजमायु Karmadh. m. (-युः) Bleating like a goat (as a frog). (In the Vedas.) E. अज and मायु.

अजमार Tatpur. m. (-रः) The name of a prince (?). E. अज and मार.

अजमीढ Tatpur. m. (-ढः) A proper name: [1] A son of Suhotra and author of vaidik hymns. [2] The 26th king of the lunar dynasty, a grandson of Suhotra and son of Bṛihat, or according to others, a grandson of Suhotra and son of Hastin. [3] A surname of Yudhishṭhira, the friend of Aja. Also अजमीळ्ह (ved.). E. अज and मीढ.

अजमुख Bahuvr. I. m. f. n. (-खः-खी-खम्) Goat-faced, having a face like that of a goat.

II. f. (-खी) The name of a female fiend. E. अज and मुख.

अजमोदा Tatpur. f. (-दा) The name of several plants: [1] Common carroway (Carum carui). [2] A kind of lovage (Ligusticum ajwaen, Rox.). [3] A sort of parsley (Apium involucratum); this latter application is the one used in the dialects. E. अज and मोद्.

अजमोदिका f. (-का) The name of a plant (Ligusticum Ajwaen). E. The former, taddh. aff. कन्.

अजम्भ Bahuvr. m. (-म्भः) A frog. E. अ priv. and जम्भ 'having no teeth'.

अजय I. Tatpur. m. (-यः) Defeat. E. अ neg. and जय.

II. Bahuvr. 1. m. f. n. (-यः-या-यम्) Unsurpassed, unsubdued, over whom or which no triumph is obtained.

2. m. (-यः) [1] A name of Vishńu. [2] The proper name of a lexicographer. [3] The name of a river in Rádha.

3. f. (-या) [1] Hemp. [2] One of the female friends of Durgá. See विजया. E. अ priv. and जय.

अजय्य Tatpur. m. f. n. (-य्यः-य्या-य्यम्) Invincible, not to be subdued or surpassed. E. अ neg. and जय्य.

अजर Bahuvr. I. m. f. n. (-रः-रा-रम्) Undecaying, not becoming old or infirm.

II. f. (-रा) [1] Aloes perfoliata. See गृहकन्या. [2] See जीर्णफञ्जी, a climbing plant, a kind of वृद्धदारक q. v. E. अ priv. and जरा. With respect to the declension of this word, see जरा and अजरस्.

अजरयु Tatpur. (ved.) m. (-युः) Undecaying. E. अ neg. and जरयु.

अजरस् Bahuvr. A substitute for अजर in some cases. See जरा.

अजर्य Tatpur. I. m. f. n. (-र्यः-र्या-र्यम्) Imperishable, undecaying.

II. n. (-र्यम्) Friendship. E. अ neg. and जर्य.

अजर्षभ Tatpur. m. (-भः) The best goat. E. अज and ऋषभ.

अजलम्बन Tatpur. n. (-नम्) Antimony. E. अज and लम्बन.

अजलोमन् Tatpur. m. (-मा) [1] Goat's hair. [2] Cowach (Carpopogon pruriens). See आत्मगुप्ता. E. अज and लोमन्.

अजलोमी Tatpur. f. (-मी). See the preceding. E. अज and लोमन्, samásánta aff. टच्.

अजवस्ति Tatpur. I. m. (-स्तिः) A proper name.

II. m. pl. (-स्तयः) The descendants of the former. E. अज and वस्ति.

अजवाह Tatpur. m. (-हः) The name of a country. E. अज and वाह.

अजवीथी Tatpur. f. (-थी) One of the three divisions of the southern portion (see अजगव or जरद्गव), one of the three portions into which the path of the sun and other planets amongst the lunar asterisms is divided. It comprises the three asterisms Múlá, Púrváshádhá and Uttaráshádhá. E. अज and वीथी 'goat's road'. See also अजपथ.

अजशृङ्गी Tatpur. f. (-ङ्गी) A plant; described as a milky and thorny plant, with a fruit of a crooked figure, like a ram's horn, and used as a medicine for the eyes; vulg. Mera Śringí, and Kankara Śringí (Odina Wodier Rox.). See कर्कटशृङ्गी. E. अज and शृङ्ग.

अजतुन्द Tatpur. n. (-न्दम्) The name of a town. E. अज and तुन्द with ágama सुट् 'like a goat's belly'.

अजस्र Tatpur. I. m. f. n. (-स्रः-स्रा-स्रम्) Continual, uninterrupted.

II. ind. (-स्रम्) Eternally, continually, always. E. अ neg. and जस्र.

अजहत्स्वार्था Tatpur. f. (-र्था) A figure of speech, the characteristic of the उपादानलक्षणा q. v. It consists in using a word in an elliptic meaning without depriving it of its primary sense; in such phrases as श्वेतो धावति or कुन्ताः प्रविशन्ति, are to be supplied अश्व &c. in the former, पुरुष &c. in the latter, so as to impart the sense of 'a white horse gallops', 'the men with lances enter', while श्वेत and कुन्त retain their original sense. See, on the contrary, जहत्स्वार्था. — E. अ neg. and जहत्स्वार्था, scil. लक्षणा.

अजहल्लिङ्ग Tatpur. m. (-ङ्गः) (In grammar.) A noun that does not vary its gender, even when it is used attributively. E. अ neg. and जहल्लिङ्ग, scil. शब्द.

अजहा Tatpur. f. (-हा) Cowach (Carpopogon pruriens). E. अज and हा.

अजाकृपाणीय m. f. n. (-यः-या-यम्) As in the fable of the goat and the shears, viz. approached unreflectingly. E. अजाकृपाणी (Dwandwa अजा and कृपाणी), taddh. aff. छ, implying here comparison.

अजाक्षीर Tatpur. n. (-रम्) Goat's milk. See अजक्षीर. E. अजा and क्षीर.

अजागर Tatpur. I. m. f. n. (-रः-रा-रम्) Not wakeful, not awake.

II. m. (-रः) A small plant (Eclipta, or Verbesina prostrata). See भृङ्गराज. E. अ neg. and जागर.

अजागलस्तन Tatpur. m. (-नः) [1] The small fleshy protuberance, resembling a nipple depending from the throat of a species of the Bengal goat. [2] A term for a worthless, good for nothing person. E. अजा and गलस्तन.

अजाजि Tatpur. f. (-जिः). See the following. E. अजा and आजि or अजि.

अजाजी Tatpur. f. (-जी) Cumin seed (Cuminum cyminum). E. The preceding, fem. aff. ङीष्.

अजाजीव Bahuvr. m. (-वः) A goatherd; also अजजीविक, अजाजीविन् &c. E. अज and आजीव.

अजात Tatpur. m. f. n. (-तः-ता-तम्) Unborn, unproduced, not yet born, not yet produced. E. अ neg. and जात.

अजातककुद् Bahuvr. m. (-त्) A young Indian bull, the hump of which has not yet grown. E. अजात and ककुद्, the अ of the latter being dropped.

अजातव्यवहार Bahuvr. m. (-रः) A lad under his fifteenth year, a minor (in law). E. अजात and व्यवहार.

अजातशत्रु Bahuvr. I. m.f.n. (-त्रुः-त्रुः-त्रु) [1] Having no enemies existent. [2] Having no one existent who is worth being called an enemy.

II. m. (-त्रुः) A proper name or a synonyme of [1] Śiva, [2] Yudhishṭhira, [3] A king of Káśi, [4] A son of Śamíka, [5] A son of Vidmisára, or according to others, [6] A son of Bimbisára and contemporary of Śákyamuni. E. अजात and शत्रु.

अजातानुशय Bahuvr. m.f.n. (-यः-या-यम्) Having no regret. E. अजात and अनुशय.

अजातारि Bahuvr. m. (-रिः) A name of Yudhishṭhira. E. अजात and अरि. See अजातशत्रु of which it is a synonyme.

अजात्व n. (-त्वम्). See अजत्व. E. अजा, taddh. aff. त्व.

अजाद् Tatpur. m. (-द्ः) The ancestor of a warrior tribe, called the आजादाः E. अज and अद्.

अजादनी Tatpur. f. (-नी) A small species of prickly nightshade. E. अज and अदन.

अजानि Bahuvr. m. (-निः) Having no wife. E. अ priv. and जानि.

अजानिक Bahuvr. m. (-कः). See the preceding. E. अजानि, samásánta aff. कप्.

अजानेय I. m. (-यः) A horse of a good breed. See आजानेय.

II. m. f. n. (-यः-या-यम्) Fearless, undaunted. E. See आजानेय, the initial being made short.

अजान्त्री Tatpur. f. (-न्त्री) A potherb (Convolvulus argenteus). See छगलान्त्री. E. अज and अन्त्र.

अजापालक Tatpur. m. (-कः) A goatherd. E. अजा and पालक. Also used in the three genders m. f. n. (-कः-का-कम्).

अजामि Tatpur. m.f.n. (-मिः-मिः-मि) Not of kin, not related, not friendly. (In the Vedas.) E. अ neg. and जामि.

अजामिता f. (-ता) The not being of kin, related &c. (In the Vedas.) E. The preceding, taddh. aff. तल्.

अजायमान Tatpur. m. f. n. (-नः-ना-नम्) Not born. E. अ neg. and जायमान.

अजाविक Dwandwa n. (-कम्) Goats and sheep. E. अज and अविक, the sing. used instead of the plural.

अजाश्व I. Dwandwa n. (-श्वम्) Goats and horses (the sing. used instead of the plur.).

II. Bahuvr. m. (-श्वः) Having goats as his vehicle, a vaidik epithet of Púshan. See अज. E. अज and अश्व.

अजि f. (-जि) A road. See also आजि. E. अज्, uń. aff. इ.

अजिका f. (-का) A young she-goat. E. See अजका.

अजित Tatpur. I. m.f.n. (-तः-ता-तम्) [1] Unconquered. [2] Unexcelled, unsurpassed.

II. m. (-तः) [1] The proper name of several gods and persons, viz. [a] Vishńu. [b] Śiva. [c] One of the seven Ṛishis who preside during the reign of the fourteenth Manu. [d] A name of Maitreya or a future Buddha. [e] The second of the Arhats or Jaina saints of the present Avasarpińí, a descendant of Ikshváku and a son of Jitaśatru by Vijayá. [f] The attendant of Suvidhi or the ninth Jaina Arhat of the present Avasarpińí. [2] The name of a powerful antidote. [3] A kind of poisonous rat.

III. m. pl. (-ताः) A particular class of gods in the reign of the first Manu, the same as the जयाः in a former life. E. अ neg. and जित.

अजितबला Bahuvr. f. (-ला) The name of one of the Śásanadevatás, a class of divinities particular to the Jainas, who are supposed to carry out the commands of the Arhats. E. अजित and बल.

अजितविक्रम Bahuvr. m. (-मः) A surname of Chandragupta the second. E. अजित and विक्रम 'of invincible strength'.

अजितात्मन् Bahuvr. m. f. n. (-त्मा-त्मा-त्म) One who has not subdued his mind, who has not command over himself. E. अजित and आत्मन्.

अजितापीड Bahuvr. m. (-डः) The name of a prince. E. अजित and आपीड.

अजितेन्द्रिय Bahuvr. m. f. n. (-यः-या-यम्) One who has not subdued his senses or worldly desires. E. अजित and इन्द्रिय.

अजिन I. n. (-नम्) The hide of a tiger, lion &c., but more especially of the antilope or the black species of it (see अजिनयोनि and कृष्णाजिन) and particularly appropriated to the religious student as a garment, seat, bed &c.

II. m. (-नः) The name of a descendant of Pṛithu, the son of Havirdhána by Dhishańá. E. अज्, uń. aff. इनच्; but it would seem that I. is derived from अज, with taddh. aff. इनच्.

अजिनपत्त्रा Bahuvr. f. (-त्त्रा or -त्त्री) A bat. E. अजिन and पत्त्र.

अजिनपत्त्रिका Bahuvr. f. (-का) The same as the former. E. The former, samásánta aff. कप्.

अजिनफला Bahuvr. f. (-ला) The name of a plant. E. अजिन and फल.

अजिनयोनि Bahuvr. m. (-निः) A deer or antilope. E. अजिन and योनि 'where the hide comes from'.

अजिनवासिन् Tatpur. m. f. n. (-सी-सिनी-सि) Being clad in an antilope hide. E. अजिन and वासिन्.

अजिनसन्ध Tatpur. m. (-न्धः) One who joins together hides, a kind of furrier. E. अजिन and सन्ध.

अजिर I. m. f. n. (-रः-रा-रम्) Quick, fast. (अजिरम् is also used adverbially.)

II. m. (-रः) The proper name of a priest who officiated at a sacrifice performed in order to destroy the serpents.

III. f. (-रा) [1] A river. [2] A name of Durgá.

IV. n. (-रम्) [1] A court or yard. [2] Air, wind. [3] The body. [4] A frog. [5] An object of sense. E. अज्, uń. aff. किरच्.

अजिरवती f. (-ती) The name of a river on which Śrávasti was situated. E. अजिर, taddh. aff. मतुप्.

अजिरशोचिस् Bahuvr. m. (-चिः) Having a quick light, glittering, a vaidik epithet of Agni and Soma. E. अजिर and शोचिस्.

अजिराय् denom. átm. (अजिरायते) To become quick, to hasten. E. अजिर, denom. aff. क्यङ्.

अजिरीय m. f. n. (-यः-या-यम्) Being in or not far from, produced by, possessing or having a court or yard &c. See the meanings of अजिर. E. अजिर, taddh. aff. छ.

अजिह्म Tatpur. I. m. f. n. (-ह्मः-ह्मा-ह्मम्) Straight, not crooked, literally or metaphorically; upright, sincere, honest, direct.
II. m. (-ह्मः) [1] A frog. [2] A fish (?). E. अ neg. and जिह्म.

अजिह्मग Tatpur. I. m. f. n. (-गः-गा-गम्) Going or moving in a straight line.
II. m. (-गः) An arrow. E. अजिह्म and ग.

अजिह्व Bahuvr. I. m. f. n. (-ह्वः-ह्वा-ह्वम्) Tongueless, having no tongue.
II. m. (-ह्वः) A frog. E. अ priv. and जिह्वा.

अजीकव n. (-वम्) The bow of Śiva. See अजकाव. E. unknown.

अजीगर्त Tatpur. (?) m. (-र्तः) The name of a Rishi, the father of Śunahśepha and son of Súyavasa. E. अ neg. and जीगर्त.

अजीति Tatpur. f. (-तिः) Not fading, not decaying. (In the Vedas.) E. अ neg. and जीति.

अजीर्ण Tatpur. I. m. f. n. (-र्णः-र्णा-र्णम्) [1] Undigested. [2] Undecayed, unimpaired.
II. n. (-र्णम्) [1] Flatulency, indigestion. [2] Vigour, absence of old age or decay. E. अ neg. and जीर्ण.

अजीर्णि Tatpur. f. (-र्णिः) Indigestion, flatulency. E. अ neg. and जीर्णि.

अजीर्णिन् m. f. n. (-र्णी-र्णिनी-र्णि) Having an indigestion. E. अजीर्ण, taddh. aff. इनि.

अजीव I. Tatpur. m. (-वः) [1] Non-existence. [2] Death. E. अ neg. and जीव.
II. Bahuvr. m. f. n. (-वः-वा-वम्) [1] Lifeless, dead. E. अ priv. and जीव.

अजीवनि Tatpur. f. (-निः) Non-existence; used as an imprecation. Ex. अजीवनिस्तस्य भूयात्. E. अ neg. and जीवनि.

अजीवित Tatpur. n. (-तम्) [1] Non-existence. [2] Death. E. अ neg. and जीवित.

अजुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) (ved.) Not pleasant, not agreable. E. अ neg. and जुष्ट.

अजुष्टि Tatpur. f. (-ष्टिः) (ved.) Unpleasant feeling, dissatisfaction. E. अ neg. and जुष्टि.

अजेतव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) Invincible, not to be conquered or overcome. E. अ neg. and जेतव्य.

अजेय Tatpur. I. m. f. n. (-यः-या-यम्) Invincible, insuperable, not to be overcome or surpassed.
II. n. (-यम्) The name of an antidote. E. अ neg. and जेय.

अजैकपाद् Karmadh. m. (-द्) [1] The name of one of the eleven Rudras as mentioned in the Puráńas. [2] A name of Vishńu. See अज. E. अज and एकपाद्. Also अजैकपाद m. (-दः).

अजैडक Dwandwa n. (-कम्) Goats and rams. (The singular used instead of the plural.) E. अज and एडक.

अजोष Bahuvr. m. f. n. (-षः-षा-षम्) (ved.) Having no delight, feeling no satisfaction. E. अ priv. and जोष.

अजोष्य Tatpur. m. f. n. (-ष्यः-ष्या-ष्यम्) (ved.) Insatiable, one who is not easily contented. E. अ neg. and जोष्य.

अज्जुका f. (-का) A courtezan (in theatrical language). E. अज्, kŕit aff. उकन् (?). Sometimes read अर्ज्जुका, from अर्ज् to earn, to gain.

अज्झटा f. (-टा) A plant (Flacourtia cataphracta). E. unknown.

अज्झल n. (-लम्) A burning coal. E. unknown.

अज्ञ Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) [1] Ignorant. [2] Stupid, foolish, unwise. [3] Not having the faculty of understanding, as animals or inanimate objects. E. अ neg. and ज्ञ.

अज्ञका Tatpur. f. (-का). The diminutive form of अज्ञा. See the preceding. Also अज्ञिका. E. अ neg. and ज्ञका.

अज्ञता f. (-ता) Ignorance. Also अज्ञत्व n. (-त्वम्). E. अज्ञ, taddh. aff. तल् or त्व.

अज्ञात Tatpur. m. f. n. (-तः-ता-तम्) Unknown. E. अ neg. and ज्ञात.

अज्ञातक m. f. n. (-कः-का-कम्) The same as अज्ञात. E. अज्ञात, taddh. aff. कन्.

अज्ञातकेत Bahuvr. m. f. n. (-तः-ता-तम्) Having unknown or hidden designs. (In the Vedas.) E. अज्ञात and केत.

अज्ञाति Tatpur. m. (-तिः) No kinsman or relation. E. अ neg. and ज्ञाति.

अज्ञान I. Tatpur. n. (-नम्) [1] Ignorance. [2] Spiritual ignorance, worldly illusion or belief in external appearances.
II. Bahuvr. m. f. n. (-नः-ना-नम्) Ignorant, unwise. E. अ neg. and ज्ञान.

अज्ञानकृत Tatpur. m. f. n. (-तः-ता-तम्) Done inadvertently, done by a mistake. E. अज्ञान and कृत.

अज्ञानता f. (-ता) Ignorance. Also अज्ञानत्व n. (-त्वम्). E. The former, taddh. aff. तल् or त्व.

अज्ञिका Tatpur. f. (-का). See अज्ञका. E. अ neg. and ज्ञिका.

अज्ञानिन् Tatpur. m. f. n. (-नी-निनी-नि) Ignorant, unwise. E. अ neg. and ज्ञानिन्.

अज्ञेय Tatpur. m. f. n. (-यः-या-यम्) Incomprehensible. E. अ neg. and ज्ञेय.

अज्म m. (-ज्मः) (ved.) [1] Course, way. [2] Battle. See the following. E. अज्, kŕit aff. मन्.

अज्मन् n. (-ज्म) (ved.) [1] Battle. [2] A house. See the preceding. E. अज्, uń. aff. मनिन्.

अज्यानि Tatpur. f. (-निः) Imperishability. (In the Vedas.) E. अ neg. and ज्यानि.

अज्येष्ठ Tatpur. m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Not the oldest or best. E. अ neg. and ज्येष्ठ.

अज्येष्ठवृत्ति Tatpur. m. (-त्तिः) Not behaving as the eldest brother aught to behave, not behaving like a father. E. अ neg. and ज्येष्ठवृत्ति.

अज्र (ved.) I. m. (-ज्रः) Field, acre, plain.
II. m. f. n. (-ज्रः-ज्रा-ज्रम्) Quick. See अजिर. E. अज्, uń. aff. रन् (?).

अज्र्य (ved.) m. f. n. (-ज्र्यः-ज्र्या-ज्र्यम्) Being in the field, in the plain. E. अज्र, taddh. aff. यत्.

अञ्च् I. 1. (अञ्चु-भ्वादि-उदात्त-स्वरितेत्) r. 1st cl. par. and átm. (अञ्चति-ते-आनञ्च-चे-अञ्चिता-अच्यात्-अक्ता p. p. अक्त. Pass. अच्यते and अञ्च्यते. Desid. अञ्चिचिषति-ते. — Caus. अञ्चयति). [1] To go. [2] To ask, to beg. [3] To speak indistinctly. — With अप- To go away; caus. to send away. — उद्- To rise; caus. to raise, to draw up. — उप- To approach. — नि- To go down. — परि- To go round, to turn round. — वि- To approach in different ways; caus. to drive asunder. — सम्- caus. To impel together.
2. r. 1st cl. par. and átm. (अञ्चति-ते-अञ्चिता- p. p.

अञ्चित and अक्त) To bend, to curve. With आ- To bend: — नि- To bend down. — वि- To bend asunder. — सम्- To bend together, to bend intensely.

3. (अचि-भ्वादि-उदात्त-उदात्तेत्) r. 1st cl. par. (अञ्चति-अञ्च्यात्-अञ्चित्वा- p. p. अञ्चित) To honour, to worship, to treat with respect.

4. (अन्चु-चुरादि-परस्मैपदिन्) r. 10th cl. par. (अञ्चयति) To make clear or distinct. With उद्- The same. See also अच्.

II. 1. m. f. n. (-ङ्-ची-क्) Going.

2. m. f. n. (-ङ्-ञ्ची-क्) Honouring, worshipping.

This word occurs only as the latter part of several, in most instances irregular compounds, the former part of which is, in the classic dialect, restricted to some prepositions and indeclinables; see f. i. अवाञ्च्-उदञ्च्-न्यञ्च्-प्राञ्च्-सम्यञ्च्-विष्वञ्च्-तिर्यञ्च्. In the Vedas it occurs also in composition with pronominal and nominal themes, f. i. in विष्वद्र्यञ्च्-देवद्र्यञ्च्-घृताञ्च्. When it has the meaning of 'going', the nasal of the root appears only in the nom., voc. and acc. of the sing. and du. masc., in the nom. and voc. of the plur. masc. and neuter and in the acc. of the plur. neuter; in all the other cases and in the formation of the fem. it is dropped. The declension and the fem. formation of अञ्च् 'honouring, worshipping' is regular in retaining the nasal of the root. E. अञ्च्, krit aff. क्विन्.

अञ्च m. (-ञ्चः) Going. It occurs only as the latter part of compounds; f. i. in रोमाञ्च. E. अञ्च्, krit aff. अच्.

अञ्चति m. (-तिः) [1] Air, wind. [2] Fire. E. अञ्च्, uṅ. aff. अति. See अङ्कति.

अञ्चती f. (-ती) The same as the former. E. अञ्चति, fem. aff. ङीष्.

अञ्चन n. (-नम्) Bending, curving. E. अञ्च्, krit aff. ल्युट्.

अञ्चल m. (-लः) The end or border of a cloth, veil, shawl, &c. E. अञ्च्, uṅ. aff. अलच् (?).

अञ्चित m. f. n. (-तः-ता-तम्) [1] Worshipped, &c. [2] Bent. See अञ्च्. E. अञ्च्, krit aff. क्त.

अञ्चितभ्रू Bahuvr. f. (-भ्रूः) A woman having beautiful eyebrows. E. अञ्चित and भ्रू.

अञ्ज् I. (अन्जू-रुधादि-उदात्त-उदात्तेत्) r. 7th cl. par. (अनक्ति- ved. 1st cl. अञ्जति-ते-आनञ्ज-अञ्जिता or अङ्क्ता-अञ्जिष्यति or अङ्क्ष्यति-आञ्जीत्, आञ्जिषुः-अञ्जित्वा or अङ्क्त्वा or अक्त्वा- p. p. अक्त. Desid. अञ्जिजिषति. Caus. अञ्जयति-आञ्जिजत्). [1] To anoint. [2] To make clear. [3] To glorify, to extol. [4] To go, to approach. [5] To be beautiful. With अभि- To anoint, to embellish. — आ- [1] To anoint. [2] To glorify, to extol. — नि-प्र-प्रति- To anoint, to embellish. — वि- [1] To anoint. [2] To make clear or manifest. Caus. To cause to become clear, to reveal. — अभिवि- To make manifest. — सम्- [1] To anoint, to embellish. [2] To extol, to glorify. [3] To join, to connect.

II. (अजि-चुरादि-परस्मैपदिन्) r. 10th cl. (अञ्जयति) To shine. (It seems to occur only in vulgar speech.)

अञ्जक m. (-कः) A proper name: [1] A son of Viprachitti by Sinhiká. [2] A son of Yadu. See अञ्जिक. E. अञ्ज्, krit aff. वुन्.

अञ्जन I. n. (-नम्) [1] Anointing, making clear or distinct &c. See the meanings of अञ्ज्. [2] A collyrium or application to the eye lashes, to darken and improve them; a universal article of the eastern toilet. [3] The name of particular kinds of the former, viz. lamp black, antimony, and one extracted from the Ammonium zanthorrhiza. [4] Ink. [5] Night. (See अक्तु.) [6] Fire. [7] (In rhetoric.) Suggesting the special meaning of a word or a sentence. The special meaning of a word (शब्द) is suggested, according to Hindu rhetoric, by its connexion with either the real (अभिधा) or the elliptic sense (लक्षणा) of other words; and the special meaning of a sentence (अर्थ) by circumstances connected with either the speaker or the addressed, or the occasion, place, time or the like. More usually called व्यञ्जना q. v.

II. m. (-नः) [1] A species of lizard. [2] The elephant of the west or, *according* to others, of the south-west quarter. [3] The name of a fabulous serpent. [4] The name of a king of Mithilá, the son of Kuni. [5] The name of a tree. [6] The name of a mountain. See अञ्जनागिरि.

III. f. 1. (-ना) [1] The mother of the monkey Hanumat. [2] The daughter of Vajrendra and mother of Pravarasena.

2. (-नी) [1] A woman who is fit to be perfumed with sandal &c. [2] The name of a medicinal plant. See कटुका, कालाञ्जनी and अञ्जनकी.

E. अञ्ज्, krit aff. ल्युट्.

अञ्जनक I. m. (-कः) A portion of the Veda, so called from its containing the word अञ्जन.

II. f. (-की) The name of a medicinal plant. See अञ्जनी. E. अञ्जन, *taddh. aff.* वुन्, *having possessive* meaning in this instance.

अञ्जनकेशी Bahuvr. f. (-शी) A vegetable perfume. See हट्टविलासिनी. E. अञ्जन and केश, with fem. affix ङीप्; the fibres being like the crystals, perhaps, of antimony.

अञ्जननामिका Bahuvr. f. (-का) A disease of the eyelids, a swelling of the eyelids which is described as 'being very hot, painful and of a copper colour, soft, small and with little pain'. E. अञ्जननामन् (Bahuvr.), samásánta aff. कप्.

अञ्जनागिरि Karmadh. m. (-रिः) The name of a mountain. E. अञ्जन and गिरि, the terminating अ of the former being made long.

अञ्जनाधिका Tatpur. f. (-का) A kind of lizard. E. अञ्जन and अधिक.

अञ्जनाम्भस् Tatpur. n. (-म्भः) Eye-water, liquid collyrium. E. अञ्जन and अम्भस्.

अञ्जनावती f. (-ती) The *female* elephant of the north-east, or according to others of the west. E. अञ्जना, taddh. aff. मतुप्.

अञ्जनिक I. m. f. n. (-कः-का-कम्) Referring or belonging to collyrium &c. See अञ्जन.

II. f. (-का) [1] A species of *lizard* (Lacerta anjaneya). [2] A small mouse. Also read अञ्जलिका. E. अञ्जन, taddh. aff. ठन्.

अञ्जनी See अञ्जन.

अञ्जल. A substitute of अञ्जलि q. v. in द्व्यञ्जल and त्र्यञ्जल q. v.

अञ्जलि m. (-लिः) [1] The two hands put together, the palms being slightly hollowed and in near contact with each other, when the hands are raised to the forehead as a reverential act of salutation or adoration: when employed in making offerings, or giving a benediction, the hands

are left open only touching by the sides of the little fingers. [2]A measure, a Kudava, as much grain as can be held by the two hands put together. E. अञ्ज्, uń. aff. अलिच्.

अञ्जलिक I. m. (-कः) Perhaps the same as अञ्जनिक of which it appears to be a various reading.

II. A small mouse. See अञ्जनिका. E. See अञ्जनिक.

अञ्जलिकर्मन् Tatpur. n. (-र्म) Making the अञ्जलि q. v., the respectful mode of salutation or veneration. E. अञ्जलि and कर्मन्.

अञ्जलिकारिका Tatpur. f. (-का) [1]A doll, a puppet, made of clay. [2]A kind of sensitive plant (Mimosa natans), or according to some, a different plant (Lycopodium imbricatum). E. अञ्जलि and कारिका; the plant closing its petals like the hollowed palms of the hand.

अञ्जलिबन्धन Tatpur. n. (-नम्) Making a salutation with the hands joined and applied to the forehead. See अञ्जलि. E. अञ्जलि and बन्धन.

अञ्जलीकृत Tatpur. m. f. n. (-तः-ता-तम्) Made or put so as to become an अञ्जलि q. v. (said of the hands). E. अञ्जलि, taddh. aff. च्वि, and कृत.

अञ्जस् m. n. (-ञ्जाः-ञ्जः) Straight, straightforward, open (ved.). Adverbially used are the acc. neutr. अञ्जः (in the Vedas) in the sense of: straight, right; and the instrum. अञ्जसा in the sense of [1]straight, straightforward, right; [2]truly, justly, certainly; [3]soon, instantly. E. अञ्ज्, uń. aff. असुन्.

अञ्जस I. m. f. n. (-सः-सी-सम्) Straight, even, upright (in morals).

II. f. (-सी) (ved.) The name of a heavenly river. E. अञ्जस्, taddh. aff. अच्.

अञ्जसा. See अञ्जस्.

अञ्जसायन Tatpur. m. f. n. (-नः-नी-नम्) Going straightforward. E. अञ्जसा and अयन.

अञ्जसीन m. f. n. (-नः-ना-नम्) (ved.) Straight, even, upright. E. अञ्जस, taddh. aff. ख.

अञ्जि I. m. (-ञ्जिः) [1]A sender, a commander. [2](ved.) The penis.

II. (ved.) n. (-ञ्जि) Pudendum muliebre.

III. (ved.) m. f. n. (-ञ्जिः-ञ्जिः-ञ्जि) [1]Ointment, colour. [2]Anointing. (?)

E. अञ्ज् (I. 1. 'to go', in the caus.; I. 2. II. 'to make distinct' (the sex); III. 'to anoint'), uń. aff. इ.

अञ्जिक m. (-कः) The name of a prince, the son of Yadu. E. अञ्जक q. v., with ágama इट्.

अञ्जिन् m. f. n. (-ञ्जी-ञ्जिनी-ञ्जि) (ved.) Making clear or manifest. E. अञ्ज्, kŕit aff. इनि.

अञ्जिमत् m. f. n. (-मान्-मती-मत्) (ved.) Having colours, coloured, bright. E. अञ्जि, taddh. aff. मतुप्.

अञ्जिष्ठ m. (-ष्ठः) The sun. E. अञ्ज् (to make manifest), uń. aff. इष्ठच्, or better अञ्जिमत्, taddh. aff. इष्ठन् 'having the best or brightest colours'.

अञ्जिसक्थ Bahuvr. m. (-क्थः) (ved.) Having coloured thighs (an epithet of one of the sacrificial animals offered to Indra and Agni in the Aśwamedha sacrifice). E. अञ्जि and सक्थि, samásánta aff. षच्.

अञ्जीर n. (-रम्) The fig tree, also its fruit. See also मञ्जुल and काकोदुम्बरिका. In Bengal, the word derived from this implies the Guava; the term has, possibly, been borrowed from the Persian انجیر. E. अञ्ज्, aff. ईरन्.

अट् I. (अट-भ्वादि-उदात्त-उदात्तेत्) r. 1st cl. par. (अटति-आट-अटिता-अटिष्यति-आटीत्. — Caus. आटयति-आटिटत्. — Desid. अटिटिषति. — Intens. अटाट्यते.) To go round about, to roam, to rove, to ramble, to wander about, especially as a religious mendicant. With परि — the same with an intense meaning.

II. (अट-चुरादि-परस्मैपदिन्) r. 10th cl. par. (आटयति) To slight &c. See अट्ट II, of which it is given as a various reading.

अट I. m. f. n. (-टः-टा-टम्) Roaming, wandering.

II. f. (-टा) The roaming or wandering, esp. of a religious mendicant. E. अट्, kŕit aff. अच्.

अटक m. f. n. (-कः-की-कम्) Rambling, wandering about (?). E. अट्, kŕit aff. ण्वुल्.

अटन n. (-नम्) Roaming about, leading a vagrant life. E. अट्, kŕit aff. ल्युट्.

अटनि f. (-निः or -नी) The notched extremity of a bow. E. अट्, kŕit aff. अनि, without or with fem. aff. ङीष्.

अटरूष m. (-षः) A tree (Justicia adhatoda). E. unknown. See also the following.

अटरूष m. (-षः) See the last word. Also अटरूषक m. (-कः).

अटवि f. (-विः or -वी) A forest or wood. E. अट्, kŕit(?) aff. अवि, without or with fem. aff. ङीष्. The E. is uncertain.

अटविक m. (-कः) A wood-man, a forester. E. अटवि, taddh. aff. ठक्. See आटविक, which appears to be the more correct form of this word.

अटविशिखर Bahuvr. m. pl. (-राः) The name of a people or country. E. अटवि and शिखर.

अटवी f. (-वी) A forest or grove. See अटवि.

अटा f. (-टा) See अट.

अटाटा f. (-टा) Roaming about as a devotee or religious mendicant. See also अटाट्या. E. अटाट् (intens. of अट्), kŕit aff. अ.

अटाट्यमान m. f. n. (-नः-ना-नम्) Roaming about &c. E. अटाट्य् (intens. of अट्), kŕit aff. मान (of the part. of the present tense).

अटाट्या f. (-ट्या) Roaming about as a devotee or religious mendicant. See also अटाटा. E. अटाट्य् (intens. of अट्), kŕit aff. अ.

अटाय् denom. átm. (अटायते) To enter upon a roaming life, to engage in wandering as a religious mendicant. E. अटा, denom. aff. क्यङ्.

अट्ट I. (अट्ट-भ्वादि-उदात्त-उदात्तेत्) r. 1st cl. átm. (अट्टते-आनट्टे-अट्टिता) [1]To transgress or exceed. [2]To hurt, to injure.

II. (अट्ट-चुरादि-परस्मैपदिन्) r. 10th cl. par. (अट्टयति) [1]To slight, to show disrespect. [2]To lessen, to diminish. See अट्ट II.

अट्ट I. m. (-ट्टः) [1]Exceeding. [2]Hurting, injuring. [3]Shaking, tossing. [4]The name of a Yaksha.

II. f. (-ट्टा) Excess (?).

III. m. (and according to some, also n.) (-ट्टः-ट्टम्) [1]A room on the top of a house; but it is also applicable to other structures, as the back of an edifice, a fortified place

in front of a building, a room on the top of a temporary hall, or a particular kind of building. [2] A market, a market-place. (See हट्ट.)

IV. n. (-ट्टम्) Food, especially boiled rice.

V. m. f. n. (-ट्टः-ट्टा-ट्टम्) Dry, dried.

VI. ind. High, lofty, loud. E. अट्ट, kṛit aff. घञ्.

अट्टक m. (-कः) A room on the top of the house. See अट्ट III, taddh. aff. कन्.

अट्टट्ट ind. Very high, very loud. E. See अट्ट VI.

अट्टन n. (-नम्) A circular weapon, a kind of discus. E. अट्ट्, kṛit aff. ल्युट्. See also अड्डन.

अट्टपतिभागाख्यगृहकृत्य Tatpur. n. (-त्यम्) The name of a particular revenue office in Kashmir, where duties were levied on perfumes, sandal wood, oil &c. E. अट्ट-पति-भाग-आख्या (Bahuvr.) -गृह and कृत्य, properly meaning 'the business of a house called the department of the market-master'.

अट्टस्थली Tatpur. f. (-ली) The site of an अट्ट q. v. (?) III. E. अट्ट and स्थली.

अट्टहसित Tatpur. n. (-तम्) Violent laughter, a horse-laugh. E. अट्ट and हसित.

अट्टहास m. (-सः) I. Tatpur. Violent laughter, a horse-laugh. II. Bahuvr. A name of Śiva. See अट्टहासिन्. E. अट्ट and हास.

अट्टहासक m. (-कः) A plant (Jasminum multiflorum). E. अट्टहास, taddh. aff. कन्; resembling a laugh or smile on beauty's countenance; the comparison is common to the poets.

अट्टहासिन् Tatpur. m. (-सी) A name of Śiva. E. अट्ट and हासिन्, 'laughing loudly and violently'.

अट्टहास्य Karmadh. n. (-स्यम्) Violent laughter, a horse-laugh. E. अट्ट and हास्य.

अट्टाट्टहास Karmadh. m. (-सः) Very violent laughter. E. अट्ट and अट्टहास.

अट्टाय् denom. átm. (अट्टायते) To commit an excess (?). E. अट्टा (see अट्ट II.), denom. aff. क्यङ्.

अट्टाल m. (-लः) An upper room or pavilion, on the flat roof of an Indian house. See अट्ट III. E. अट्ट and अल (?).

अट्टालक I. m. (-कः) A room on the top of the house. See the preceding.

II. f. (-लिका) [1] A palace, an upper-roomed house. [2] The name of a country. E. अट्टाल, taddh. aff. कन्.

अट्टालिकाकार Tatpur. m. (-रः) A bricklayer, a mason, a builder; born of a Śúdra mother and painter father. E. अट्टालिका and कार.

अट्टालिकाबन्ध Tatpur. (In architecture.) A kind of base; (there are sixty-four different sorts of bases enumerated in architectural works). E. अट्टालिका and बन्ध. (The form अट्टालिकाबन्धम् used as ind., is explained as being derived from अट्टालिका and बन्धम् (बन्ध्, kṛit aff. णमुल्); it may, however, be taken also as the accus. of the former).

अट्टिलिका f. (-का) The name of a town. E. unknown.

अट्या f. (-ट्या) Roaming about, wandering as a beggar or devotee. E. अट् in the caus., kṛit aff. श. See अटा and अटाट्या.

अठ् (अठ-भ्वादि-उदात्त-अनुदात्तेत्) r. 1st cl. átm. (but also par.) (अठते-अठति) To go, to go to or towards. See also अण्ठ्.

अठिल्ला f. (-ल्ला) The name of a Prákrit metre regulated by quantity. See अतिल्लिहा.

अड् I. (अड-भ्वादि-उदात्त-उदात्तेत्) r. 1st cl. par. (अडति) To strive or endeavour.

II. (अड-स्वादि-उदात्त-उदात्तेत्) r. 5th cl. par. (अड्नोति) To pervade, to occupy. See अह्.

अड्ड् (अड्ड-भ्वादि-उदात्त-उदात्तेत्) r. 1st cl. par. (अड्डति-आनड्ड-अड्डिता. — Desid. अड्डिडिषति or अडिड्डिषति. Caus. अड्डयति-आड्डिडत्) [1] To attack or assault. [2] To connect. [3] To argue, to discern, to meditate. This radical is also written अद्द्.

अड्डन n. (-नम्) A shield. E. अड्ड्, kṛit aff. ल्युट्.

अण् I. (अण-भ्वादि-उदात्त-उदात्तेत्) r. 1st cl. par. (अणति-आण-अणिता. — Desid. अणिणिषति. Caus. आणयति) To sound.

II. (अण-दिवादि-उदात्त-अनुदात्तेत्) r. 4th cl. átm. (अण्यते). To breathe. See अन्.

अणक m. f. n. (-कः-का-कम्) Inferior, low. As the first part of a Karmadh. it implies deterioration or contempt. E. अण्, kṛit aff. वुन्. See also अनक and आणक.

अणकीय m. f. n. (-यः-या-यम्) Containing, referring to, being made by &c. what is low or inferior. E. अणक, taddh. aff. छ.

अणव्य n. (-व्यम्) A field bearing panicum miliaceum. E. अणु (panic), taddh. aff. यत्.

अणि m. (-णिः) [1] A pin or bolt at the extremity of the pole of a carriage, a pin of the axle. [2] The point of a needle &c. [3] A limit, a boundary. [4] That part of a house where animals are killed, where slaughtering takes place. Also अणी f. (-णी). E. अण्, uṅ. aff. इन्.

अणिमन् I. m. (-मा) [1] Subtility, infinite minuteness, moleculism. [2] The same considered as a superhuman faculty, to be acquired by austere devotion and the performance of magical rites, or as possessed by a deity.

II. n. (-म) The smallest piece or part (only in the Vedas). E. अणु, taddh. aff. इमनिच्. See also अणुता-अणुत्व-आणव.

अणिष्ठ m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Smallest, finest, very small or fine. E. अणु, taddh. aff. इष्ठन्.

अणी f. (-णी). See अणि.

अणीमाण्डव्य Tatpur. m. (-व्यः) The name of a Ṛishi or Saint. E. अणी, a pin, and माण्डव्य; according to the comm., अणी would be in this word a qualification of the proper name माण्डव्य; from his being impaled on a शूल or अणि.

अणीयस् m. f. n. (-यान्-यसी-यः) [1] Smaller, more minute. [2] Very small, very minute. E. अणु, taddh. aff. ईयसुन्.

अणीयस्क m. f. n. (-कः-का-कम्). The same as अणीयस्. E. अणीयस्, taddh. aff. क. (?)

अणु I. m. f. n. (-णुः-णुः or ण्वी-णु) Small, minute, atomic.

II. m. (-णुः) [1] An atom, a minute and elementary particle of matter. [2] (According to some Puráṅas) A measure of time, consisting of two Paramáṅus; 54,675,000 aṅus are said to be equal to one muhúrta. [3] A sort of grain (Panicum miliaceum). See धान्य. [4] A name of Śiva.

III. f. (-ण्वी) (ved.) A finger.

IV. n. (-णु) (In prosody.) The fourth part of a मात्रा q. v. E. अण्, uṅ. aff. उ.

अणुक m. f. n. (-कः-का-कम्) [1] Small, minute, atomic. [2] Acute, skilful, clever. E. अणु, taddh. aff. कन्; in 1. without altering the meaning of अणु; in 2. with the sense of comparison, 'like one who sees minute objects, who is sharp-sighted', &c.

अणुता f. (-ता) The state of being an atom, of being small or minute. Also अणुत्व n. (-त्वम्). See, besides, अणिमन् and आणव. E. अणु, taddh. aff. तल् or त्व.

अणुतैल Tatpur. n. (-लम्) A kind of medicated oil, prepared from fine oily substances. E. अणु and तैल.

अणुभा Bahuvr. f. (-भा) Lightning. E. अणु and भा.

अणुमात्र m. f. n. (-त्रः-त्री-त्रम्) Having the size of an atom, being as small as an atom. E. अणु, taddh. aff. मात्रच्; but more correctly, a Bahuvr. E. अणु and मात्रा.

अणुमात्रिक m. f. n. (-कः-का-कम्). The same as the preceding. E. अणुमात्र, taddh. aff. ठन्. This word is also explained as 'consisting of the minute (अणु) mátrás or eight constituent parts of the body viz. bhúta, indriya, manas, buddhi, vásaná, karman, váyu and avidyá.'

अणुरेणु Karmadh. m. f. (-णुः-णुः) Small particles of dust, a mote in a sunbeam &c. E. अणु and रेणु.

अणुरेणुजाल Tatpur. n. (-लम्) The motes in a sunbeam. E. अणुरेणु and जाल.

अणुरेवती Karmadh. (?) f. (-ती) A tree (Croton polyandrum). E. अणु and रेवती.

अणुव्रीहि Karmadh. m. (-हिः) A small kind of grain. See प्रसातिका. E. अणु and व्रीहि.

अणुशस् ind. In small pieces. E. अणु, taddh. aff. शस्.

अणूभाव Tatpur. m. (-वः) The becoming an atom. E. अणु, with taddh. aff. च्वि, and भाव.

अण्ड् (अडि-भ्वादि-उदात्त-अनुदात्तेत्) r. 1st cl. átm. (अण्डते-आनण्डे-अण्डिता. — p. p. अण्डित) To go, to go to or towards. See अड्ड.

अण्ड m. n. (-ण्डः-ण्डम्) [1] An egg. [2] A testicle. [3] The scrotum. [4] Semen genitale. [5] The musk bag, regarded as the scrotum of the deer. [6] A name or epithet of Śiva (from his being compared to the Brahmáṇḍa or representing the world). E. अम्, uṇ. aff. ड.

अण्डक I. m. (-कः) The scrotum.

II. n. (-कम्) An egg, a small egg. E. अण्ड, taddh. aff. कन्.

अण्डकटाह Tatpur. m. (-हः) The shell of the mundane egg. E. अण्ड (see ब्रह्माण्ड) and कटाह.

अण्डकोटरपुष्पी Bahuvr. f. (-ष्पी) A plant (perhaps Convolvulus argenteus). See अजान्त्री. Another reading of this word is अन्तःकोटरपुष्पी. E. अण्ड, कोटर and पुष्प.

अण्डकोश Tatpur. m. (-शः). See the next.

अण्डकोष Tatpur. m. (-षः) The scrotum. E. अण्ड and कोश or कोष.

अण्डकोषक m. (-कः) The scrotum. E. taddh. aff. कन् added to the last.

अण्डज Tatpur. I. m. f. n. (-जः-जा-जम्) Oviparous.

II. m. (-जः) [1] A bird. [2] A fish. [3] A serpent. [4] A lizard.

III. f. (-जा) Musk. E. अण्ड and ज.

अण्डजेश्वर Tatpur. m. (-रः) A name of Garuḍa. E. अण्डज and ईश्वर, 'the king of the birds'.

अण्डधर Tatpur. m. (-रः) A name or epithet of Śiva. See अण्ड, 6. E. अण्ड and धर.

अण्डवर्धन Tatpur. n. (-नम्) A disease, swelling of the scrotum. E. अण्ड and वर्धन.

अण्डवृद्धि Tatpur. f. (-द्धि) The same as the preceding. E. अण्ड and वृद्धि.

अण्डसू Tatpur. f. (-सूः) The female of an oviparous animal. E. अण्ड and सू.

अण्डाकर्षण Tatpur. n. (-णम्) Castration. E. अण्ड and आकर्षण.

अण्डाकार Bahuvr. I. m. f. n. (-रः-रा-रम्) Egg-shaped, oval, elliptical.

II. m. (-रः) An oval, an ellipsis; also अण्डाकृति, &c. E. अण्ड and आकार.

अण्डालु m. (-लुः) A fish. E. अण्ड, taddh. aff. आलु.

अण्डीर m. (-रः) [1] A man. [2] Strong, powerful. E. अण्ड, taddh. aff. ईर.

अण्व n. (-ण्वम्) The small hole of a filtre or sieve (in the Vedas; esp. in the plural). E. अणु, taddh. aff. व (?).

अण्वन्त Bahuvr. m. (-न्तः) A question the object of which is the solution of some subtle or difficult point. E. अणु and अन्त.

अण्वी f. (-ण्वी) (ved.) A finger. See अणु.

अत् (अत-भ्वादि-उदात्त-उदात्तेत्) r. 1st cl. par. (अतति-आत-अतिता-अतिष्यति-आतीत्. — p. p. अतित and आत्त.) [1] To go, to move. [2] To move continually. [3] To obtain. With अभि- [1] To approach. [2] To obtain. — अव- To go down. — सम्- To approach, to hasten to.

अत् ind. A particle which is said to imply surprise or astonishment. It occurs only in अद्भुत according to the native etymology, and perhaps also in अत्ता. It belongs to those indeclinables which in conjunction with radicals are called गति q. v.

अतट Bahuvr. I. m. f. n. (-टः-टा-टम्) Having no shores or banks, steep.

II. m. (-टः) A precipice. E. अ priv. and तट.

अतथा Tatpur. m. (-थाः) Different, not so as before. (ved.) E. अ neg. and तथा.

अतथोचित Tatpur. m. f. n. (-तः-ता-तम्) Not deserving such or so like, worthy of something better. E. अ neg. and तथोचित.

अतथ्य Tatpur. m. f. n. (-थ्यः-थ्या-थ्यम्) Untrue, false, unreal. E. अ neg. and तथ्य.

अतद्गुण Bahuvr. m. (-णः) (In rhetoric.) A figure of speech, not employing predicates or comparisons which correspond with the nature of the object itself. E. अ priv. and तद्गुण.

अतन (ved.) I. n. (-नम्) Going, moving continually.

II. m. (-नः) One who goes, who moves continually. E. अत्, kṛit aff. ल्युट्.

अतन्त्र I. Tatpur. n. (-न्त्रम्) Not the object of a rule or of the rule in question. E. अ neg. and तन्त्र.

II. Bahuvr. m. f. n. (-न्त्रः-न्त्री-न्त्रम्) [1] Having no string or rope &c. [2] Unrestrained. See तन्त्र. E. अ priv. and तन्त्र.

अतन्द्र Bahuvr. m. f. n. (-न्द्रः-न्द्रा-न्द्रम्) Unwearied, active, alert. E. अ priv. and तन्द्रा.

अतन्द्रित Tatpur. m. f. n. (-तः-ता-तम्) Unwearied, active, energetic. E. अ neg. and तन्द्रित.

अतन्द्रिन् Tatpur. m. f. n. (-न्द्री-न्द्रिणी-न्द्रि) Unwearied, active, alert. E. अ neg. and तन्द्रिन्.

अतप Bahuvr. I. m. f. n. (-पः-पा-पम्) [1] Cool. [2] Unanxious. [3] Unemployed. [4] Unostentatious.

II. m. pl. (-पाः) The name of a particular class of gods of the Buddhists. E. अ priv. and तप.

अतपस् Bahuvr. m. (-पाः) One who does not practise austerities, impious. E. अ priv. and तपस्.

अतपस्क Bahuvr. m. (-स्कः). The same as the preceding. E. अ priv. and तपस्, samásánta aff. कप्.

अतप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Cool, not heated. E. अ neg. and तप्त.

अतमेरु Tatpur. m. f. n. (-रुः-रुः-रु) Not wearied, not fatigued, not languid or exhausted. (ved.) E. अ neg. and तमेरु.

अतर्क m. (-र्कः) I. Tatpur. Absence of reasoning, want of consideration. E. अ neg. and तर्क.

II. Bahuvr. One who employs groundless arguments, who reasons illogically. E. अ priv. and तर्क.

अतर्कित Tatpur. m. f. n. (-तः-ता-तम्) [1] Unconsidered. [2] Unexpected, unweighed. अतर्कितम् used as adv., unexpectedly, suddenly. E. अ neg. and तर्कित.

अतर्क्य Tatpur. m. f. n. (-र्क्यः-र्क्या-र्क्यम्) Unsearchable, incomprehensible, inscrutable. E. अ neg. and तर्क्य.

अतल Bahuvr. n. (-लम्) A particular hell or division of the infernal regions, the portion immediately below the earth. E. अ priv. and तल; 'bottomless'.

अतलस्पर्श Bahuvr. m. f. n. (-र्शः-र्शा-र्शम्) Bottomless, very deep. E. अ priv. and तल-स्पर्श; 'the bottom of which cannot be touched'.

अतलस्पृश् Tatpur. m. f. n. (-स्पृक्). See the preceding. E. अ neg. and तल-स्पृश्.

अतव्यस् Tatpur. m. f. n. (व्यान्-व्यसी-व्यः) Not stronger, not very strong. (ved.) E. अ neg. and तव्यस्.

अतस् ind. [1] Hence, from this place. [2] From that time. [3] Therefore, from that cause. [4] Used also in the same sense as the ablative or fifth case of एतद्; f. i. अत ऊर्ध्वम् or अतः परम्, after that, afterwards, from now; अतोऽन्यथा different from that; अतोऽर्थात् from that reason, therefore. E. अम् (i. e. अ considered as a substitute of एतद्), taddh. aff. तसिल्.

अतस I. m. (-सः) [1] Wind, air. [2] The soul. [3] A weapon. [4] Cloth made from bark. [5] (In the Vedas.) A tree, a large tree.

II. f. (-सी) [1] Common flax (Linum usitatissimum). [2] Sańa, Bengal sun, a kind of flax (Crotolaria juncea). E. अत्, uń. aff. असच्, when fem. with ङीष् added.

अति ind. (see निपात, उपसर्ग, गति, कर्मप्रवचनीय) [1] Over, beyond. [2] Exceedingly, very much. This word is used either as a separable preposition with a word following in the accusative, or as an inseparable prefix in composition with verbal and nominal themes. If अति, in composition with a nominal theme, constitutes a Tatpur. compound, it must either express a higher degree (f. i. in अतिराजन्, a superior or excellent king) or the sense of the word क्रान्त must be supplied after it and the latter part of the compound understood in the sense of the accusative (f. i. in अतिखट्वः which is explained as meaning अतिक्रान्तः खट्वाम्). E. अत्, kṙit aff. इन् (?).

अतिकथ Tatpur. I. f. (-था) Idle or unmeaning speech.

II. m. f. n. (-थः-था-थम्) [1] Incredible, unworthy of belief or trust. [2] Erring, deviating from the duties of a profession or cast. E. अति and कथा. Some works substitute for this word the reading इतिकथ q. v., which seems to be the more correct form.

अतिकन्दक Bahuvr. m. (-कः) The name of a tree. See हस्तिकन्द. E. अति and कन्द, samásánta aff. कप्.

अतिकल्यम् Avyayibh. Too early in the morning, at dawning. E. अति and कल्य.

अतिकश Tatpur. m. f. n. (-शः-शा-शम्) Past whipping, unmanageable, restive (as a horse). E. अति (sc. क्रान्त) and कशा (in the sense of the accusative).

अतिकाय Bahuvr. I. m. f. n. (-यः-या-यम्) Gigantic.

II. m. (-यः) The name of a Rákshasa. E. अति and काय.

अतिकुत्सित Tatpur. m. f. n. (-तः-ता-तम्) Very low, much despised. E. अति and कुत्सित.

अतिकुल्व Bahuvr. m. f. n. (-ल्वः-ल्वा-ल्वम्) Having very few hairs. (ved.) E. अति and कुल्व. Also read अतिकूल्व.

अतिकृच्छ्र Tatpur. m. (-च्छ्रः) [1] Extreme pain or suffering. [2] A kind of penance, eating a handful of food a day for nine days, and fasting three. E. अति and कृच्छ्र.

अतिकृति Tatpur. f. (-तिः) A class of metres regulated by number and quantity. See अतिच्छन्दस्. It comprises two species (see क्रौञ्चपदा and शम्भु) and consists of a stanza of four lines, with twenty-five syllables in each line. Also called अभिकृति. E. अति (sc. क्रान्ता) and कृति (another class of metres; in the sense of the accusative).

अतिकृश Tatpur. m. f. n. (-शः-शा-शम्) Very thin, emaciated. E. अति and कृश.

अतिकृष्ण Tatpur. m. f. n. (-ष्णः-ष्णा-ष्णम्) Very dark, too dark or dark blue. E. अति and कृष्ण.

अतिकेशर Bahuvr. m. (-रः) The name of an aquatic plant (Trapa bispinosa). See कुब्जक. E. अति and केशर.

अतिक्रम m. (-मः) [1] Going over or beyond, lit. or fig. [2] Surpassing, excelling, overcoming. [3] Transgressing. [4] Neglect, disregard, impropriety. [5] Contrariety, opposition. [6] A groundless demand, an imposition. [7] A gallant attack, advance of an army in front of an enemy. (See अभिक्रम.) E. क्रम् with अति, kṙit aff. अच्.

अतिक्रमण n. (-णम्) [1] Going over or beyond. [2] Transgressing. [3] Going away, passing. [4] Passing away (as time), idling. E. क्रम् with अति, kṙit aff. ल्युट्.

अतिक्रमिन् m. f. n. (-मी-मिणी-मि) [1] Transgressing. [2] Exceeding, surpassing. E. अतिक्रम, taddh. aff. इनि, or क्रम् with अति, kṙit aff. इनि.

अतिक्रान्त m. f. n. (-न्तः-न्ता-न्तम्) [1] Transgressed, exceeded, passed in time, excelled, surpassed, or [2] having transgressed, exceeded &c. See क्रम् with अति. E. क्रम् with अति, kṙit aff. क्त.

अतिक्रान्तनिषेध Bahuvr. m. f. n. (-धः-धा-धम्) Having transgressed a prohibition, having done what is prohibited by law. E. अतिक्रान्त and निषेध.

अतिक्रामक m. f. n. (-कः-का-कम्) Exceeding, one who oversteps due bounds. E. क्रम् with अति, kṙit aff. ण्वुल्.

अतिक्रामत् m. f. n. (-मन्-मती-मत्) Transgressing, exceeding, surpassing &c. See क्रम् with अति. E. क्रम् with अति, kṙit aff. शतृ.

अतिक्षिप्त I. m. f. n. (-प्तः-प्ता-प्तम्) Thrown beyond, thrown outside &c.

II. n. (-प्तम्) (In medicine.) A dislocation (see भग्न and सन्धिमुक्त), described as 'when the two bones of a joint are forced out and cause much pain'. E. क्षिप् with अति, kṙit aff. क्त.

अतिग m. f. n. (-गः-गा-गम्) [1] Exceeding, going beyond. [2] Surpassing, excelling. E. गम् with अति, kṙit aff. ड.

अतिगण्ड Bahuvr. I. m. f. n. (-ण्डः-ण्डा-ण्डम्) Having large cheeks or temples.

II. m. (-ण्डः) The Yoga star of the sixth lunar mansion (see आर्द्रा), that star which serves as the index of the mansion. It is perhaps the 133d of Taurus. E. अति and गण्ड.

अतिगन्ध Bahuvr. I. m. f. n. (-न्धः-न्धा-न्धम्) Of strong or exceeding odour.

II. m. (-न्धः) [1] A fragrant grass, lemon-grass (Andropogon schœnanthus). [2] Champac (Michelia champaca). [3] A kind of Jasmin. See मुद्गर. [4] Sulphur. E. अति and गन्ध.

अतिगन्धालु Tatpur. m. (-लुः) The name of a creeper. See पुत्रदात्री. E. अति and गन्धालु.

अतिगर्वित Tatpur. m. f. n. (-तः-ता-तम्) Very arrogant, very proud. E. अति and गर्वित.

अतिगव Tatpur. m. f. n. (-वः-वा-वम्) Having gone beyond a cow, having surpassed a cow &c. E. अति (sc. क्रान्त) and गो (in the sense of the accusative), samásánta aff. टच्.

अतिगहन Tatpur. m. f. n. (-नः-ना-नम्) Very impervious or inaccessible. E. अति and गहन.

अतिगुप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Very secret, closely hidden or concealed. E. अति and गुप्त.

अतिगुहा Tatpur. f. (-हा) A plant (Hemionites cordifolia, Rox.). See पृश्निपर्णी. E. अति (sc. क्रान्त) and गुहा (in the sense of the accusative); 'rising above the ground'.

अतिगो Tatpur. f. (-गौः) An excellent cow. E. अति and गो.

अतिग्रह m. (-हः) I. Overtaking, surpassing. E. ग्रह् with अति, kṙit aff. अच्.

II. Tatpur. (In the philosophical terminology of the Upanishads) that which goes beyond the grahas or the eight instruments of apprehension i. e. the objects or functions of apprehension themselves: thus with the *graha* प्राण (meaning there 'the nose') corresponds the atigraha अपान (meaning there '*fragrant substance*'), with the graha वाच्, the atigraha नामन् and likewise, with the other six grahas जिह्वा, चक्षुस्, श्रोत्र, मनस्, हस्त, त्वच्, the atigrahas रस, रूप, शब्द, काम, कर्मन् and स्पर्श. — Also called अतिग्राह. E. अति and ग्रह (in the sense of the accusative).

अतिग्राह Tatpur. m. (-हः) The same as अतिग्रह in its philosophical meaning. E. अति and ग्राह (in the sense of the accus.).

अतिग्राह्य Tatpur. I. m. f. n. (-ह्यः-ह्या-ह्यम्) Very acceptable or agreeable.

II. m. (-ह्यः) The name of three particular grahas or sacrificial vessels (see ग्रह), with which libations were made in the Jyotishṭoma sacrifice to Agni, Indra and Súrya. E. अति and ग्राह्य.

अतिघ Tatpur. m. (-घः) [1] A bludgeon, a weapon. [2] Anger, wrath. E. अति and घ.

अतिघ्नी Tatpur. f. (-घ्नी) The state of happiness, the state of profound sleep. (In the terminology of the Upanishads.) E. अति and घ्न, with ङीप् aff., 'destroying thoroughly all unpleasant feelings'; sc. अवस्था.

अतिचर Tatpur. I. m. f. n. (-रः-रा-रम्) Going very much.

II. f. (-रा) The name of a plant which grows in Bengal (Hibiscus mutabilis). See also पद्मचारिणी, अव्यथा, पद्मा and चारटी. E. अति (very much) and चर, or अति (sc. क्रान्त) and चर (going i. e. a living being, in the sense of the accusative); the plant being called so, because 'it grows in impervious places and, therefore, goes beyond the reach of living beings'.

अतिचार m. (-रः) I. [1] Going over or beyond. [2] Surpassing, excelling. E. चर् with अति, kṙit aff. घञ्.

II. Tatpur. [1] Going quickly. [2] The passage of a planet from one zodiacal sign to another, in a shorter than ordinary period. E. अति (exceedingly) and चार.

अतिचारिन् m. f. n. (-री-रिणी-रि) Transgressing, surpassing. E. चर् with अति, kṙit aff. घिनुण्, the affix implying here habit or nature.

अतिच्छत्र Tatpur. I. m. (-त्रः) A species of mushroom. (See छत्रा and पालघ्न.)

II. f. (-त्रा) [1] Anise (Anethum pimpinella). [2] Barleria longifolia. E. अति (sc. क्रान्त) and छत्र (in the sense of the accusative), 'surpassing a parasol'; in the fem. with टाप् aff.

अतिच्छत्रक I. m. (-कः) A mushroom. See the preceding.

II. f. (-का) The same as अतिच्छत्रा. E. taddh. aff. कन् added to the last.

अतिच्छन्द Tatpur. m. f. n. (-न्दः-न्दा-न्दम्) Without desire, free from worldly desire. Also अतिच्छन्दस्. E. अति (sc. क्रान्त) and छन्द (in the sense of the accusative), 'having gone beyond desires'.

अतिच्छन्दस् Tatpur. I. m. f. n. (-न्दाः-न्दाः-न्दः) The same as the preceding.

II. f. n. (-न्दाः-न्दः) The name of two classes of metres regulated by number and quantity, the first of which comprises the classes अतिजगती, शक्वरी, अतिशक्वरी, अष्टि, अत्यष्टि, धृति, अतिधृति (qq. vv.) and the second the classes कृति, प्रकृति, आकृति, विकृति, सङ्कृति, अतिकृति (or अभिकृति), उत्कृति (qq. vv.).

III. f. (-न्दाः) The name of one of the consecrated bricks or ishṭakás. E. अति (sc. क्रान्त) and छन्दस् I. desire, II. metre (in the sense of the accusative) 'going or having gone beyond desires' and 'going beyond the seven Chhandas or metres गायत्री, उष्णिह्, अनुष्टुभ्, बृहती, पङ्क्ति, त्रिष्टुभ् and जगती'.

अतिजगती Tatpur. f. (-ती) The name of a class of metres regulated by number and quantity. See अतिच्छन्दस्. It comprises sixteen varieties and consists of a stanza of four lines, with thirteen syllables in each line. (See [1] प्रहर्षिणी, [2] रुचिरा (or अतिरुचिरा), [3] मत्तमयूर (or माया), [4] गौरी, [5] मञ्जुभाषिणी (or प्रबोधिता, or सुनन्दिनी, or कनकप्रभा), [6] चन्द्रिका (or क्षमा, or उत्पलिनी, or कुटिलगति), [7] कलहंस (or चित्रवती, or सिंहनाद), [8] चञ्चरिकावली, [9] चन्द्रलेखा, [10] विद्युत्, [11] मृगेन्द्रमुख, [12] तारक, [13] क-

लाकन्द् (or कन्द्), [14] पङ्क्त्यावली (or पङ्क्तावली), [15] मञ्जरी, [16] प्रभावती.) E. अति (sc. क्रान्ता) and जगती (in the sense of the accusative) 'going beyond the metre जगती q. v.'.

अतिजन Bahuvr. m. f. n. (-नः-ना-नम्) Solitary, lonely. E. अति (in the sense of अतिगत or अत्यन्तविगत) and जन; or perhaps as a Tatpur. अति (sc. क्रान्त) and जन (in the sense of the accusative).

अतिजर Bahuvr. m. f. n. (-रः-रा-रम्) Exceedingly old. With respect to the declension of this word, see जरा and जरस्. E. अति and जरा.

अतिजव Tatpur. I. m. (-वः) Extreme speed.

II. m. f. n. (-वः-वा-वम्) Marching fast or fleet. E. अति and जव.

अतिजागर Tatpur. I. m. f. n. (-रः-रा-रम्) Very wakeful, restless.

II. m. (-रः) The black curlew. E. अति and जागर.

अतिजात Tatpur. m. f. n. (-तः-ता-तम्) Superior by birth (to the parents). E. अति and जात.

अतिजीर्ण Tatpur. m. f. n. (-र्णः-र्णा-र्णम्) Very old. E. अति and जीर्ण.

अतिडीन Tatpur. n. (-नम्) Very lofty or very rapid flight of birds. E. अति and डीन.

अतितराम् ind. [1] Far more, far better (with a word following in the ablative or fifth case). [2] Very much, excessively, exceedingly. [3] Far beyond, far above (with a word following in the accusative or second case). E. अति, *taddh.* aff. तरप् and आमु. (अतितराम् may better be considered as the comparative degree of अति in the accus. of the femin.)

अतितारिन् m. f. n. (-री-रिणी-रि) Crossing or getting over. E. तॄ with अति, *kṛit* aff. णिनि.

अतितीक्ष्ण Tatpur. m. f. n. (-क्ष्णः-क्ष्णा-क्ष्णम्) Very pungent, sharp, hot or acrid. E. अति and तीक्ष्ण.

अतितीव्र Tatpur. I. m. f. n. (-व्रः-व्रा-व्रम्) Very sharp or pungent.

II. f. (-व्रा) Dúb grass. See गण्डदूर्वा. E. अति and तीव्र.

अतितृष्ण Tatpur m. f. n. (-ष्णः-ष्णा-ष्णम्) Very much hurt or injured. E. अति and तृष्ण.

अतितृप्ति Tatpur. f. (-प्तिः) Oversatisfaction, satisfying one's appetite too much. E. अति and तृप्ति.

अतित्यद् Tatpur. Beyond that. E. अति (sc. क्रान्त) and त्यद् (in the sense of the accusative). This word seems to be only one of grammatical coinage, to show that the declension of त्यद् in compositions like these is like that of other nouns ending in द् and not that of the pronominal theme त्यद्; i. e. अतित्यद्, अतित्यदौ &c. (instead of अतित्यः, अतित्यौ &c.).

अतित्वम् Tatpur. m. Surpassing thee. E. अति (sc. क्रान्तः) and त्वम् (in the sense of त्वाम्). This word seems to be, like the last, only a grammatical one and scarcely in real use; its declension is equally purely fictitious and varying, even, according to the different grammatical authorities. See the following and अतित्वाम्, अतियूयम्, also अत्यहम्.

अतित्वान् Tatpur. The accus. in the plural of the preceding.

अतित्वाम् Tatpur. The accusative in the singular and dual of अतित्वम्.

अतिथि I. 1. m. f. n. (-थिः-थी-थि) One who arrives and, though entirely unknown, is entitled to the rites of hospitality, a guest. See अतिथिन्.

2. m. (-थिः) [1] A proper name of a king of Ayodhyá, the son of Kuśa and grandson of Ráma. [2] The vaidik name of an attendant of Soma. (This latter meaning is more likely to be taken in a figurative sense, Soma being mentioned as the name of a king and Agni, Atithi, Śyena as those of his attendants). E. अत्, uṅ. aff. इथिन्. (अतिथि in the meaning of 'guest' is also explained as a Bahuvr. 'one who has no kind of तिथि or holy day, who may arrive any day' or 'one who does not sojourn a whole tithi, but only one single night', or 'one who is not steady (when तिथि is supposed to be a mutilated form of स्थिति)'; all these explanations are artificial.)

II. Bahuvr. m. (-थिः) Wrath, anger. E. अ priv. and तिथि 'not restricted to a tithi, what may come at any time'.

अतिथिक्रिया Tatpur. f. (-या) Hospitality considered as a religious duty. E. अतिथि and क्रिया.

अतिथिग्व Tatpur. m. (-ग्वः) A proper name or a vaidik epithet of Divodása. (Properly meaning: 'worthy to be approached by guests, hospitable'. E. अतिथि and ग्व (from गम्, uṅ. aff. डु).

अतिथित्व n. (-त्वम्) Hospitality. E. अतिथि, taddh. aff. त्व.

अतिथिधर्म Tatpur. m. (-र्मः) The proper quality which constitutes a claim to hospitality. E. अतिथि and धर्म.

अतिथिधर्मिन् m. f. n. (-र्मी-र्मिणी-र्मि) One who has the proper qualities which constitute a claim to hospitality. E. The preceding, taddh. aff. इनि.

अतिथिन् I. m.f.n. (-थी-थिनी-थि) Wandering, travelling. (ved.)

II. m. (-थी) The name of a king, called also Suhotra and otherwise Atithi. See अतिथि. E. अत्, uṅ. aff. (?) इथिन्.

अतिथिद्वेष Tatpur. m. (-षः) Inhospitality. E. अतिथि and द्वेष.

अतिथिपूजन Tatpur. n. (-नम्) Hospitality considered as one of the principal sacraments of the Hindus. E. अतिथि and पूजन.

अतिथिपूजा Tatpur. f. (-जा). The same as the preceding. E. अतिथि and पूजा.

अतिथिसत्कार Tatpur. m. (-रः) The rite of hospitality, the hospitable treatment of a guest. E. अतिथि and सत्कार.

अतिथिसेवा Tatpur. f. (-वा) Service of a guest, hospitality. E. अतिथि and सेवा.

अतिदग्ध Tatpur. I. m. f. n. (-ग्धः-ग्धा-ग्धम्) Very much burnt.

II. n. (-ग्धम्) (In med.) One of the four degrees of burns, described in the following manner: 'when the flesh hangs down and the part is separated with the destruction of the vessels, joints &c., with fever, thirst, faintness, the tumour growing slowly and, when ripe, being colourless'. E. अति and दग्ध.

अतिदत्त Tatpur. m. (-त्तः) A proper name, the son of Súra or Rájádhideva. E. अति and दत्त.

अतिदर्प I. Tatpur. m. (-र्पः) Excessive pride or arrogance.

II. Bahuvr. m. f. n. (-र्पः-र्पा-र्पम्) Very proud or arrogant. E. अति and दर्प.

अतिदर्शिन् Tatpur. m. f. n. (-र्शी-र्शिनी-र्शि) Seeing very far. E. अति and दर्शिन्.

अतिदातृ Tatpur. m. (-ता) A liberal man. E. अति and दातृ.

अतिदान Tatpur. n. (-नम्) Munificence, giving largely. E. अति and दान.

अतिदाम्न Tatpur. m. (-म्नः) The name of a prince. Perhaps the same as, or another reading of अभिदाम्न. E. अति and दाम्न.

अतिदाह Tatpur. m. (-हः) [1] Great heat. [2] Violent inflammation. E. अति and दाह.

अतिदिष्ट m. f. n. (-ष्टः-ष्टा-ष्टम्) Being the object of an अतिदेश (q. v.), of an additional or supplementary rule. E. दिश् with अति, kṛit aff. क्त.

अतिदीप्य Tatpur. m. (-प्यः) The name of a plant (Plumbago rosea). Called also रक्तचित्रक. E. अति and दीप्य.

अतिदीर्घ Tatpur. m. f. n. (-र्घः-र्घा-र्घम्) Too or very long (in time and space). E. अति and दीर्घ.

अतिदुःसह Tatpur. m. f. n. (-हः-हा-हम्) Quite intolerable, quite unbearable, not to be borne or endured. E. अति and दुःसह.

अतिदुर्गत Tatpur. m. f. n. (-तः-ता-तम्) In great difficulty or distress. E. अति and दुर्गत.

अतिदुर्लभ Tatpur. m. f. n. (-भः-भा-भम्) Very difficult to obtain. E. अति and दुर्लभ. (The form दुर्लभ, however, occurs only as part of a compound, दुर्लभ or दुर्लाभ being the legitimate forms, when used alone.)

अतिदुष्कर Tatpur. m. f. n. (-रः-रा or -री-रम्) Very arduous, very difficult. E. अति and दुष्कर.

अतिदूर Tatpur. n. (-रम्) Excessive distance. (अतिदूरम्, अतिदूरात्, अतिदूरेण and अतिदूरे, especially in conjunction with न are used adverbially 'not very far off'.) E. अति and दूर.

अतिदेव Tatpur. m. (-वः) A superior god, one who surpasses the Gods. E. अति and देव (or according to others अति, sc. क्रान्त, and देव, in the sense of the accusative).

अतिदेश m. (-शः) A rule providing for something more than the ordinary or established rules (see प्रदेश, उपदेश) provide for and not comprehended by them; it may be either enjoined specially or derived from inference; if such a rule, in grammar, affects the form, gender &c. of a word, it is called रूपातिदेश, लिङ्गातिदेश &c.; in philosophy atideśas of a general or comprehensive nature are called सामान्यातिदेश and those restricted to a special case विशेषातिदेश. See also शास्त्रातिदेश, कार्यातिदेश, निमित्तातिदेश, व्यपदेशातिदेश. E. दिश् with अति, kṛit aff. घञ्.

अतिदोष Tatpur. m. (-षः) A great fault. E. अति and दोष.

अतिधन्वन् Bahuvr. m. (-न्वा) The proper name of a descendant of Śunaka. E. अति and धन्वन्.

अतिधृति Tatpur. f. (-तिः) [1] The name of a class of metres which are regulated by number and quantity. See अतिच्छन्दस्. It comprises thirteen varieties and consists of a stanza of four lines with nineteen syllables in each line. (See [1] शार्दूल or शार्दूलविक्रीडित, [2] मेघविस्फूर्जित or विच्छित, [3] पद्मचामर, [4] पुष्पदामन्, [5] बिम्बा, [6] छाया, [7] मकरन्दिका, [8] समुद्रतटा, [9] सुरसा, [10] मणिमञ्जरी, [11] चन्द्रमाला or चन्द्र, [12] धवलाङ्क or धवल, [13] शम्भु.) [2] (In arithmetic sometimes used to denote) the number nineteen. E. अति (sc. क्रान्ता) and धृति (in the sense of the accusative) 'going beyond the metre धृति q. v.'.

अतिधेनु Bahuvr. m. f. n. (-नुः-नुः-नु) Having excellent or a great many cows. E. अति and धेनु.

अतिनामन् Bahuvr. m. (-मा) A proper name, one of the seven Rishis or Sages who preside over the reign of Chákshusha, the sixth Manu. E. अति and नामन्.

अतिनिचृत् Tatpur. f. (-चृत्) The name of a vaidik metre regulated by the number of syllables; it consists of three Pádas of seven, six, and seven syllables in each; also read अतिनिवृत्. E. अति (sc. क्रान्ता) and निचृत् (or निवृत्), in the sense of the accusative.

अतिनिद्र I. Bahuvr. m. f. n. (-द्रः-द्रा-द्रम्) One who sleeps inordinately.

II. Tatpur. f. (-द्रा) Excessive sleep (also considered as a morbid symptom).

III. Avyayíbh. (-द्रम्) After sleeping. E. अति and निद्रा.

अतिनिवृत् Tatpur. f. (-वृत्). See अतिनिचृत्.

अतिनौ Tatpur. m. f. n. (-नौः-नौः-नु) Landed from a boat. E. अति (sc. क्रान्त) and नौ (in the sense of the accusative) 'gone beyond a boat'.

अतिपतन n. (-नम्) Transgressing, going beyond bounds. E. पत् with अति, kṛit aff. ल्युट्.

अतिपतित m. f. n. (-तः-ता-तम्) Transgressed, missed. See also अतिपन्न. E. पत् with अति, kṛit aff. क्त.

अतिपत्ति f. (-त्तिः) Going beyond, passing away. E. पत् with अति, kṛit aff. क्तिन्.

अतिपत्र Bahuvr. m. (-त्रः) [1] A tree, see हस्तिकन्द. [2] Another tree, the Teak tree. See शाकवृक्ष. E. अति and पत्र.

अतिपथिन् Tatpur. m. (-पन्थाः) A good road. E. अति and पथिन्, 'a very road'.

अतिपद् Bahuvr. m. f. n. (-दः-दा-दम्) Having one foot too much or more (as an exuberant metre; f. i. अतिपदा गायत्री, अतिपदा शक्करी). E. अति and पद्.

अतिपन्न m. f. n. (-न्नः-न्ना-न्नम्). The same as अतिपतित. E. पद् with अति, kṛit aff. क्त.

अतिपर Tatpur. m. (-रः) I. A great enemy. E. अति and पर.

II. One who has conquered his enemy. E. अति (sc. क्रान्तः) and पर (in the sense of the accusative).

अतिपरोक्ष Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) Very imperceptible, very remote. E. अति and परोक्ष.

अतिपरोक्षवृत्ति Bahuvr. m. f. n. (-त्तिः-त्तिः-त्ति) Being of very remote explanation, very difficult to explain (as words the etymology of which is obscure). E. अतिपरोक्ष and वृत्ति.

अतिपात m. (-तः) [1] Passing away. [2] Transgression, neglect of duty, deviation from laws or customs, sin, offence. [3] Contrariety, opposition. E. पत् with अति, kṛit aff. घञ्.

अतिपातक Tatpur. n. (-कम्) The worst of the great sins, a heinous sin, viz. the sexual intercourse of a man with his mother, daughter or daughter-in-law and that of a woman with her son, father and father-in-law. E. अति and पातक.

अतिपातित Tatpur. I. m. f. n. (-तः-ता-तम्) Quite thrown, quite driven out.

II. n. (-तम्) (In medicine.) A dislocation, complete separation of a limb from the body (see भग्न and काण्डभग्न). E. अति and पातित.

अतिपातिन् m. f. n. (-ती-तिनी-ति) I. Going beyond, exceeding. E. पत् with अति, krit aff. णिनि.

II. Tatpur. Passing very *quick*, acute (as a disease). E. अति and पातिन्.

अतिपाद्निचृत् Tatpur. f. (-त्) The name of a vaidik metre regulated by the number of syllables. It is a species of the Gáyatrí metre and consists of three Pádas of six, eight and seven syllables in each. Also read अतिपाद्निवृत्. E. अति (sc. क्रान्ता) and पाद्निचृत् (or पाद्निवृत्), in the sense of the accusative.

अतिपाद्निवृत् Tatpur. f. (-त्). See the preceding.

अतिपितामह Tatpur. m. (-हः) Surpassing the grand-father, better than his grand-father (as a grand-son). E. अति (sc. क्रान्तः) and पितामह (in the sense of the accusative).

अतिपितृ Tatpur. m. (-ता) Surpassing the father, better than his father (as a son). E. अति (sc. क्रान्तः) and पितृ (in the sense of the accusative).

अतिपुरुष Tatpur. m. (-षः) A great man, a great hero; also written अतिपूरुष. E. अति and पुरुष or पूरुष.

अतिपेशल Tatpur. m. f. n. (-लः-ला-लम्) Very dexterous or clever. E. अति *and* पेशल.

अतिप्रगे Tatpur. ind. Very early or too early in the morning. E. अति and प्रगे.

अतिप्रमाण Bahuvr. m. f. n. (णः-णा-णम्) Exceedingly large, very great. E. अति and प्रमाण.

अतिप्रवृत्ति Tatpur. f. (-त्तिः) Coming forth very much, running too abundantly &c. E. अति and प्रवृत्ति.

अतिप्रवृद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) [1] Too much grown, swollen &c. [2] Too haughty, too arrogant. E. अति and प्रवृद्ध.

अतिप्रश्न m. (-श्नः) A question which goes beyond its proper bounds, a question concerning a transcendental object. E. प्रच्छ् with अति, krit aff. नङ्.

अतिप्रश्न्य m. f. n. (-श्न्यः-श्न्या-श्न्यम्) Belonging to, referring to, being the object of a question which goes beyond its proper bounds, or concerns a transcendental object. E. अतिप्रश्न, taddh. aff. यत्.

अतिप्रसक्ति Tatpur. f. (-क्तिः) Being attached too much, too great attachment. See also the following. E. अति and प्रसक्ति.

अतिप्रसङ्ग m. (-ङ्गः) I. Tatpur. Too great attachment, being attached too much. E. अति and प्रसङ्ग.

II. (In grammar, law and philosophy.) The applicability of a rule, definition, notion &c. extended too far: applying a rule &c. to a case, object &c. where properly it aught not to be applied. E. सञ्ज् with प्र and अति, krit aff. घञ्.

अतिप्रसिद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Very notorious, quite known. E. अति and प्रसिद्ध.

अतिप्रैषित Tatpur. n. (-तम्) The time after the ceremony with the प्रैष (q. v.) Mantras has been performed. E. अति (sc. क्रान्तम्) and प्रैषित (in the sense of the accusative).

अतिप्रौढयौवन Tatpur. m. f. n. (-नः-ना-नम्) Being in the fullness of youth. E. अति and प्रौढयौवन.

अतिबल Bahuvr. I. m. f. n. (-लः-ला-लम्) Very strong, very powerful.

II. m. (-लः) [1] An active soldier. [2] The name of a king.

III. f. (-ला) [1] The name of a medicinal plant 'employed against disorders from wind, worms, sickness, burning heat and thirst, excess of saliva, in pregnancy &c. and considered as possessing strengthening properties' (Sidonia cordifolia and rhombifolia, or according to others Annona squamosa). [2] A proper name, a daughter of Daksha and wife of Kaśyapa. [3] The name of a mystical verse or charm, used as a mystical weapon. E. अति and बल.

अतिबाहु Bahuvr. m. (-हुः) One of the seven Rishis or Sages who preside over the reign of the fourteenth Manu. E. अति and बाहु, 'having very great arms'.

अतिब्रह्मचर्य Tatpur. n. (-र्यम्) Excess of chastity. E. अति and ब्रह्मचर्य.

अतिब्रह्मन् Tatpur. m. (-ह्मा) The proper name of a king. E. अति (sc. क्रान्तः) and ब्रह्मन् (in the sense of the accusative).

अतिभार I. Tatpur. m. (-रः) [1] A great or excessive burden. [2] (Figuratively.) Inexplicitness, great obscurity (of a sentence &c.).

II. Bahuvr. (?) A proper name, according to a Puráńa, the son of Ŕiteyu and a descendant of Puru. See also अतिमार. E. अति and भार.

अतिभारग Tatpur. *m.* (-गः) A mule. E. अतिभार and ग.

अतिभाव m. (-वः) Surpassing, overcoming, overpowering. E. भू with अति, krit aff. घञ्.

अतिभी Bahuvr. m. (-भीः) Lightning, the flash accompanying thunder. E. अति and भी.

अतिभीषण Tatpur. m. f. n. (-णः-णा-णम्) Very horrible, very formidable. E. अति and भीषण.

अतिभूमि Tatpur. f. (-मिः) [1] Extensive land. [2] Excess, extremeness, impropriety. E. अति and भूमि; (some explain this word by अतिशयस्य स्थानम्.)

अतिभोजन Tatpur. n. (-नम्) Eating too much (considered also as a consequence of the disease भस्मक q. v.). E. अति and भोजन.

अतिभ्रू Bahuvr. m. f. n. (-भ्रूः-भ्रूः-भ्रु) Having very large eyebrows. E. अति and भ्रू.

अतिमङ्गल्य Tatpur. I. m. f. n. (-ल्यः-ल्या-ल्यम्) Very auspicious &c. (See मङ्गल्य.)

II. m. (-ल्यः) A fruit (Ægle, or Cratœva marmelos). See बिल्व. E. अति and मङ्गल्य.

अतिमति Tatpur. f. (-तिः) Pride, arrogance. E. अति and मति.

अतिमध्यन्दिन Tatpur. n. (-नम्) The height of midday. E. अति and मध्यन्दिन.

अतिमर्याद I. Tatpur. m. f. n. (-दः-दा-दम्) Very much, excessive.

II. Avyayíbh. (-दम्) Excessively, beyond bounds. E. अति (sc. क्रान्त) and मर्यादा (in the sense of the accusative).

अतिमर्त्य Tatpur. m. f. n. (र्त्यः-र्त्या-र्त्यम्) Superhuman, divine. E. अति (sc. क्रान्त) and मर्त्य (in the sense of the accusative).

अतिमात्र I. Tatpur. m. f. n. (-त्रः-त्रा-त्रम्) Much, excessive.

II. Avyayíbh. (-त्रम्) Excessively. E. अति (sc. क्रान्त) and मात्रा (in the sense of the accusative).

अतिमान् Tatpur. The accus. in the plural of अतिमहत् q. v.

अतिमान Tatpur. m. (-नः) Great pride or arrogance. E. अति and मान.

अतिमानिन् Tatpur. m. f. n. (-नी-निनी-नि) Very proud, very haughty or arrogant. E. अति and मानिन्.

अतिमानुष Tatpur. m. f. n. (-षः-षी-षम्) [1] Superhuman, more than mortal. [2] Immortal, divine. E. अति (sc. क्रान्त) and मानुष (in the sense of the accusative).

अतिमाम् Tatpur. The accusative in the singular and in the dual of अत्यहम् q. v.

अतिमाय Tatpur. m. f. n. (-यः-या-यम्) [1] Free from illusion. [2] Entirely liberated or freed. E. अति (sc. क्रान्त) and माया (in the sense of the accusative).

अतिमार Tatpur. m. (-रः) The name of a prince; also written अतिभार q. v. E. अति (sc. क्रान्त) and मार (in the sense of the accusative).

अतिमारुत I. Tatpur. m. (-तः) A hurricane.
II. Bahuvr. m. f. n. (-तः-ता-तम्) Very windy. E. अति and मारुत.

अतिमित Tatpur. m. f. n. (-तः-ता-तम्) [1] Not wet, not moistened. E. अ neg. and तिमित. [2] Over measured. E. अति and मित.

अतिमुक्त Tatpur. I. m. f. n. (-क्तः-क्ता-क्तम्) [1] Entirely liberated or freed. [2] Free from passion or worldly desire. [3] Seedless, barren. E. अति and मुक्त.
II. m. (-क्तः) A large creeper bearing white fragrant flowers (Gærtnera racemosa), 'used against colds, bilious heat, feverish delirium, hiccough, sickness &c.' See also पुण्ड्रक, माधवीलता. E. अति (sc. क्रान्त) and मुक्ता (in the sense of the accusative) 'surpassing pearls sc. in whiteness'.
III. m. (-क्तः) A tree (Dalbergia oujeiniensis). E. अति and मुक्त 'from its spreading very widely'.

अतिमुक्तक m. (-कः) [1] A tree (Dalbergia oujeiniensis). [2] A creeper (Gærtnera racemosa). See अतिमुक्त. [3] Mountain ebony. See तिन्दुक. [4] Another tree. See हरिमन्थ. E. अतिमुक्त, taddh. aff. कन्.

अतिमुक्ति f. (-क्तिः) Liberation from death. See मुक्ति, अतिमोक्ष and मोक्ष. E. मुच् with अति, kṛit aff. क्तिन्; or a Tatpur. consisting of अति and मुक्ति.

अतिमृत्यु Tatpur. m. f. n. (-त्युः-त्युः-त्यु) Overcoming death. E. अति (sc. क्रान्त) and मृत्यु (in the sense of the accusative).

अतिमैथुन Tatpur. n. (-नम्) Excess of sexual intercourse. E. अति and मैथुन.

अतिमोक्ष m. (-क्षः) Liberation from death. See मोक्ष, मुक्ति and अतिमुक्ति. E. मोक्ष् with अति, kṛit aff. अच्; or a Tatpur. consisting of अति and मोक्ष.

अतिमोदा Bahuvr. f. (-दा) A tree (Jasminum arboreum). See नवमल्लिका. E. अति and मोद.

अतियश Bahuvr. m. f. n. (-शः-शा-शम्) Very glorious, very celebrated. E. अति and यश (instead of यशस्). See the following.

अतियशस् Bahuvr. m. f. n. (-शाः-शाः-शः) Very glorious, very celebrated. E. अति and यशस्.

अतियाज Tatpur. m. (-जः) The name of a Ṛishi (properly meaning: a great sacrificer, very pious). E. अति and याज.

अतियुवन् Tatpur. m. f. n. (-युवा-यूनी or -युवती-युव) Very young. E. अति and युवन्.

अतियूयम् Tatpur. The nominative in the plural of अतित्वम् q. v.

अतियोग Tatpur. m. (-गः) Too great conflux, excessive combination, excess. E. अति and योग.

अतिरक्त Tatpur. I. m. f. n. (-क्तः-क्ता-क्तम्) Very red.
II. f. (-क्ता) One of the seven tongues of Agni. See अग्निजिह्वा. E. अति and रक्त.

अतिरथ Tatpur. m. (-थः) A mighty warrior or chief, one going to battle in a car. E. अति and रथ.

अतिरसा Bahuvr. f. (-सा) The name of several plants. See मूर्वा, रास्ना, क्लीतक. E. अति and रस.

अतिराजकुमारि Tatpur. m. f. n. (-रिः-रिः-रि) Surpassing a princess. E. अति (sc. क्रान्त) and राजकुमारी (in the sense of the accusative).

अतिराजन् Tatpur. m. (-जा) [1] An excellent, a mighty king. E. अति and राजन्. See अतिराजी. [2] One who surpasses a king. E. अति (sc. क्रान्तः) and राजन् (in the sense of the accusative). See अतिराज्ञी.

अतिराजय denom. par. (-यति) To surpass a king. E. अतिराजन् (one who surpasses a king), denom. aff. णिच्.

अतिराजी Tatpur. m. (-जी) An excellent queen. E. अति and राजन्, samásánta aff. टच् and fem. aff. ङीप्. (The masculine form of this word which would be अतिराज, does not exist. See अतिराजन्, 1.)

अतिराज्ञी Tatpur. f. (-ज्ञी) A woman who surpasses a king. E. See अतिराजन्, 2, fem. aff. ङीप्.

अतिरात्र Tatpur. m. (-त्रः) [1] The name of the fifth part or Somasansthá of the Jyotishṭoma sacrifice, for the complete performance of which, however, it is not considered nitya, essential or obligatory but kámya, voluntary, viz. if the sacrificer institutes it for the sake of progeny, and therefore anitya, not always taking place, supererogatory. (See अग्निष्टोम.) [2] The usual beginning and concluding part of those Ahargaṅa sacrifices which are called Sattra (q. v.) and the beginning or the concluding part of those which are called Ahína (q. v.). There are, however, exceptions to this rule, see f. i. पञ्चदशरात्र, कुण्डपायिनामयन. [3] The name of the Sámaveda verse which closes the ceremonies of the sacrifices mentioned before. [4] A proper name, the son of Chákshusha or the sixth Manu by Nadvalá. E. अति (sc. क्रान्तः) and रात्रि (in the sense of the accusative), samásánta aff. अच्; properly meaning 'lasting beyond a night'.

अतिरात्रसवनीयपशु Tatpur. m. (-शुः) The savaníyapaśu (q. v.) or sacrificial animal in the Atirátra (q. v.). It is a ewe consecrated to Saraswatí and subject to the regulations which exist for the अग्नीषोमीयपशु (q. v.) E. अतिरात्र and सवनीयपशु.

अतिरिक्त m. f. n. (-क्तः-क्ता-क्तम्) Excessive, exceeding. E. रिच् with अति, kṛit aff. क्त.

अतिरिक्तता f. (-ता) Increase of bulk or quantity, expansion, enlargement, elevation, &c. E. taddh. aff. तल् added to the preceding.

अतिरिक्ताङ्ग I. Tatpur. n. (-ङ्गम्) An additional or extra limb.
II. Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Having a limb too much (f. i. six fingers). E. अतिरिक्त and अङ्ग.

अतिरुच् Tatpur. m. (-रुक्) The knee of a horse. E. अति and रुच् 'very bright' (?).

अतिरुचिर Tatpur. I. m. f. n. (-रः-रा-रम्) Very beautiful, very pleasing.
II. f. (-रा) The name of two metres; viz. [1] A metre re-

gulated by quantity, consisting of a stanza of four lines with twenty-nine syllables to each couplet, or according to others, a variety of the Gítyáryá, with thirty syllables in the first couplet and thirty-two in the second. Also called चूडिका or चूलिका. [2]A metre regulated by number and quantity; a variety of the metre अतिजगती (q. v.) and consisting of a stanza of four lines with the following feet in each line: ⏑ – ⏑ – | ⏑ ⏑ ⏑ ⏑ – ⏑ – ⏑ –. Also called रुचिरा. E. अति and रुचिर.

अतिरेक m. (-कः) Going over, exceeding, excess. Also used as adject. in the three genders, excessive. Also written अतीरेक. E. रिच् with अति, krit aff. घञ्.

अतिरेकिन् m. f. n. (-की-किणी-कि) More, superior. E. अतिरेक, taddh. aff. इनि.

अतिरै Tatpur. m. f. n. (-रैः-रैः-रि) One who goes beyond his wealth or property, extravagant. E. अति (sc. क्रान्त) and रै (in the sense of the accusative).

अतिरोग Tatpur. m. (-गः) Consumption (Phthisis pulmonalis). E. अति and रोग.

अतिरोमश Tatpur. I. m. f. n. (-शः-शा-शम्) Very hairy, too hairy. See अतिलोमश.

II. m. (-शः) A wild goat, or according to some, a large monkey. E. अति and रोमश.

अतिलक्ष्मी I. Tatpur. f. (-क्ष्मीः) Great fortune, great beauty &c.

II. Bahuvr. m. f. n. (-क्ष्मीः-क्ष्मीः-क्ष्मि) Very fortunate, very beautiful &c. E. अति and लक्ष्मी.

अतिलम्ब Tatpur. m. f. n. (-म्बः-म्बा-म्बम्) Very spacious, very large or extended: E. अति and लम्ब.

अतिलिहा Tatpur. (?) f. (-हा) A Prákrit metre regulated by quantity; it consists of a stanza of four lines with sixteen mátrás in each line, does not contain an Amphibrachys and ends in a Pyrrhichius. Also called अठिहा. E. अति and लिह (?).

अतिलुब्ध m. f. n. (-ब्धः-ब्धा-ब्धम्) Very covetous. E. अति and लुब्ध.

अतिलोभ I. Tatpur. m. (-भः) Excessive desire or greediness.

II. Bahuvr. m. f. n. (-भः-भा-भम्) Very greedy, very covetous. E. अति and लोभ.

अतिलोभता f. (-ता) Great greediness. E. अतिलोभ (II), taddh. aff. तल्.

अतिलोम Bahuvr. m. f. n. (-मः-मा-मम्) Having too many or very many hairs on the body, too hairy, very hairy. E. अति and लोम.

अतिलोमश Tatpur. I. m. f. n. (-शः-शा-शम्) Too hairy, very hairy.

II. f. (-शा) A potherb (Convolvulus argenteus). E. अति and लोमश.

अतिलोहित Tatpur. m. f. n. (-तः-ता-तम्) Very red. E. अति and लोहित.

अतिलौल्य Tatpur. n. (-ल्यम्) Excessive desire or greediness. E. अति and लौल्य.

अतिवक्तृ Tatpur. m. f. n. (-क्ता-क्त्री-क्तृ) Loquacious, talkative. E. अति and वक्तृ.

अतिवक्र Tatpur. I. m. f. n. (-क्रः-क्रा-क्रम्) Very crooked, very oblique &c.

II. f. (-क्रा) One of the eight gatis or kinds of motion of a planet. (See गति.) E. अति and वक्र.

अतिवयम् Tatpur. The nominative in the plural of अत्यहम् q.v.

अतिवर्तन n. (-नम्) An accident, a circumstance not capable of being prevented or guarded against, and which, therefore, does not render a person liable to punishment. E. वृत् with अति, krit aff. ल्युट् 'out of the reach of punishment'.

अतिवर्तिन् m. f. n. (-र्ती-र्तिनी-र्ति) [1]Going beyond. [2]Transgressing, offending. E. वृत् with अति, krit aff. इनि.

अतिवर्तुल Tatpur. I. m. f. n. (-लः-ला-लम्) Very round, circular &c.

II. m. (-लः) A kind of potherb. See कलाय. E. अति and वर्तुल.

अतिवाद m. (-दः) Opprobrious or harsh speech. Another reading of this word is अभिवाद. E. वद् with अति, krit aff. घञ् 'a speech going beyond its proper bounds'.

अतिवादिन् m. f. n. (-दी-दिनी-दि) Speaking more than is proper. E. वद् with अति, krit aff. णिनि (implying in this instance habit or nature).

अतिवालक Tatpur. I. m. f. n. (-कः-का-कम्) Childish.

II. m. (-कः) An infant. E. अति and वालक.

अतिवास Tatpur. m. (सः) The fast observed on the day preceding that in which the Śráddha or presentation of oblations to deceased ancestors is performed. E. अति and वास.

अतिवाहन Tatpur. n. (-नम्) Excessive carrying or toiling, carrying or toiling too much. E. अति and वाहन.

अतिवाहिक m. (-कः) An infernal spirit, an inhabitant of the hell. E. अतिवाह, taddh. aff. ठक् (having to toil very hard; see यातना).

अतिविकट Tatpur. I. m. f. n. (-टः-टा-टम्) Very fierce, very formidable.

II. m. (-टः) A vicious elephant. E. अति and विकट.

अतिविद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Pierced through, transfixed. E. अति and विद्ध.

अतिविलम्बिन् Tatpur. m. f. n. (-म्बी-म्बिनी-म्बि) Very dilatory, very slow. E. अति and विलम्बिन्.

अतिविश्रब्धनवोढा Karmadh. f. (-ढा) One of the female characters in the amatory poetry of the Hindus, described as very much attached to her husband, but being sarcastic when he is in fault and firm, and abusive when he is in fault but weak. E. अति-विश्रब्ध and नवोढा.

अतिविश्व Tatpur. m. (-श्वः) The name of a Muni. E. अति (sc. क्रान्तः) and विश्व (in the sense of the accusative) 'beyond all'.

अतिविष I. m. f. n. (-षः-षा-षम्) [1]Bahuvr. Very poisonous. [2]Tatpur. Exceeding or subduing poison.

II. Tatpur. (or Bahuvr.) f. (-षा) The name of a most poisonous plant growing in Nepal used in medicine as an antidote and also against disorders produced by bilious fevers, dysentery, sickness, preternatural parturition &c. Its bark is also employed in dying; it is of three kinds, white, red and black. The root is employed by the natives of India and Nepal to poison the barbs of arrows (Aconitum ferox). E. Bahuvr. अति and विष; Tatpur. अति (sc. क्रान्त) and विष (in the sense of the accusative).

अतिवृत्ति f. (-त्तिः) I. Going beyond, not being appropriate. E. वृत् with अति, krit aff. क्तिन्.

II. Tatpur. Excess, abundance. E. अति and वृत्ति.

अतिवृष्टि Tatpur. f. (-ष्टिः) Heavy rain, excess of rain. E. अति and वृष्टि.

अतिवृष्टिहत Tatpur. m. f. n. (-तः-ता-तम्) Injured by heavy rain. E. अतिवृष्टि and हत.

अतिवेल I. Tatpur. m. f. n. (-लः-ला-लम्) Much, excessive. II. Avyayibh. (-लम्) Excessively. E. अति (sc. क्रान्त) and वेला (in the sense of the accusative).

अतिवोढृ m. (-ढा) One who carries over or beyond. E. वह् with अति, krit aff. तृच्.

अतिव्यथन Tatpur. n. (-नम्) Causing excessive pain or agony. E. अति and व्यथन.

अतिव्यथा Tatpur. f. (-था) Excessive pain, agony. E. अति and व्यथा.

अतिव्यय Tatpur. m. (-यः) Extravagance, great expenditure. E. अति and व्यय.

अतिव्याधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Piercing through, transfixing. E. अति and व्याधिन्.

अतिव्याप्त m. f. n. (-प्तः-प्ता-प्तम्) (In grammar and philosophy.) Obtained through generalizing by going beyond the mark or too far, inferred without being warranted by the rules, premises &c. given, not authorised. E. आप् with वि and अति, krit aff. क्त.

अतिव्याप्ति f. (-प्तिः) (In grammar and philosophy.) Generalising by going beyond the mark or too far, drawing an inference unwarranted by the premises, rules &c.; applying a rule, definition, notion &c. to a case, object &c. where it aught not to be applied. E. आप् with वि and अति, krit aff. क्तिन्.

अतिशक्करी f. (-री). See अतिशक्करी which is the more correct reading of this word.

अतिशक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Very powerful. E. अति and शक्त.

अतिशक्ति Tatpur. f. (-क्तिः) Great power. E. अति and शक्ति.

अतिशक्तिता f. (-ता) Heroick valor, prowess. E. अतिशक्ति, taddh. aff. तल्.

अतिशक्तिभाज् Tatpur. m. f. n. (-क्) Possessing great power. E. अतिशक्ति and भाज्.

अतिशक्करी Tatpur. f. (-री) The name of a class of metres regulated by number and quantity. See अतिच्छन्दस्. It consists in the classic Sanskrit of a stanza of four lines with fifteen syllables in each line and comprises eighteen varieties. (See [1] चन्द्रावर्ता, [2] माला or स्रज्, [3] मणिगुणनिकर, [4] मालिनी or नन्दीमुखी, [5] चन्द्रलेखा, [6] कामक्रीडा or लीलाखेला or सरक्कक, [7] प्रभद्रक or सुभद्रक or सुकेसर, [8] एला, [9] उपमालिनी, [10] विपिनतिलक, [11] चित्रा, [12] तूणक or चामर, [13] भ्रमरावली, [14] मनहंस, [15] सरभ or शशिकला, [16] निशिपाल, [17] उत्सर, [18] हंस.) Also written, though not correctly, अतिशक्करी. E. अति (sc. क्रान्ता) and शक्करी (in the sense of the accusative), another metre.

अतिशय I. m. f. n. (-यः-या-यम्) Excellent, superior, excessive. (The femin. is very seldom used.)

II. m. (-यः) [1] Excellence, superiority, excessiveness. (अतिशयेन used adverbially.) [2] Advantage, visible result of an action (opposed to अपूर्व q. v.). [3] A superhuman quality inherent to a Jaina Arhat; there are thirty-four such qualities belonging to them, four of which regard their personal accomplishment, eleven their supernatural powers and the remaining twenty-nine their celestial attributes.

III. n. (-यम्) used as adverb. Very much, excessive. E. शी with अति, krit aff. अच्.

अतिशयन I. m. f. n. (-नः-नी-नम्) Very much, excessive.

II. f. (-नी) A metre regulated by number and quantity; a variety of the class called अत्यष्टि (q. v.) and consisting of a stanza of four lines with the following feet in each line: ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏑ – | ⏑ ⏑ ⏑ – ⏑ – –. Also called चित्रलेखा.

III. n. (-नम्) used as adverb. Excessively. E. शी with अति, krit aff. ल्युट्.

अतिशयित m. f. n. (-तः-ता-तम्) Very much, excessive, superior. See अतिशेत. E. शी in the caus. with अति, krit aff. क्त.

अतिशयिन् m. f. n. (-यी-यिनी-यि) Exceeding, superior. E. शी with अति, krit aff. इनि.

अतिशस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) Preeminent, very excellent. E. अति and शस्त.

अतिशयोक्ति Tatpur. f. (-क्तिः) [1] Extreme assertion. [2] Verbosity, prolixity. [3] (In rhetoric.) Hyperbole. See अत्युक्ति. E. अतिशय and उक्ति.

अतिशस्त्र Tatpur. m. f. n. (-स्त्रः-स्त्रा-स्त्रम्) Surpassing a weapon, more injurious or powerful than a weapon. E. अति (sc. क्रान्त) and शस्त्र (in the sense of the accusative).

अतिशाक्कर m. f. n. (-रः-रा-रम्) Belonging to, written in the metre Atiśakvarí. E. अतिशक्करी, taddh. aff. अण्.

अतिशायन n. (-नम्) Excellence, superiority, excessiveness. अतिशायनम् used as adverb. E. शी with अति, krit aff. ल्युट्.

अतिशायिन् m. f. n. (-यी-यिनी-यि) Very much, excessive. E. शी with अति, krit aff. णिनि.

अतिशीतम् Avyayibh. After the cold (weather &c.). E. अति and शीत.

अतिशुक्ल Tatpur. m. f. n. (-क्लः-क्ला-क्लम्) Very white, too white. E. अति and शुक्ल.

अतिशेत m. f. n. (-तः-ता-तम्) Surpassing, exceeding. See अतिशयित. E. शी with अति, krit aff. क्त.

अतिशेष m. (-षः) Rest, remainder. E. शिष् with अति, krit aff. घञ्.

अतिशोभन Tatpur. m. f. n. (-नः-ना-नम्) Beautiful, splendid, excellent. E. अति and शोभन.

अतिश्री Bahuvr. m. f. n. (-श्रीः-श्रीः-श्रि) Very fortunate, very beautiful &c. E. अति and श्री.

अतिश्रेयसि Tatpur. m. f. n. (-सिः-सी-सि) Surpassing the best women. E. अति (sc. क्रान्त) and श्रेयसी (in the sense of the accusative).

अतिश्व Tatpur. m. f. n. (-श्वः-श्वी-श्वम्) [1] Surpassing a dog. [2] Worse than a dog, more servile than a dog. E. अति (sc. क्रान्त) and श्वन् (in the sense of the accusative), samásánta aff. टच्.

अतिश्वन् m. (-श्वा) A proper name (?). E. अति and श्वन् (or perhaps from श्वि with अति).

अतिष्कद्वरी f. (-री) (ved.) A lewd woman. E. अतिष्कद्वन् (a masc. form not in use, from स्कन्द् with अति, krit or uṅ.-aff. क्वनिप्), fem. aff. ङीप् and र् instead of न्.

अतिष्ठा I. f. (-ष्ठा) Superiority, excellence, mastership. E. स्था with अति, kṛit aff. क, fem. aff. टाप्.
II. m. f. (-ष्ठाः-ष्ठाः) Standing above, superior. (ved.) E. स्था with अति, kṛit aff. क्विप्.

अतिष्ठावन् m. (-वा) Standing above, superior. (ved.) E. स्था with अति, kṛit aff. वन्.

अतिष्ठावत् m. f. n. (-वान्-वती-वत्) Superior, preeminent. (ved.) E. अतिष्ठा, taddh. aff. मतुप्.

अतिसक्ति Tatpur. f. (-क्तिः) Too great attachment. E. अति and सक्ति.

अतिसक्तिमत् m. f. n. (-मान्-मती-मत्) Too much attached, too fond of. E. अतिसक्ति, taddh. aff. मतुप्.

अतिसंस्कृत Tatpur. m. f. n. (-तः-ता-तम्) Very accomplished or adorned, very excellent &c. E. अति and संस्कृत.

अतिसञ्चय Tatpur. m. (-यः) Too or very great accumulation. E. अति and सञ्चय.

अतिसन्धम् Avyayibh. Unlawfully, dishonestly. E. अति (sc. क्रान्तम्) and सन्धा (in the sense of the accusative).

अतिसन्धान Tatpur. n. (-नम्) Unlawfulness, wrong, deceit, fraud, cheating. E. अति (sc. क्रान्तम्) and सन्धान (in the sense of the accusative).

अतिसन्धित m. f. n. (-तः-ता-तम्) Cheated, deceived. E. अतिसन्ध, denom. aff. णिच्, and kṛit aff. क्त.

अतिसमर्थ Tatpur. m. f. n. (-र्थः-र्था-र्थम्) Very able, very clever &c. E. अति and समर्थ.

अतिसम्पर्क Tatpur. m. (-र्कः). See अत्यन्तसम्पर्क. E. अति and सम्पर्क.

अतिसर्ग m. (-र्गः) [1] Giving away, spending. [2] Full leave, unrestricted permission. See अभ्यवसर्ग. E. सृज् with अति, kṛit aff. घञ्.

अतिसर्जन n. (-नम्) [1] Liberality, giving. [2] A gift, a donation. [3] Appointing, engaging. [4] Slaughter, killing. E. सृज् with अति, kṛit aff. ल्युट्.

अतिसर्व Tatpur. m. f. n. (-र्वः-र्वा-र्वम्) Above all, beyond all. (The masc. used as a proper name or as an epithet of a divinity; see अतिविश्व.) E. अति (sc. क्रान्त) and सर्व (in the sense of the accusative).

अतिसांवत्सर m. f. n. (-रः-री-रम्) Going or lasting beyond a year. E. अतिसंवत्सर (beyond a year), taddh. aff. अण्.

अतिसाध्वस Tatpur. n. (-सम्) Extreme fear. E. अति and साध्वस.

अतिसान्तपन Tatpur. n. (-नम्) Severe penance or expiation, especially for the guilt of eating unclean animals; taking as food nothing but cow's urine, cowdung, curds, milk, and ghee, each two days in succession. See सान्तपन and महासान्तपन. E. अति and सान्तपन.

अतिसाम्या Bahuvr. f. (-म्या) The sweet juice of Bengal madder (लतायष्टि). E. अति and साम्य.

अतिसायम् Tatpur. ind. Very late in the evening. E. अति and सायम्.

अतिसार m. (-रः) Dysentery or diarrhœa, described as produced by vitiated bile or air or phlegm or by these three humours collectively or by grief or by vitiated mucus in the abdomen; according to others also by various other reasons and comprised under acute and chronic dysentery. (See पित्तातिसार, वातातिसार, श्लेष्मातिसार, शोकातिसार, आमातिसार, पक्वातिसार.) An older division is that in ज्वरातिसार, वातातिसार, पित्तातिसार, श्लेष्मातिसार, रक्तातिसार, सन्निपातातिसार (qq. vv.). Also written अतीसार. E. सृ with अति, kṛit aff. घञ्.

अतिसारकिन् m. f. n. (-की-किणी-कि) Dysenteric, afflicted with dysentery. Also written अतीसारकिन्. E. अतिसार, taddh. aff. इनि and ágama कुक्.

अतिसारिन् m. f. n. (-री-रिणी-रि) Afflicted with dysentery. E. अतिसार, taddh. aff. इनि.

अतिसुजन Tatpur. m. f. n. (-नः-ना-नम्) Very good, very virtuous or respectable. E. अति and सुजन.

अतिसुन्दर Tatpur. I. m. f. n. (-रः-रा-रम्) Very handsome, very beautiful.
II. m. (-रः) The name of a metre regulated by number and quantity; a variety of the class called अष्टि, consisting of a stanza of four lines with the following feet in each line: – ⏑ – ⏑ – ⏑ – ⏑ | – ⏑ – ⏑ – ⏑ – ⏑. Also called चित्र, चित्रसङ्ग or चञ्चला. E. अति and सुन्दर.

अतिसुहित Tatpur. m. f. n. (-तः-ता-तम्) Overkind, more than affectionate &c. E. अति and सुहित.

अतिसृष्टि Tatpur. f. (-ष्टिः) A superior creation, a more excellent creation. E. अति and सृष्टि.

अतिसेन Bahuvr. m. (-नः) The proper name of a prince, a son of Śambara. E. अति and सेना.

अतिसौरभ I. Tatpur. n. (-भम्) Extreme fragrance.
II. Bahuvr. m. f. n. (-भः-भा-भम्) Very fragrant, very odoriferous. E. अति and सौरभ.

अतिसौहित्य Tatpur. n. (-त्यम्) [1] Excessive satiety or fullness. [2] Excessive goodness. E. अति and सौहित्य.

अतिस्त्रि Tatpur. m. f. n. (-स्त्रिः-स्त्री-स्त्रि) Surpassing a woman. E. अति (sc. क्रान्त) and स्त्री (in the sense of the accusative).

अतिस्थिर Tatpur. m. f. n. (-रः-रा-रम्) Very firm or durable. E. अति and स्थिर.

अतिस्थूल Tatpur. m. f. n. (-लः-ला-लम्) [1] Too fat. [2] Too clumsy. [3] Too dull. [4] Too large, too great. E. अति and स्थूल.

अतिस्निग्ध Tatpur. m. f. n. (-ग्धः-ग्धा-ग्धम्) Very amiable, very affectionate &c. E. अति and स्निग्ध.

अतिस्फुर Tatpur. m. f. n. (-रः-रा-रम्) Very tremulous. E. अति and स्फुर.

अतिस्वप्न Tatpur. n. (-प्नम्) Excessive dreaming, excess of visions (considered as a morbid affection of the eyes). E. अति and स्वप्न. (*In this sense the word occurs only as a neuter.*)

अतिहसित Tatpur. n. (-तम्) Excessive laughter. See अतिहास. E. अति and हसित.

अतिहस्तय denom. (-यति) I. To throw out the hands. E. हस्त, denom. aff. णिच्, with अति.
II. To surpass or run-out with an elephant. E. हस्तिन्, denom. aff. णिच्, with अति.

अतिहास Tatpur. m. (-सः) Excessive, uninterrupted laughter. E. अति and हास.

अतिहिमम् Avyayibh. After the frost. E. अति and हिम.

अतिह्रस्व Tatpur. m. f. n. (-स्वः-स्वा-स्वम्) Too short, very short. E. अति and ह्रस्व.

अतीक्ष्ण Tatpur. m. f. n. (-क्ष्णः-क्ष्णा-क्ष्णम्) Not sharp, blunt, dull, obtuse. E. अ neg. and तीक्ष्ण.

अतीत I. m. f. n. (-तः-ता-तम्) [1] Passed, gone away. [2] Dead, deceased. [3] Gone beyond, overcome, exceeded, surpassed. (In this sense अतीत may enter into composition with a word depending upon it in the accusative, f. i. दुःखमतीत or दुःखातीत.) [4] Very much, excessive.

II. m. (-तः) The modern name of a class of ascetics belonging to the Dásnámins, one of the principal sects who adore Śiva as the supreme deity. E. इ with अति, kṙit aff. क्त.

अतीतकाल Karmadh. m. (-लः) The past time. E. अतीत and काल.

अतीतनौक Bahuvr. m. f. n. (-कः-का-कम्) Landed from a boat. E. अतीत and नौ, samásánta aff. कप्.

अतीत्वरी f. (-री) (ved.) A disloyal or unchaste woman. E. अतीत्वन् (a masc. form not in use, from इ with अति, kṙit or uṅ. aff. क्वनिप्, with ágama तुट्), fem. aff. ङीप् and र् instead of न्; or अतीत्वर Tatpur. (अति and इत्वर), fem. aff. ङीप्. See इत्वरी.

अतीन्द्रिय Tatpur. I. m. f. n. (-यः-या-यम्) Going beyond the senses, unattainable by the senses, imperceptible.

II. m. (-यः) (In the Sánkhya philosophy.) The same as Purusha or soul.

III. n. (-यम्) [1] (In the Vedánta philosophy.) The same as Manas q. v. [2] (In the Sánkhya.) The same as Pradhána or nature. E. अति (sc. क्रान्त) and इन्द्रिय (in the sense of the accusative).

अतीरेक m. (-कः) See अतिरेक.

अतीव Tatpur. ind. Much, very much, much indeed. (Sometimes अतीव may be explained as representing the two distinct words अति (the preposition) and इव which through Sandhi form अतीव but which are not then to be considered as an inseparable Tatpur. compound.) E. अति and इव.

अतीसार m. (-रः) Diarrhœa or dysentery. See अतिसार.

अतीसारकिन् m. f. n. (-की-किनी-कि). See अतिसारकिन्.

अतुङ्ग Tatpur. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) [1] Short of stature, dwarfish. [2] Low. E. अ neg. and तुङ्ग.

अतुर Tatpur. m. (-रः) (ved.) Not liberal. E. अ neg. and तुर.

अतुल Bahuvr. I. m. f. n. (-लः-ला-लम्) Unequalled.

II. m. (-लः) A plant bearing an oily seed (Sesamum orientale). See तिल. E. अ priv. and तुला.

अतुल्य Tatpur. m. f. n. (-ल्यः-ल्या-ल्यम्) Unequalled, unparalleled. E. अ neg. and तुल्य.

अतुषारकर Bahuvr. m. (-रः) The sun. E. अ-तुषार (not cold) and कर 'whose rays are not cold'.

अतुष्टि Tatpur. f. (-ष्टिः) Dissatisfaction, displeasure. E. अ neg. and तुष्टि.

अतुहिनधामन् Bahuvr. m. (-मा) The sun. E. अ-तुहिन and धामन्. See the following.

अतुहिनरश्मि Bahuvr. m. (-श्मिः) The sun. E. अ-तुहिन and रश्मि 'whose rays are not cold', also analogous compounds, as अतुहिनरुचि &c.

अतूतुजि Tatpur. m. (-जिः) (ved.) Not fast, slow. E. अ neg. and तूतुजि.

अतूर्त Tatpur. (ved.) I. m. f. n. (-र्तः-र्ता-र्तम्) [1] Unhurt, uninjured. [2] Not hastening, not going speedily.

II. n. (-र्तम्) The illimited space. E. अ neg. and तूर्त.

अतूर्तदक्ष Bahuvr. m. (-क्षः) (ved.) Of unhurt power, irresistible; an epithet of the Aświns. E. अतूर्त and दक्ष.

अतूर्तपथिन् Bahuvr. m. (-न्थाः) (ved.) Whose path is unhurt or without obstacles; an epithet of Váyu and of Aryaman, one of the Ádityas. E. अतूर्त and पथिन्.

अतृणाद् Tatpur. m. (-द्) A recently born calf. E. अ neg. and तृणाद् 'not or not yet eating grass'.

अतृण्या Tatpur. f. (-ण्या) A small quantity of grass. E. अ neg. and तृण्या (a quantity of grass).

अतृदिल Tatpur. m. f. n. (-लः-ला-लम्) (ved.) Not brittle, solid. E. अ neg. and तृदिल.

अतृप Bahuvr. m. (-पः) (ved.) Not satisfied. E. अ priv. and तृपा (?).

अतृष्य Tatpur. m. f. n. (-ष्यः-ष्या-ष्यम्) (ved.) Not suffering thirst. E. अ neg. and तृष्य.

अतेजस् I. Tatpur. n. (-जः) [1] Shade, shadow. [2] Insignificance, feebleness, imbecility. E. अ neg. and तेजस्.

II. Bahuvr. m. f. n. (-जाः-जाः-जः) Dark, dim, dull. E. अ priv. and तेजस्.

अतेजस्क Bahuvr. m. f. n. (-स्कः-स्का-स्कम्) Dark, dim, dull. E. अ priv. and तेजस्, samásánta aff. कप्.

अतेजस्विन् Tatpur. m. f. n. (-स्वी-स्विनी-स्वि) Void of splendour or energy. E. अ neg. and तेजस्विन्.

अतोषणीय Tatpur. m. f. n. (-यः-या-यम्) Implacable, not to be appeased. E. अ neg. and तोषणीय.

अत्क I. m. f. n. (-कः-का-कम्) A traveller.

II. m. (-कः) [1] A limb, a member of the body. [2] (ved.) Moisture, fluid. [3] (ved.) Armour, mail. [4] (ved.) Thunderbolt, lightning (?). [5] (ved.) The name of an Asura, a synonyme of Vṙitra. E. अत्, uṅ. aff. कन्.

अत्कील m. (-लः) See उत्कील, the more correct reading of this word.

अत्ता f. (-त्ता) [1] A mother. [2] An elder sister. [3] A mother's elder sister. (In Prákṙit: a mother in law.) E. unknown. See also अत्ति, अत्तिका.

अत्ति I. f. (-त्तिः) (In theatrical language.) An elder sister. E. unknown. See the preceding.

II. m. (-त्तिः) (ved.) An eater, one who eats. E. अद्, uṅ. aff. ति.

अत्तिका f. (-का) (In theatrical language.) An elder sister. E. अत्ता a mother, and कन् affix, 'who is, as it were, a mother'. Also written अन्तिका and अतिका.

अत्तृ m. f. n. (-त्ता-त्त्री-त्तृ) An eater, one who eats. See अत्त्रिन्. E. अद्, kṙit aff. तृच्.

अत्त्र I. m. (-त्त्रः) and II. n. (-त्त्रम्). See अत्र III. and IV., the less correct, but more usual reading of this vaidik word.

अत्त्रि m. (-त्त्रिः). See अत्रि the less correct, but more usual reading of this word. E. अद्, uṅ. aff. त्रिप्. See the following.

अत्त्रिन् m. (-त्त्री). See अत्रिन्, the less correct, but more usual reading of this vaidik word. E. अद्, uṅ. aff. त्रिनि; or according to others, अत्त्र (food), taddh. aff. इनि. The plur. अत्त्रिणः is also explained, as an irregul. plural of अत्तृ, with ágama इनुट्.

अत्न m. (-त्नः) The sun. E. अत्, uṅ. aff. न. See the following.

अत्नु m. (-त्नुः) The sun. E. अत्, uṅ. aff. क्नु.

अत्य m. (-त्यः) (ved.) A horse. E. अत्, uṅ. aff. य.

अत्यंहस् Tatpur. m. f. n. (-हाः-हाः-हः) (ved.) Beyond *sin*, free from sin. E. अति (sc. क्रान्त) and अंहस् (in the sense of the accusative).

अत्यग्नि Tatpur. I. m. (-ग्निः) Too quick digestion, described as

'followed by burning heat in throat, palate and lips'. E. अति and अग्नि.

II. m. f. n. (-ग्निः-ग्निः-ग्नि) Surpassing fire (f. i. in brilliancy). E. अति (sc. क्रान्त) and अग्नि (in the sense of the accus.).

अत्यग्निष्टोम Tatpur. m. (-मः) [1] The name of the second part or Somasansthá of the Jyotishṫoma sacrifice, for the complete performance of which, however, it is not considered nitya, essential or obligatory, as the Agnishṫoma (q. v.), but kámya, voluntary and therefore anitya, supererogatory. [2] The name of the Sámaveda verse which closes the ceremonies of this sacrifice. E. अति (sc. क्रान्तः) and अग्निष्टोम (in the sense of the accus.), 'going beyond, coming after the Agnishṫoma'.

अत्यङ्कुश Tatpur. m. f. n. (-शः-शा-शम्) No more controllable by a hook, unmanageable, vicious (as an elephant). E. अति (sc. क्रान्त) and अङ्कुश (in the sense of the accusative).

अत्यङ्गुल Tatpur. m. f. n. (-लः-ला-लम्) Surpassing, going beyond a finger or an angula-measure. (See अङ्गुलि.) E. अति (sc. क्रान्त) and अङ्गुलि (in the sense of the accusative), samásánta aff. अच्.

अत्यध्वन् Tatpur. m. (-ध्वा) [1] A very great way or road. [2] Travelling very or too much. E. अति and अध्वन्.

अत्यनिल Tatpur. m. f. n. (-लः-ला-लम्) Surpassing the wind (in quickness &c.). E. अति (sc. क्रान्त) and अनिल (in the sense of the accusative).

अत्यन्त I. Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) [1] Excessive, very much, very far. [2] Complete, thorough. [3] Uninterrupted, continual (in space or time). II. Avyayíbh. (-न्तम्) [1] Excessively. [2] Completely. [3] Always, continually. E. अति (sc. क्रान्त) and अन्त (in the sense of the accusative).

अत्यन्तकोपन Tatpur. m. f. n. (-नः-ना-नम्) Very passionate, fierce, violent. E. अत्यन्त and कोपन.

अत्यन्तग Tatpur. m. f. n. (-गः-गा-गम्) What goes very much or quickly. E. अत्यन्त and ग.

अत्यन्तगत Tatpur. m. f. n. (-तः-ता-तम्) Completely established or pertinent, always applicable (as a rule). E. अत्यन्त and गत.

अत्यन्तगति Tatpur. f. (-तिः) (In grammar.) The sense of 'completely, thoroughly' (opposed to the sense of '*diminutive*'). See अनत्यन्तगति. E. अत्यन्त (complete, thorough) and गति (sense, understanding).

अत्यन्तगामिन् Tatpur. m. f. n. (-मी-मिनी-मि) Going very much or quickly, going very far. E. अत्यन्त and गामिन्.

अत्यन्तगुणिन् m. f. n. (-णी-णिनी-णि) Having highly good qualities. E. अत्यन्त-गुण (highly good quality), taddh. aff. इनि.

अत्यन्ततिरस्कृतवाच्यध्वनि Karmadh. m. (-निः) (In rhetoric.) A metaphorical expression, when the word expressing the figure or comparison drops its literal sense in order to become appropriate for the comparison; f. i. in the sentence 'the moon does not shine, like a mirror which has become blind by breathing upon it' — the word 'blind' loses its literal meaning, to serve as a comparison for 'the not shining' of the moon with which it has no common quality. E. अत्यन्त, तिरस्कृत, वाच्य (these three words forming a Bahuvr.) and ध्वनि.

अत्यन्तपीडन Karmadh. n. (-नम्) Causing excessive pain or agony. E. अत्यन्त and पीडन.

अत्यन्तवासिन् Karmadh. m. (-सी) The Brahman who continues to live with his spiritual preceptor and always remains in the condition of a religious student. See नैष्ठिक. E. अत्यन्त and वासिन्.

अत्यन्तसंयोग Karmadh. m. (-गः) (In grammar.) The intimate proximity (of two words), the connexion of two words without any other word standing between them. E. अत्यन्त and संयोग.

अत्यन्तसम्पर्क Karmadh. m. (-र्कः) Too frequent sexual intercourse. E. अत्यन्त and सम्पर्क.

अत्यन्तसुकुमार Tatpur. m. (-रः) A species of grain (Panicum Italicum). E. अत्यन्त and सुकुमार 'extremely soft'.

अत्यन्ताभाव Karmadh. m. (-वः) (In the Vaiśeshika philosophy.) Absolute negation or non-existence, one of the four kinds of अभाव q. v. E. अत्यन्त and अभाव.

अत्यन्तिक m. f. n. (-कः-का-कम्) I. Tatpur. Very near, very proximate. E. अति and अन्तिक.

II. Going much or quickly, going very far. E. अत्यन्त, taddh. aff. ठन्.

अत्यन्तीन m. f. n. (-नः-ना-नम्) Going much or quickly, going very far. E. अत्यन्त, taddh. aff. ख.

अत्यन्तीनत्व n. (-त्वम्) The condition or property of going very far, of being distant or exalted, a high degree. E. अत्यन्तीन, taddh. aff. त्व.

अत्यम्ल Tatpur. I. m. f. n. (-म्लः-म्ला-म्लम्) Very sour.

II. m. (-म्लः) A tree (Spondias mangifera). See वृक्षाम्ल.

III. f. (-म्ला) Another plant and fruit; a species of citron. See मातुलुङ्गी. E. अति and अम्ल.

अत्यम्लपर्णी Bahuvr. f. (-र्णी) A creeper and medicinal plant, 'of pungent and astringent properties, employed as a stomachic and against pains and enlargement of the spleen, rheumatism and diseases coming from disorders of the phlegmatic humour.' See तीक्ष्णा, कण्डुरा, वयस्था. E. अत्यम्ल and पर्ण, with the fem. aff. ङीप्.

अत्यय m. (-यः) [1] Going over or beyond. [2] Surpassing. [3] Going or passing away. [4] Death. [5] Loss, destruction, end. [6] Transgression, sin, offence, guilt. [7] Vice, fault. [8] Distress. [9] Punishment. E. इ with अति, kṛit aff. अच्.

अत्ययिन् m. f. n. (-यी-यिनी-यि) Exceeding, excessive. E. इ with अति, kṛit aff. इनि (implying here nature, disposition).

अत्यराति Tatpur. m. (-तिः) A proper name, the son of Janantapa. E. अति (sc. क्रान्तः) and अराति (in the sense of the accusative) 'overcoming his enemies'.

अत्यर्थ I. Tatpur. m. f. n. (-र्थः-र्था-र्थम्) Very much, excessive.

II. Avyayíbh. (-र्थम्) Excessively. E. अति (sc. क्रान्त) and अर्थ (in the sense of the accusative).

अत्यल्प Tatpur. m. f. n. (-ल्पः-ल्पा-ल्पम्) Very small, very little. E. अति and अल्प.

अत्यवि Tatpur. m. (-विः) (ved.) Going beyond the sheep, running beyond the sheep's tail serving as a filtre for sacrificial purposes (an epithet of Soma in the Vedas). E. अति (sc. क्रान्तः) and अवि (in the sense of the accusative).

अत्यशन Tatpur. n. (-नम्) Eating too much, excess of eating. E. अति and अशन.

अत्यष्टि Tatpur. f. (-ष्टिः) [1] The name of a class of metres regulated by number and quantity. See अतिच्छन्दस्. It consists of four lines with seventeen syllables to each line and comprises twelve varieties. (See [1] शिखरिणी, [2] पृथ्वी, [3] वं-

भ्रमरपदपतित or वंशपत्र, [4] हरिणी, [5] मन्दाक्रान्ता, [6] नर्कुटक or नर्दटक or अवितथ, [7] कोकिलक, [8] हरि, [9] कान्ता or क्रान्ता, [10] चित्रलेखा or अतिशायनी, [11] मालाधर or वनमालाधर, [12] हारिणी.) [2] (In arithmetic sometimes used to denote) the numeral 17. E. अति (sc. क्रान्ता) and अष्टि, another metre (in the sense of the accusative).

अत्यस्त m. f. n. (-स्तः-स्ता-स्तम्) Having overcome, having surpassed. (This word may form a compound with a word depending upon it in the accusative; f. i. तुहिनमत्यस्त or तुहिनात्यस्त.) E. अस् (to throw &c.) with अति, kṛit aff. क्त.

अत्यहम् Tatpur. m. Surpassing me. E. अति (sc. क्रान्तः) and अहम् (in the sense of माम्). This word seems to be only one of grammatical coinage and scarcely to occur in the real language. See also अतिमान्, अतिमाम्, अतिवयम्; and अतित्वम्.

अत्यह्न Tatpur. m. f. n. (-ह्नः-ह्ना-ह्नम्) Passing beyond one day, lasting more than one day. E. अति (sc. क्रान्त) and अहन् (in the sense of the accusative), samásánta aff. टच्.

अत्याकार m. (-रः) Censure, blame, contempt. E. कृ with आ and अति, kṛit aff. घञ्.

अत्याचार Tatpur. I. m. f. n. (-रः-रा-रम्) Deviating from prescribed observances, contemning religious and moral laws. E. अति (sc. क्रान्त) and आचार (in the sense of the accusative).
II. m. (-रः) Observance of uncommanded and unnecessary rites or practices. E. अति and आचार.

अत्यादान Tatpur. n. (-नम्) Taking away too much. E. अति and आदान.

अत्यादित्य Tatpur. m. f. n. (-त्यः-त्या-त्यम्) Surpassing the sun. E. अति (sc. क्रान्त) and आदित्य (in the sense of the accus.).

अत्याधान n. (-नम्) [1] Putting over, placing over or beyond. [2] A groundless demand, an imposition. E. धा with आ and अति, kṛit aff. ल्युट्.

अत्यानन्दा Tatpur. f. (-न्दा) A morbid affection of the female organs of generation, described as 'when the woman has no pleasure in the embraces of her husband'. See योनिव्यापद्. E. अति (sc. क्रान्ता) and आनन्द (the sense of the accus.), sc. योनि.

अत्याय m. (-यः) Exceeding, transgressing. E. इ with अति, kṛit aff. ण.

अत्याल Tatpur. m. (-लः) The name of a plant (Plumbago rosea). See रक्तचित्रक. E. अति and आल.

अत्याशा Tatpur. f. (-शा) Unreasonable hope or desire. E. अति and आशा.

अत्याश्रमिन् m. (-मी) An ascetic of the highest degree, one who is above the four orders or áśramas. E. अत्याश्रम (अति and आश्रम), taddh. aff. इनि.

अत्यासम् ind. After the lapse of; only used in composition, f. i. द्व्यहात्यासम्, 'after the lapse of two days'. E. अस् with अति, kṛit aff. णमुल्.

अत्याहार Tatpur. m. (-रः) Excessive food. E. अति and आहार.

अत्याहारिन् Tatpur. m. f. n. (-री-रिणी-रि) Eating excessively, a glutton, a gormandizer. E. अति and आहारिन्.

अत्याहित Tatpur. n. (-तम्) [1] Great dread. [2] Desperate or daring action. E. अति and आहित.

अत्युक्ता Tatpur. f. (-क्ता) The name of a class of metres, regulated by number and quantity; it consists of a stanza of four lines with two syllables in each line and comprises four varieties. (See [1] स्त्री or काम, [2] रति or मही, [3] सार, [4] मधु.) Also called अत्युक्था. E. अति (sc. क्रान्ता) and उक्ता, another class of metres (in the sense of the accusative).

अत्युक्ति Tatpur. f. (-क्तिः) [1] Idle or excessive talk. [2] A figure of rhetoric, description of any thing surprising or extraordinary, hyperbole. E. अति and उक्ति.

अत्युक्था Tatpur. f. (-क्था). See अत्युक्ता. E. अति (sc. क्रान्ता) and उक्था (in the sense of the accusative).

अत्युग्र Tatpur. I. m. f. n. (-ग्रः-ग्रा-ग्रम्) [1] Very hot, very sharp or pungent. [2] Very formidable.
II. n. (-ग्रम्) Asa foetida. E. अति and उग्र.

अत्युच्चैर्ध्वनि Tatpur. m. (-नि) A very loud sound, a very high note. E. अत्युच्चैस् and ध्वनि.

अत्युच्चैस् Tatpur. ind. Very loud, very high (as a sound, a note). E. अति and उच्चैस्.

अत्युत्कट Tatpur. m. f. n. (-टः-टा-टम्) Exceedingly great. E. अति and उत्कट.

अत्युपध Tatpur. m. f. n. (-धः-धा-धम्) Above trial, proved, sincere, upright. E. अति (sc. क्रान्त) and उपधा (in the sense of the accusative).

अत्युल्बण Tatpur. m. f. n. (-णः-णा-णम्) Excessive, very much. E. अति and उल्बण.

अत्युष्ण Tatpur. m. f. n. (-ष्णः-ष्णा-ष्णम्) Very hot. E. अति and उष्ण.

अत्यूमशा ind. A particle of abuse or reproach (?), used only in composition with अस्, भू, कृ. E. unknown; comp. ऊम.

अत्यूर्मि m. f. n. (-र्मिः-र्मिः-र्मि) (ved.) Overflowing. E. ऋ with अति, uṅ. aff. मि and ऊ substituted for the initial ऋ.

अत्यूह Bahuvr. I. m. (-हः) A gallinule.
II. f. (-हा) A plant (Jasminum villosum, Rox. or in Bengal, Nyctanthes tristis). See नीलिका or शेफालिका. E. अति and ऊह.

अत्र I. ind. [1] In this place, here, herein. [2] In conjunction with nouns used in the same sense as एतस्मिन्, the locat. of एतद्; f. i. अत्राह्नि = एतस्मिन्नह्नि, 'on that day'. — In the Vedas also written अत्रा which seems to be the more original form of this word. E. अश् (i. e. अ which, in this instance, is considered as a substitute of एतद् (and not of इदम्), because अत्र points always to what precedes), taddh. aff. त्रल्.
II. Tatpur. m. f. n. (-त्रः-त्रा-त्रम्) Not protecting. E. अ neg. and त्र.
III. m. (-त्रः) (ved.) A demon, a Rákshasa. E. अद्, uṅ. aff. त्र (literally: 'one who eats or devours'). See अत्त्र.
IV. n. (-त्रम्) (ved.) Food. E. अद्, uṅ. aff. ष्ट्रन्. See अन्न.

अत्रदघ्न m. f. n. (-घ्नः-घ्नी-घ्नम्) Having that size, being of that height. E. अत्र, taddh. aff. दघ्नच्, in the fem. with aff. ङीप्; or more correctly, a Bahuvr. consisting of अत्र and an obsolete noun दघ्न q. v.

अत्रप Bahuvr. m. f. n. (-पः-पा-पम्) Shameless, immodest. E. अ priv. and त्रपा.

अत्रभवत् Tatpur. m. f. n. (-वान्-वती-वत्) Respectable, venerable (especially in theatrical language used as a respectful mode of address). E. अत्र and भवत्. See also तत्रभवत्.

अत्रवस् ind. The last year but one. E. अत्र, taddh. aff. वस् (?). This word is of doubtful authority.

अत्रस्नु Tatpur. m. f. n. (-स्नुः-स्नुः-स्नु) Not timid, fearless. E. अ neg. and त्रस्नु.

अत्रास Bahuvr. m.f.n.(-सः-सा-सम्) Fearless. E. अ priv. and त्रास.

अत्रि m. (-त्रिः) [1] Eater, devourer (in the Vedas especially as an epithet of Agni, the divinity of fire). [2] The name of a Maharshi or a great Saint, who in the Vedas occurs especially in hymns composed for the praise of Agni, Indra, the Aświns and the Viśwadevas; and who in the epic period is considered as one of the ten Prajápatis or lords of creation engendered by Manu for the purpose of creating the universe; at a later period he appears as a mindborn son of Brahmá and as one of the seven Ṛishis who preside over the reign of Swáyambhuva, the first, or according to others of Swárochisha, the second, or of Vaivaswata, the seventh Manu; he is married to Anasúyá, the daughter of Daksha and their son is Durvásas. Produced by a flash of light from his eye which was received by Space, the via lactea personified, or according to a more recent legend, by his penitence, is Soma or the moon. See अत्रिजात, अत्रिदृग्ज, अत्रिनेत्रज &c. As sons of his are also named the Manes Barhishads and Udamaya; a daughter of his is Apálá. The name of Atri occurs also as that of the author of several vaidik hymns, as that of an inspired legislator, of the author of an astronomical and medical work and, in astronomy, as one of the seven Ṛishis in the constellation of the great bear. — An Atri, son of Sánkhya, but probably a different personage, is the author of a hymn in the Ṛigveda. — Amongst the authors of vaidik hymns we find as sons or descendants of Atri the following: Archanána, Avasyu, Báhuvṛikta, Bhauma, Budha, Dvita, Gavishṭhira, Gaya, Gopavana, Isha, Paura, Pratibhánu, Pratiprabha, the Prayaswats, Purísha, Ratahavya, Sadápṛiṇa, Saptavadhri, Śaśa, Satyaśravas, Śrutavid, Sutambhara, Śyáváśwa, Vasusruta, the Vasúyus, Viśwasáman, Yajata; and as daughters of Atri, Apálá, Gátu, Viśwavárá. [3] m. pl. (अत्रयः) The descendants (see गोत्र) of Atri collectively. (The masc. plur. अत्रयः is considered as the plur. of the patronymic आत्रेय (q. v.) with luk of the taddh. aff. ढक्; the plural of the fem., however, remaining regular, viz. आत्रेय्यः; but there is no necessity to adopt this artificial etymology which is given to connect the sense of the patronymic with that of the plur. of the original form.) E. See अत्रिन्.

अत्रिचतुरह Tatpur. m. (-हः) The name of a sacrifice, belonging to the class of those called अहीन q. v. E. अत्रि and चतुरह.

अत्रिजात Tatpur. m. (-तः) [1] The moon. [2] A man of the three first classes. E. [1] अत्रि and जात. See for the meaning under अत्रि. [2] अ neg., त्रि and जात 'not thrice born, i. e. born twice'; see द्विज.

अत्रिदृग्ज Tatpur. m. (-जः) [1] The moon. [2] (In arithmetic sometimes used to denote) the numeral one. E. अत्रि-दृश् (eye) and ज. See for the meaning of this word and of its synonymes under अत्रि.

अत्रिन् m. (-त्री) (ved.) A Rákshasa, a demon. (Literally: one who eats or devours.) E. See अत्त्रिन्.

अत्रिनेत्रज Tatpur. m. (-जः). See अत्रिदृग्ज. E. अत्रि-नेत्र and ज.

अत्रिनेत्रप्रसूत Tatpur. m. (-तः). See अत्रिदृग्ज. E. अत्रि-नेत्र and प्रसूत.

अत्रिनेत्रभव Tatpur. m. (-वः). See अत्रिदृग्ज. E. अत्रि-नेत्र and भव.

अत्रिनेत्रभू Tatpur. m. (-भूः). See अत्रिदृग्ज. E. अत्रि-नेत्र and भू.

अत्रिनेत्रसूत Tatpur. m. (-तः). See अत्रिदृग्ज. E. अत्रि-नेत्र and सूत.

अत्रिभारद्वाजिका f. (-का) The marriage union of Atri and Bháradwájí. E. अत्रि and भारद्वाजी (as Dwandwa), taddh. aff. वुञ् implying in this and similar Dwandwa compounds condition or action. The more correct form of this word seems to be आत्रिभारद्वाजिका.

अत्रिवत् ind. Like Atri or like the descendants of Atri. E. अत्रि, taddh. aff. वति.

अत्रिसंहिता Tatpur. f. (-ता) The name of a law-book ascribed to Atri. E. अत्रि and संहिता.

अत्रिस्मृति Tatpur. f. (-तिः) The same as the preceding. E. अत्रि and स्मृति.

अत्वरा Tatpur. f. (-रा) Want of haste or precipitation. E. अ neg. and त्वरा.

अथ ind. An inceptive and auspicious particle. It serves to introduce the beginning of a work, a chapter, a sentence and with respect to the latter may imply doubt or interrogation or may serve as a conjunctive or disjunctive particle. It may be accompanied by those particles or words which themselves are used in the same sense, giving them greater emphasis, especially by उ, अतस्, अनन्तरम्, किम्, तु, पुनर्, वा, किमु, अपि. Without or with these particles अथ corresponds therefore with: [1] Now (inceptive or premising); in the same sense but with greater emphasis अथो (अथ and उ), अथातस्, अथानन्तरम्. [2] Why? what? (interrogatively and doubtingly); (likewise अथवा.) [3] How else? certainly; (in the same sense अथकिम्.) [4] But, on the contrary; (in the same sense अथ तु, अथ पुनर्.) [5] Or, or rather; (likewise अथवा, अथवापि, अथापि वा &c.) [6] Moreover, so much the more, therefore, thus; (likewise अथच, अथापि, अथो अपि, अथ किमु.) In the Vedas there occurs also the protracted form अथा which seems to be the more original one; (cf. तथा and यथा). E. According to the native authorities from अर्थ्, kṛit aff. ड with र् being dropped; but it is more probably derived from अ, the pron. theme which is considered as a substitute for इदम् (pointing to what follows), taddh. aff. थ.

अथकिम् ind. A particle of assent, how else, what else, assuredly. (Better to be considered as two words. See अथ.) E. अथ and किम्.

अथकिमु ind. So much the more. (Better to be considered as two separate words and also written अथ किमु. See अथ.) E. अथ and किमु.

अथच ind. Also, moreover. (Better to be considered as two words. See अथ.) E. अथ and च.

अथतु ind. But, on the contrary. (More properly to be considered as two distinct words and also written अथ तु. See अथ.) E. अथ and तु.

अथरी f. (occurs only as a plural in the Vedas; -र्यः) The finger. E. This word is given as an irregular derivation from अत् 'to go constantly'; but it is more probable that it is derived, with aff. अरि, from an obsolete rad. अथ् which seems to have had the same meaning as अत् (cf. अट् and अठ्), but is found only in अथरी, अथर्वन् and their derivatives, implying quickness or agility. The same etymological connexion between words meaning 'finger' and 'fire' may be perceived in other derivations from a radical in the sense of 'to go' f. i. in अङ्गुलि or अङ्गुरि, अग्रु and अग्नि, अङ्गिरस्, from अङ्ग्. It reappears distinctly in the denom. अथर्य् and its derivatives अथर्य, अथर्यु qq. vv.

अथर्य् par. (-र्यति) To go, to move. (Only in the Vedas.) Probably a denominative from अथरी or अथर् with aff. यक्.

अथर्य m. (-र्यः) Moving constantly; an epithet of Agni in the Vedas. See also the following. E. अथर्य्, kṛit aff. अच् (?). A commentary explains, that अथर्य is an epithet of दक्षिणाग्नि, because the sacred fire 'goes always' from the Gárhapatya (q. v.) to his proper place; the epithet may be considered, however, as one of a more general bearing.

अथर्यु m. (-र्युः) Moving constantly; an epithet of Agni in the Vedas. See the preceding. E. अथर्य्, *kṛit* aff. उ.

अथर्व m. (-र्वः) A proper name of the eldest son of Brahmá, to whom Brahmá revealed the Brahmavidyá (q. v.) or knowledge of God. See अथर्वन्. E. See अथर्वन् of which it is an abbreviated form.

अथर्वण m. (-णः) A name of Śiva. E. अथर्वन्, taddh. aff. अ (?).

अथर्वणि m. (-णिः) ¹ A Brahman versed in the Atharvaveda. ² A family priest. E. See आथर्वणि which is the better reading of this word.

अथर्वन् 1. m. (-र्वा) ¹ A Bráhmańa, a priest (probably one connected with offerings to fire or the attendance on the holy fire). ² The proper name of a priest who is considered to have obtained the fire from heaven and who in the course of mythological personification appears as a Prajápati or father of all beings, as the inspired author of the fourth or Atharvaveda, as the eldest son of Brahmá to whom Brahmá revealed the Brahmavidyá (q. v.) or knowledge of God (see also अथर्व) and, at a later period, as the same as Angiras (q. v.). Sons of his are Agni (see also अङ्गिरस्), Dadhyańch, Bhishaj, Bṛihaddiva, Kabandha. ³ An epithet of ᵃ Vasishṭha q.v., ᵇ Soma q.v., ᶜ प्राण q.v.; ᵈ Śiva (the god being supposed to carry into effect the charms of the Atharvaveda).

2. m. n. (-र्वा-र्व) The fourth or Atharvaveda q. v. (see also m. pl. अथर्वाणः).

3. m. pl. (-र्वाणः) ¹ The descendants of Atharvan; they appear sometimes coupled with the descendants of Bhṛigu and of Angiras (see अथर्वाङ्गिरसः). ² The hymns of the fourth or Atharvaveda collectively (considered as the descendants of Atharvan); the Atharvaveda (see also अथर्वाङ्गिरसः). E. From an obsolete theme अथर्, fire, with taddh. aff. वनिप्. See the E. of अथरी. The oldest etym. which derives अथर्वन् from अ *neg. and* थर्वन् *(from* थर्व् 'to go'), is without any probability. A similar etym. is given of अथर्वी q. v.

अथर्वभूत Tatpur. m. pl. (-ताः) An epithet of the twelve Maharshis: धर्म, दक्ष, मरीचि, अत्रि, पुलस्त्य, पुलह, क्रतु, वसिष्ठ, गौतम, भृगु, अङ्गिरस्, मनु and (according to a commentary) of 'Rudra, the Lord of the Universe'. E. अथर्वन् and भूत (according to a commentary from भू, to obtain, 'having obtained i. e. versed in the Atharvaveda, the same as अथर्वविद्').

अथर्ववत् ind. Like Atharvan or the descendants of Atharvan. E. अथर्वन्, taddh. aff. वति.

अथर्वविद् Tatpur. m. (-वित्) One versed in the Atharvaveda. See अथर्वभूत. According to the Pariśishṭa of this Veda esp. an epithet of *the* priest called Brahman q. v. See ब्रह्मवेद. E. अथर्वन् and विद्.

अथर्ववेद Tatpur. m. (-दः) The fourth or Atharvaveda (see ऋच्, यजुस्, सामन्), the Veda revealed by Atharvan or Angiras and sometimes considered, therefore, personified as a son of Angiras. See अथर्वन्, अथर्वाङ्गिरस, प्रत्यङ्गिरस, ब्रह्मवेद. E. अथर्वन् and वेद.

अथर्वशिखा Tatpur. f. (-खा) The name of one of the Upanishads of the Atharvaveda. E. अथर्वन् and शिखा 'the crest' i. e. (according to the comm.) the essence of the Atharvaveda.

अथर्वशिरस् Tatpur. n. (-रः) The name of an Upanishad of the Atharvaveda. E. अथर्वन् and शिरस् 'the head' i. e. the principal Upanishad of the A. V.

अथर्वहृदय Tatpur. n. (-यम्) The name of a Pariśishṭa of the Atharvaveda. E. अथर्वन् and हृदय.

अथर्वाङ्गिरस I. Tatpur. *m.* (-सः) The Angiras of the Atharvaveda. This use of the word, as a Tatpur. in the sing., is of later origin than that of the Dwandwa in the plur., and, as it seems, adopted to explain the form अथर्वाङ्गिरस q. v.

II. Dwandwa. m. pl. (-रसः) ¹ The descendants of Atharvan and of Angiras. ² The Atharvaveda hymns of both collectively; the Atharvaveda (q. v.), one part (or parvan) of which is considered to have been revealed by the descendants of Atharvan and another by the descendants of Angiras. According to another explanation, however, this name of the Atharvaveda would merely refer to Atharvan (q. v.) being the *inspired* author of one part and Angiras (q. v.) of the other. E. अथर्वन् and अङ्गिरस्.

अथर्वाङ्गिरस I. m. f. n. (-सः-सी-सम्) Referring or belonging to the अथर्वाङ्गिरसः q. v.

II. n. (-सम्) The religious observances (कर्मन्) connected with the ritual of the Atharvaveda.

III. m. pl. (-साः) The mantras or hymns of the Atharvaveda. E. अथर्वाङ्गिरस्, taddh. aff. टच्.

अथर्वाण n. (-णम्) The religious observances (कर्मन्) connected with the ritual of the Atharvaveda. E. Irregular derivation from अथर्वन्, taddh. aff. अण् (?).

अथर्वाणविद् Tatpur. m. (-त्) One versed in the rites of the Atharvaveda. E. अथर्वाण and विद्.

अथर्वी Tatpur. f. (-र्वी). This word occurs only in the Veda and is explained 'not going, unable to move', from अ neg. and थर्वी (from थर्व्, to go). It would seem, however, that it is a Tatpur. composed of the obsolete word अथर्, fire, and वी, 'surrounded by fire' (?). See the E. of अथर्वन् and अथरी.

अथवा ind. [1] Why? what? [2] Or, or rather. See अथ. E. अथ and वा.

अथवापि ind. Or, or rather. More properly to be considered as two separate words, अथवा and अपि. See अथ. E. अथवा and अपि.

अथातस् ind. Now (inceptive or premising). More properly to be considered as two distinct words. See अथ. E. अथ and अतस्.

अथानन्तरम् ind. The same as the preceding; better considered as two separate words. See अथ. E. अथ and अनन्तरम्.

अथापि ind. Moreover, so much the more, therefore, thus; better considered as two distinct words. See अथ. E. अथ and अपि.

अथो ind. Now (inceptive or premising). (According to some it has the same meanings as अथ.) अथो अपि, moreover &c. See अथ. E. अथ and उ.

अद् I. (अद् - अदादि - अनुदात्त - उदात्तेत्) r. 2d cl. par. (अत्ति - imperf. आदत् - imper. अद्धि, ep. अदस्व - perf. आद, 2d pers. आदिथ - fut. 1. अत्स्यति, 2. अत्ता - inf. अत्तुम् - p. p. अदित (अन्न only used as subst.). Pass. अद्यते. Caus. आदयति - ते. — For the tenses which are not formed of अद्, see घस् which is then considered as a substitute of it.) To eat. (Caus. To feed.) — With अव (?) - आ - प्र - सम् to eat, to devour; वि - to gnaw, to nibble.

II. m. f. n. (अत्) Eating. This word occurs only as the latter part of a Tatpur., the former part of which may be any word but अन्न (which forms अन्नाद and not अन्नाद्). See f. i. अङ्गताद्, आमाद्, क्रव्याद्. E. अद्, *krit* aff. क्विप्.

अद m. f. n. (-दः-दी-दम्) Eating; (occurs only as the latter part of Tatpur. compounds). See f. i. अन्नाद, अतृणाद, अन्नाद. E. अद्, krit aff. अण्.

अदक्ष Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) Awkward, unskilful. E. अ neg. and दक्ष.

अदक्षिण m. f. n. (-णः-णा-णम्) I. Tatpur. [1] Not right, left. [2] Not clever, unskilful. E. अ neg. and दक्षिण.

II. Bahuvr. Being or being performed without the presents usually given to Brahmans (see दक्षिणा), as a sacrifice &c. The celebration of a sacrifice without the Dakshińá occurs for instance under the following circumstances: at the Prátah́savana of the Jyotishtoma, when about to sing the Vahishpavamána stotra, the priests step out from the house where the sacred fire is kept, one going after the other and holding the one who precedes by the hem of his garment: if it so happens, at this procession, that the Udgátri inadvertently drops the hem, the sacrifice goes on without the Dakshińá; once accomplished, however, it is to be repeated and then the Udgátri has to pay the Dakshińá which should have been given at the first performance; if the Pratihartri meets with a similar accident, he has to pay his whole property at the renewal of the ceremony, which then is called सर्वस्वदक्षिण. E. अ priv. and दक्षिणा.

अदक्षिणत्व n. (-त्वम्) [1] Leftness, unskilfulness &c. [2] The state of a sacrifice performed without the Dakshińá. See the preceding. E. अदक्षिण, taddh. aff. त्व.

अदक्षिणीय *Tatpur. m. f. n.* (-यः-या-यम्) Not worth the sacrificial gift or दक्षिणा q. v. E. अ neg. and दक्षिणीय.

अदक्षिण्य Tatpur. m. f. n. (-ण्यः-ण्या-ण्यम्) The same as the preceding. E. अ neg. and दक्षिण्य.

अदग्ध Tatpur. m. f. n. (-ग्धः-ग्धा-ग्धम्) Not burnt, unscorched. E. अ neg. and दग्ध.

अदण्ड I. Tatpur. n. (-ण्डम्) Impunity. E. अ neg. and दण्ड.
II. Bahuvr. m. f. n. (-ण्डः-ण्डा-ण्डम्) Unpunished. E. अ priv. and दण्ड.

अदण्ड्य Tatpur. m. f. n. (-ण्ड्यः-ण्ड्या-ण्ड्यम्) [1] Unpunishable, exempt from punishment. [2] Not deserving punishment. E. अ neg. and दण्ड्य.

अदण्डनीय Tatpur. m. f. n. (-यः-या-यम्) Unpunishable, unfit to be punished, exempt from punishment. E. अ neg. and दण्डनीय.

अदत् I. m. f. n. (-दन्-दती-दत्) Eating. E. अद्, krit aff. शतृ.
II. Bahuvr. m. f. n. (-दन्-दती-दत्) Having no teeth, toothless. E. अ priv. and दत्, considered as a substitute of दन्त.

अदत्क Bahuvr. m. f. n. (-त्कः-त्का-त्कम्) Toothless. E. अदत् II., q. v., samásánta aff. कप्.

अदत्त I. Tatpur. 1. m. f. n. (-त्तः-त्ता-त्तम्) Not given. 2. f. (-त्ता) An unmarried girl. 3. n. (-त्तम्) (In law.) A void and resumable donation (see दत्त, देय, अदेय). E. अ neg. and दत्त.
II. Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) Not having given. E. अ priv. and दत्त.

अदद्र्यञ्च् Tatpur. m. f. n. (-द्र्यङ्-द्रीची-द्र्यक्) Going to that. (This word is probably one of a mere grammatical coinage, to illustrate a rule concerning the pronom. theme अदस्. According to some it would have the same meaning as अदसुयञ्च्, अमुद्र्यञ्च् and अमुमुयञ्च् to which others add अदमुद्र्यञ्च्, अमुमूयञ्च्, अदमूयञ्च् qq. vv., but it might also be that अदद्र्यञ्च् (as well as अदमुयञ्च्, अदमुद्र्यञ्च्, अदमूयञ्च्) is formed to show that its first part represents not the whole theme, but merely the neuter of अदस्, while the first part of अमुद्र्यञ्च्, अमुमुयञ्च् and अमुमूयञ्च् refer to its masc. and femin. For the declension of this word, see अञ्च् II. E. अदस् and अञ्च् (II. 1.), with अद्रि instead of the final अस् of अदस्.

अदन n. (-नम्) [1] Eating. [2] Food. E. अद्, krit aff. ल्युट्.

अदन्त Bahuvr. I. 1. m. f. n. (-न्तः-न्ता-न्तम्) Toothless. See the preceding.
2. m. (-न्तः) A leech. E. अ priv. and दन्त.
II. m. f. n. (-न्तः-न्ता-न्तम्) (In grammar.) Ending in the short vowel 'a'. E. अत् (the grammatical designation of short 'a' and अन्त.

अदन्तक Bahuvr. m. f. n. (-कः-का-कम्) Toothless. E. अदन्त, samásánta aff. कप्.

अदन्त्य Tatpur. m. f. n. (-न्त्यः-न्त्या-न्त्यम्) [1] Prejudicial to the teeth. [2] Different from or other than what is fit for the teeth. E. अ neg. and दन्त्य; in the first meaning which is the usual one, the word is an oxytonon, in the latter a proparoxytonon.

अदब्ध *Tatpur.* m. f. n. (-ब्धः-ब्धा-ब्धम्) (ved.) Unhurt, uninjured, entire, pure &c. E. अ neg. and दब्ध.

अदब्धव्रत Bahuvr. m. (-तः) (ved.) One whose devotions or religious observances are unbroken. E. अदब्ध and व्रत.

अदब्धव्रतप्रमति m. (-तिः) (ved.) I. Bahuvr. One whose mind is superior in having his devotions or observances unbroken, or II. Dwandwa. One whose devotions or observances are unbroken and whose mind is superior (an epithet of Agni). E. अदब्धव्रत and प्रमति. If a Bahuvr., the former part stands in the sense of the locative.

अदब्धायु m. (-युः) Having uninjured or pure food, an epithet of Agni in the Vedas. (According to a commentary: leaving uninjured the man who institutes the sacrifice. E. अदब्ध and आयु.)

अदभ्र Tatpur. m. f. n. (-भ्रः-भ्रा-भ्रम्) Not little, much. E. अ neg. and दभ्र.

अदमुयञ्च् Tatpur. m. f. n. (-यङ्-द्रीची-यक्) Going to that. See अदद्र्यञ्च् and the forms mentioned there. For the declension of this word see अञ्च् II. E. Irreg. composition of अदस् and अञ्च् II. 1. See the following.

अदमुयञ्च् Tatpur. m. f. n. (-यङ्-ईची-यक्) Going to that. See the preceding and अदद्र्यञ्च्; for the declension see अञ्च् II. E. Irreg. compos. of अदस् and अञ्च्. Also read अदमूयञ्च्.

अदमूयञ्च् Tatpur. m. f. n. (-यङ्-ईची-यक्). See the preceding.

अदम्भ I. Tatpur. m. (-म्भः) Want of hypocrisy or deceit, straightforwardness, sincerity. E. अ neg. and दम्भ.

II. Bahuvr. 1. m. f. n. (-म्भः-म्भा-म्भम्) Without deceit, upright, straightforward, sincere. 2. m. (-म्भः) A name of Śiva. E. अ priv. and दम्भ.

अदम्य Tatpur. m. f. n. (-म्यः-म्या-म्यम्) Uncontrollable, untamable. E. अ neg. and दम्य.

अदय Bahuvr. m. f. n. (-यः-या-यम्) Unfeeling, unmerciful, destitute of pity. अदयम् used adverbially. E. अ priv. and दया.

अदर Tatpur. m. f. n. (-रः-रा-रम्) Not little, much. E. अ neg. and दर.

अदरक m. (-कः) A proper name (?). E. unknown.

अदर्श m. (-र्शः) [1] Day of the new moon. See दर्श. [2] A mirror. See आदर्श. E. This word seems to be an incorrect reading of दर्श or आदर्श; but in the former sense it may be a Tatpur. composed of अ neg. and दर्श.

अदर्शन I. Tatpur. n. (-नम्) [1] Not seeing. [2] Disappearance, not being visible or present (in grammar f. i. of a letter, an affix &c.). E. अ neg. and दर्शन.

II. Bahuvr. m. f. n. (-नः-ना-नम्) Invisible, disappearing. E. अ priv. and दर्शन.

अदर्शनीय Tatpur. m. f. n. (-यः-या-यम्) Invisible. E. अ neg. and दर्शनीय.

अदल Bahuvr. I. m. f. n. (-लः-ला-लम्) Leafless.

II. m. (-लः) A plant (Eugenia acutangula). See हिज्जल.

III. f. (-ला) Socotrine aloe (Aloe perfoliata). See घृतकुमारी. E. अ priv. and दल.

अदस् I. m. f. n. (असौ-असौ-अदः). The pronoun (see सर्वनामन्) which generally points to what is absent, remote or uncertain (differently from इदम् q. v.) and which corresponds with [1] That. [2] A certain (so and so). In correlative phrases it stands therefore usually in the prior sentence, imparting greater emphasis. Its declension is defective in as far as most of its cases are supplied by the themes असु or अस, अमु (अमू) and अमि (अमी). The theme which appears in composition is अदस् (except in the forms अदद्र्यञ्च् &c. q. v. See also अद्धा). In some derivations of rare occurrence we meet also with the themes असु, अस and अमु; see असुक, असक, अमुक.

II. ind. (esp. in composition with radicals (see गति), when employed reflectively). So, in such a manner, f. i. अदःकृत्य having done so &c. — In conjunction with a relative pronoun or particle it has the effect of giving emphasis or of generalising, e. g. यददस् whatever, यत्रादस् wherever, यथादस् howsoever. E. unknown; but it is probably derived from the theme अद्र् which occurs in अदद्र्यञ्च् and अद्धा.

अदस्य denom. par. (-स्यति) To become that. E. अदस्, denom. aff. यक्.

अदातृ Tatpur. m. f. n. (-ता-त्री-तृ) [1] Not giving. [2] Not liberal, miserly. [3] Not paying (a debt &c.). [4] Not giving in marriage (a daughter, as a father). E. अ neg. and दातृ.

अदादि Bahuvr. m. (-दिः) (In grammar.) The verbs of the second class, the list of which in the native dictionaries begins with अद्, to eat. E. अद् and आदि, sc. धातु.

अदान Tatpur. n. (-नम्) Not giving, withholding. E. अ neg. and दान.

अदान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Untamed, unsubdued, undaunted. E. अ neg. and दान्त.

अदाभ्य Tatpur. I. m. f. n. (-भ्यः-भ्या-भ्यम्) Unhurtable, uninjurable, irreproachable.

II. m. (-भ्यः) The name of a Graha (q. v.) in the Jyotishṭoma sacrifice. E. अ neg. and दाभ्य.

अदायाद m. f. n. (-दः-दा-दम्) I. Tatpur. Not being an heir, having no claim to be an heir. E. अ neg. and दायाद.

II. Bahuvr. Being without an heir, unclaimed as inheritance. See the following. E. अ priv. and दायाद.

अदायिक Tatpur. m. f. n. (-कः-की-कम्) [1] Unclaimed, as inheritance, lapsed. [2] Not relating to inheritance. E. अ neg. and दायिक.

अदार Bahuvr. m. (-रः) Having no wife, unmarried. E. अ priv. and दार.

अदाशु Tatpur. m. (-शुः) (ved.) Not liberal, not pious. E. अ neg. and दाशु.

अदाशुरि Tatpur. m. (-रिः) (ved.) Not liberal, not pious. E. अ neg. and दाशुरि.

अदाश्वस् Tatpur. m. (-श्वान्) (ved.) Not liberal, not pious. E. अ neg. and दाश्वस्.

अदास Tatpur. m. (-सः) Not a slave, a free man. E. अ neg. and दास.

अदाह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) Inconsumable by fire, incombustible. E. अ neg. and दाह्य.

अदिक्क Bahuvr. m. (-क्कः) Having no quarters, driven from all heavenly regions (an epithet of the Asuras in the Vedas). E. अ priv. and दिश्, samásánta aff. कप्.

अदिति I. Tatpur. f. (-तिः) [1] Entireness, the being unbroken or unhurt. [2] Exemption from defect or misery. [3] The full or unbroken creative power of the Prajápati. E. अ neg. and दिति.

II. Bahuvr. 1. m. f. (-तिः-तिः) [1] Unbroken, unhurt. [2] Free from misery, happy. [3] Pious, holy. As Bahuvr.

अदिति is in the Vedas often used as an epithet of Indra, the Maruts and Agni, but it becomes personified especially in

2. f. (-तिः) which in the Vedas means [1] the earth, [2] a cow, [3] speech; but especially [4] Aditi, the first goddess of the intermediate space or air, the mother of the Gods, who at a later period was considered as the daughter of Daksha and wife of Kaśyapa, as the sister of Agastya and as the mother of the twelve Ádityas, of the eight Vasus, eleven Rudras and two Aświns, besides of the thirty-six Tushitas. — Aditi is in a still later time also an appellative of Durgá.

3. f. du. (-ती) (In the Vedas.) Heaven and earth.
E. अ priv. and दिति.

III. m. (-तिः) A name of Mrityu, *the god* of Death; literally: the eater or devourer. (This meaning of the word occurs only in a commentary of an Upanishad and is rather doubtful.) E. अद् (uń. aff. ति?).

अदितिज Tatpur. m. (-जः) A son of Aditi, a deity, a god. See अदितिनन्दन. E. अदिति and ज.

अदितित्व n. (-त्वम्) [1] Unbrokenness, *entireness*, fullness of power. [2] The being *Aditi* (*in* the sense of Mrityu; see अदिति III). E. अदिति, taddh. aff. त्व.

अदितिनन्दन Tatpur. m. (-नः) The same as अदितिज. E. अदिति and नन्दन.

अदित्सत् *Tatpur.* m. f. n. (-त्सन्-त्सन्ती-त्सत्) *Not* willing to give. E. अ neg. and दित्सत्.

अदित्सु Tatpur. m. f. n. (-त्सुः-त्सुः-त्सु) Not willing to give. E. अ neg. and दित्सु.

अदिप्रभृति Bahuvr. m. (-तिः) The same as अदादि q. v. E. अदि i. e. अद् with a mute इ, and प्रभृति.

अदीक्षित Tatpur. m. (-तः) One who has not received or performed the दीक्षा q. v. E. अ neg. and दीक्षित.

अदीन Tatpur. I. m. f. n. (-नः-ना-नम्) [1] Not distressed. [2] Not vile, not mean. [3] Virtuous.

II. m. (-नः) The name of a prince, a descendant of Áyus and son of Sahadeva. According to others his name is अहीन. E. अ neg. and दीन.

अदीनसत्त्व Bahuvr. m. f. n. (-त्त्वः-त्त्वा-त्त्वम्) One whose natural goodness has remained unaltered or unbroken. E. अदीन and सत्त्व.

अदीर्घ Tatpur. m. f. n. (-र्घः-र्घा-र्घम्) Not long. E. अ neg. and दीर्घ.

अदीर्घसूत्र Tatpur. m. f. n. (-त्रः-त्रा-त्रम्) Not dilatory, 'prompt in beginning what must be done and in accomplishing what has been begun'. E. अ neg. and दीर्घसूत्र.

अदीर्घसूत्रता f. (-ता) Dispatch, promptness. E. अदीर्घसूत्र, taddh. aff. ता.

अदुःख Bahuvr. m. f. n. (-खः-खा-खम्) Without pain or evil, propitious. E. अ priv. and दुःख.

अदुःखनवमी Karmadh. f. (-मी) A particular lunar day; the *ninth* of the first fortnight of the month *Bhádrapada*. On this day Devi is worshipped by women, that all evil may be averted during the ensuing year. E. अदुःख and नवमी.

अदुच्छुन Bahuvr. m. f. n. (-नः-ना-नम्) (ved.) Without evil. E. अ priv. and दुच्छुना.

अदुर्ग m. f. n. (-र्गः-र्गा-र्गम्) I. Tatpur. Easy of access. E. अ neg. and दुर्ग.

II. Bahuvr. Having no fortress. E. अ priv. and दुर्ग.

अदुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) [1] Unspoiled, unvitiated. [2] Not very sinful, not wicked. [3] Good, virtuous. E. अ neg. and दुष्ट.

अदूर Tatpur. m. f. n. (-रः-रा-रम्) Not distant, not remote; अदूरे and अदूरात् or अदूरतः are used in *the* sense of 'not far from'. With numerals this word forms *Bahuvr.* compounds which, according *to some*, are generally used in the plur. and without the samásánta aff. कप्; f. i. अदूरत्रिंशाः = त्रिंशतोऽदूरे, almost thirty. E. अ neg. and दूर.

अदूरभव Tatpur. m. f. n. (-वः-वा-वम्) Being not far from. E. अदूर and भव.

अदूषित Tatpur. m. f. n. (-तः-ता-तम्) [1] Undefiled, unvitiated. [2] Virtuous, good. E. अ neg. and दूषित.

अदृपित Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Not humiliated, not treated with arrogance or pride. E. अ neg. and दृपित.

अदृप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) (ved.) Not arrogant, not proud, not overbearing. E. अ neg. and दृप्त.

अदृप्यत् Tatpur. m. f. n. (-प्यन्-प्यन्ती-प्यत्) (ved.) Not arrogant, not haughty or overbearing. E. अ neg. and दृप्यत्.

अदृश् Bahuvr. m. f. n. (-दृक्) Blind. E. अ priv. and दृश्.

अदृश्य Tatpur. m. f. n. (-श्यः-श्या-श्यम्) [1] Invisible, not to be *seen*. [2] *Improper to* be beheld. E. अ neg. and दृश्य.

अदृश्यकरण Tatpur. n. (-णम्) Making invisible. E. अदृश्य and करण.

अदृश्यत् Tatpur. I. m. f. n. (-न्-न्ती-त्) Invisible.

II. f. (-न्ती) The name of the wife of Śakti, the son of Vaśishtha, and mother of Paráśara. E. अ neg. and दृश्यत्.

अदृष्ट Tatpur. I. m. f. n. (-ष्टः-ष्टा-ष्टम्) [1] Unseen, unforeseen. [2] Unknown, unfelt, not experienced. [3] Invisible.

II. n. (-ष्टम्) [1] Casual and unseen danger (as from conflagration, inundation &c.). [2] Fortune, destiny, fate. [3] (In philosophy.) [a] Virtue or vice (धर्म or अधर्म), as the eventual cause of pleasure or pain. [b] The remote or unforeseen consequence of an act, e. g. heaven as that of religious rites &c. See अपूर्व.

III. m. (-ष्टः) A kind of poison or poisonous reptile (in the Vedas). E. अ neg. and दृष्ट.

अदृष्टज Tatpur. m. f. n. (-जः-जा-जम्) Produced by destiny &c. See अदृष्ट. E. अदृष्ट and ज.

अदृष्टनर Bahuvr. m. (-रः) The same as the following q. v. E. अदृष्ट and नर.

अदृष्टपुरुष Bahuvr. m. (-षः) A form of treaty, in which the parties treat direct, without any mediator or surety. Also अदृष्टनर and similar compounds. E. अदृष्ट and पुरुष, sc. सन्धि.

अदृष्टपूर्व Tatpur. m. f. n. (-र्वः-र्वा-र्वम्) Unseen previously, unseen till now. E. अदृष्ट and पूर्व.

अदृष्टवत् m. f. n. (-वान्-वती-वत्) [1] Enjoying or undergoing good or bad fortune, more *usually* the former, fortunate. E. अदृष्ट, taddh. aff. मतुप्.

अदृष्टि Tatpur. f. (-ष्टिः) A look of displeasure, evil eye. E. अ deter. and दृष्टि.

अदृष्टिका f. (-का) An angry or displeased look, evil eye. E. अदृष्टि, taddh. aff. कन्.

अदेय Tatpur. I. m. f. n. (-यः-या-यम्) Improper or unfit to

be given. II. n. (-यम्) (In law.) An object not fit to be given away, either because it does not belong to the person who would give it, or because law forbids its being disposed of. See अदत्त, दत्त, देय. E. अ neg. and देय.

अदेयदान Tatpur. n. (-नम्) Giving what ought not to be given, what is not one's own &c. See the preceding. E. अदेय and दान.

अदेव Tatpur. I. m. f. n. (-वः-वी-वम्) [1] Not referring to the gods, not divine. [2] Godless, impious.

II. m. (-वः) One who is not a god. E. अ neg. and देव. I. would more probably be a Bahuvr., if it were not accentuated in the Vedas as a Tatpur. See the following.

अदेवक Bahuvr. m. f. n. (-कः-का-कम्) Having no god or divinity, referring to no god or divinity (as an offering &c.). E. अ priv. and देव, samásánta aff. कप्.

अदेवता Tatpur. f. (-ता) One who is not a divinity. E. अ neg. and देवता.

अदेवत्रा Tatpur. ind. (ved.) Not towards or amongst the gods. E. अ and देवत्रा.

अदेवयत् Tatpur. m. (-यन्) (ved.) One who does not care for the gods, not devout, impious. E. अ neg. and देवयत्.

अदेवयु Tatpur. m. (-युः) (ved.) The same as the preceding. E. अ neg. and देवयु.

अदेश Tatpur. m. (-शः) [1] An improper place, a wrong place, one not congenial with one's nature &c. E. अ deter. and देश.

अदेशस्थ Tatpur. m. f. n. (-स्थः-स्था-स्थम्) Being not in the proper place, being in the wrong place. E. अदेश and स्थ.

अदेश्य Tatpur. m. f. n. (-श्यः-श्या-श्यम्) [1] What is not proper to be ordered. [2] Not present on the spot, not present at a transaction. E. अ neg. and देश्य.

अदोमय m. f. n. (-यः-यी-यम्) Made of that, consisting of that, containing that. E. अदस्, taddh. aff. मयट्.

अदोमूल Bahuvr. m. f. n. (-लः-ला-लम्) Rooted in that, founded upon that. E. अदस् and मूल.

अद्ग m. (-द्गः) The same as पुरोडाश q. v. E. अद्, uṅ. aff. गन्.

अद्धा ind. (निपात) Tatpur. (?) [1] Indeed, truly, verily. [2] Clearly. It may enter into composition with कृ (as a गति q. v.). E. अद् ind. and धा (from धा, krit aff. क्विप्); or according to others, but without probability, अद् (to eat), krit aff. क्विप्, and हन् (to kill), taddh. aff. डाच्.

अद्धातमाम् ind. (ved.) Most truly, most certainly, most to be relied upon. E. अद्धा, taddh. aff. तमप् (i. e. the superl. of अद्धा in the acc. of the femin.).

अद्धाति m. (-तिः) (ved.) A wise man. E. अद्धा, taddh. aff. तिल् (?).

अद्धापुरुष Tatpur. m. (-षः) (ved.) A true man, one deserving the name of a man. E. अद्धा and पुरुष.

अद्धाबोधेय Tatpur. m. pl. (-याः) The name of a Śákhá of the white Yajurveda. E. अद्धा and बोधेय (?).

अद्धालोहकर्ण Bahuvr. m. f. n. (-र्णः-र्णा or -र्णी-र्णम्) (ved.) Having red ears (as a goat). E. अद्धालोह (very red? see लोह) and कर्ण, in the fem. with aff. टाप् or ङीप्.

अद्भुत Tatpur. (?) I. m. f. n. (-तः-ता-तम्) Surprising, wonderful (according to a vaidik interpretation: not having existed before).

II. m. (-तः) [1] Surprise, astonishment. See अद्भुतरस. [2] The name of the Indra or chief of the ninth Manwantara.

III. n. (-तम्) [1] A prodigy, a wonder, any portentous or marvellous phenomenon. [2] (In architecture.) A kind of temple or vimána, the breadth of which is divided into four parts, seven such parts being given to its height. E. (doubtful) अद् ind. and भू, uṅ. aff. डुतच्. Compare अनतिद्भुत.

अद्भुतगन्ध Bahuvr. m. f. n. (-न्धः-न्धा-न्धम्) Having a wonderful smell. E. अद्भुत and गन्ध.

अद्भुतत्व n. (-त्वम्) Wonderfulness. E. अद्भुत, taddh. aff. त्व.

अद्भुतब्राह्मण Karmadh. n. (-णम्) The name of a Bráhmańa belonging to the Sámaveda; more properly the last portion of the Shadvinśabráhmańa of the same Veda. E. अद्भुत and ब्राह्मण.

अद्भुतरस Tatpur. m. (-सः) (In rhetoric.) The marvellous, as a prevailing sentiment in poetical composition, one of the nine rasas or characteristic sentiments of poetical composition as described in Hindu works on rhetoric or poetry. See रस. E. अद्भुत and रस.

अद्भुतरामायण Karmadh. n. (-णम्) The name of a work ascribed to Válmíki. E. अद्भुत and रामायण.

अद्भुतरूप Bahuvr. m. f. n. (-पः-पा-पम्) Having a wonderful shape or figure. E. अद्भुत and रूप.

अद्भुतसार Karmadh. m. (-रः) The resin of the खदिर q. v. E. अद्भुत and सार.

अद्भुतस्वन Bahuvr. m. (-नः) A name of Śiva. Another reading of this word is अद्भुतध्वन. E. अद्भुत and स्वन 'producing a wonderful sound'.

अद्मन् n. (-द्म) (ved.) [1] Food in general. [2] A house. E. अद्, krit (or uṅ.) aff. मनिन्.

अद्मनि m. (-निः) Fire. E. अद्, uṅ. aff. अनि and ágama मुट्.

अद्मर m. f. n. (-रः-रा-रम्) Gluttonous. E. अद्, krit aff. क्मरच्.

अद्मसद् Tatpur. f. (-द्) (ved.) [1] A cook. [2] A mother. E. अद्मन् and सद्; according to the comm. 'sitting by the food, to cook it; or sitting in the house; or spending food'.

अद्मसद्य n. (-द्यम्) (ved.) Being a cook, the condition of a cook. See the preceding. E. अद्मसद्, taddh. aff. य.

अद्य I. ind. [1] To-day. [2] Now, at present. In the Vedas also written अद्या which seems to be the more original form of this word. अद्यापि Even now, still. अद्यपूर्वम् before to-day, before now. E. अश्, considered as a substitute of इदम्, taddh. aff. द्य; but more probably a Karmadh. compound of अ (the pronom. theme in इदम्) and द्य or द्या (from द्यु or दिव्) = अस्मिन्द्यवि.

II. 1. m. f. n. (-द्यः-द्या-द्यम्) Fit to be eaten, eatable.

2. n. (-द्यम्) Food in general. E. अद्, kritya aff. यत्.

अद्यतन I. m. f. n. (-नः-नी-नम्) Of or belonging to the current day, of to-day.

II. m. (-नः) The period of a current day, from midnight to midnight in the usual acceptation, but sometimes considered to begin and to end with sun-set or to begin with the proper time of rising and to end with the proper time of going to rest.

III. f. (-नी) (In grammar.) The aorist (or लुङ्), as the tense employed in relating what has happened during the current day. E. अद्य, taddh. aff. ट्युल् and ágama तुट्.

अद्यतनीय m. f. n. (-यः-या-यम्) Of to-day, belonging to the current day. E. अद्यतन, taddh. aff. छ.

अद्यप्रभृति Bahuvr. ind. From to-day. E. अद्य and प्रभृति.

अद्यश्वीन I. m. f. n. (-नः-ना-नम्) What may happen to-day or to-morrow, near to any event, at the point of death &c.
II. f. (-ना) A woman or any female animal near the time of delivery. E. अद्य and श्वस्, taddh. aff. ख.

अद्यावधि Bahuvr. m. f. n. (-धिः-धिः-धि) Beginning or ending with the current day; from or till to-day. E. अद्य and अवधि.

अद्यूत्य (ved.) Tatpur. I. m. f. n. (-त्यः-त्या-त्यम्) Not gained by playing, not gained improperly, obtained honestly. E. अ neg. and द्यूत्य.
II. Bahuvr. n. (-त्यम्) The last watch of the night, that preceding the dawn, at which time the Aświns are especially to be worshipped. E. अ and द्युत्य (from द्युत्, krit aff. क्यप् and त्य instead of य) 'without light'. Both explanations of this word belong to different commentaries but refer to the same passage in which it occurs.

अद्रव Tatpur. m. f. n. (-वः-वा-वम्) Not liquid, solid. E. अ neg. and द्रव.

अद्रव्य Tatpur. n. (-व्यम्) A worthless or good-for-nothing object. E. अ deter. and द्रव्य.

अद्रि m. (-द्रिः) [1] A stone. [2] The thunderbolt. [3] A mountain. [4] A cloud. [5] A tree. [6] The sun. [7] The name of a measure. [8] A proper name of the son of Viśwagaśwa and father of Yuvanáśwa. [9] (In arithmetic sometimes used to denote) the numeral 7. E. अद्, uń. aff. क्रिन्; but more probably, a Tatpur. composed of अ and द्रि (from दृ or द्रा ?). Compare अग. The meanings 1. 2. 4. belong exclusively to the Vedas.

अद्रिकर्णी Bahuvr. f. (-र्णी) The name of a plant (Clitoria ternatea). See अपराजिता or गिरिकर्णी. E. अद्रि and कर्ण, fem. aff. ङीष्.

अद्रिका f. (-का) An Apsaras or heavenly nymph, the wife of Amávasu and mother of Satyavatí. E. अद्रि, taddh. aff. कन् and fem. aff. टाप्.

अद्रिकीला Bahuvr. f. (-ला) The earth. E. अद्रि and कील.

अद्रिकृतस्थली Bahuvr. f. (-ली) The name of an Apsaras. E. अद्रि-कृत and स्थल, fem. aff. ङीष्.

अद्रिज Tatpur. I. m. f. n. (-जः-जा-जम्) Produced or found in the hills.
II. f. (-जा) [1] A name of Párvatí or Durgá, the daughter of Himálaya, the ruler of the Himálaya mountain, and hence this her appellation, mountain-born. [2] The name of a plant. See सैंहली.
III. n. (-जम्) Red chalk. See शिलाजतु. E. अद्रि and ज.

अद्रिजा Tatpur. m. (-जाः) (ved.) Produced by the (friction of) stones (an epithet of Agni and हंस q. v.). E. अद्रि and जा.

अद्रिजूत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Moved or hastened by the stones (the sound of the stones); an epithet of the chariot of the Aświns. E. अद्रि and जूत.

अद्रितनया Tatpur. f. (-या) [1] A name of Párvatí, the daughter of the mountain Himálaya. [2] A metre regulated by number and quantity; a variety of the class called विकृति q. v. It consists of four lines, with the following twenty-three syllables to each: ⏑⏑⏑⏑–⏑–⏑⏑⏑– | ⏑–⏑⏑⏑–⏑–⏑⏑⏑⏑–. Also called अश्वललित. E. अद्रि and तनया.

अद्रिदुग्ध Tatpur. m. f. n. (-ग्धः-ग्धा-ग्धम्) (ved.) Extracted or expressed with stones. E. अद्रि and दुग्ध; literally: milked with stones.

अद्रिद्विष् Tatpur. m. (-ट्) A name of Indra. E. अद्रि and द्विष्, lit. the enemy of the mountains.

अद्रिनन्दिनी Tatpur. f. (-नी) Párvatí. See अद्रितनया. E. अद्रि and नन्दिनी.

अद्रिपति Tatpur. m. (-तिः) Hima, lord of mountains: also similar compounds, as अद्रिराज, अद्रीन्द्र &c.

अद्रिबुध्न Bahuvr. m. f. n. (-ध्नः-ध्ना-ध्नम्) (ved.) Produced or originating in mountains. E. अद्रि and बुध्न.

अद्रिभिद् Tatpur. m. (-भित्) A name of Indra. E. अद्रि and भिद्, lit. the splitter of mountains (with his thunderbolt).

अद्रिभू Tatpur. I. m. f. n. (-भूः-भूः-भु) Mountaineer, mountain-born.
II. f. (-भूः) A plant (Salvinea cucullata). See आखुकर्णी. E. अद्रि and भू.

अद्रिमूर्धन् Tatpur. m. (-र्धा) The summit or peak of a mountain. E. अद्रि and मूर्धन्.

अद्रिराज् Tatpur. m. (-राट्) The king of mountains, the Himálaya mountains; the snowy range on the north of Hindustan, confounded with the mythological ruler of them, and the father of Párvatí. E. अद्रि and राज्.

अद्रिराज Tatpur. m. (-जः). The same as the preceding. E. अद्रि and राजन्, samásánta aff. टच्.

अद्रिवत् m. (-वान्, voc. in the Vedas -वः) (ved.) Having stones, armed with stones or with the thunderbolt, an epithet of Indra, Soma, Varuńa. E. अद्रि, taddh. aff. मतुप्.

अद्रिवह्नि Tatpur. m. (-ह्निः) Fire on or in a mountain. E. अद्रि and वह्नि.

अद्रिशय्य Bahuvr. m. (-य्यः) A name of Śiva. E. अद्रि and शय्या; literally: whose couch is the mountain (Himálaya).

अद्रिशृङ्ग Tatpur. n. (-ङ्गम्) A peak, the horn or summit of a mountain. E. अद्रि and शृङ्ग.

अद्रिसंहत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Struck or extracted with stones, pressed with stones (an epithet of Soma). E. अद्रि and संहत.

अद्रिसार Tatpur. m. (-रः) Iron. E. अद्रि and सार.

अद्रिसारमय m. f. n. (-यः-यी-यम्) Made of iron. E. अद्रि-सार, taddh. aff. मयट्.

अद्रीन्द्र Tatpur. m. (-न्द्रः). The same as the following. E. अद्रि and इन्द्र.

अद्रीश Tatpur. m. (-शः) [1] A name of Śiva. [2] A name of Himálaya, as king of mountains. E. अद्रि and ईश.

अद्रुह् Bahuvr. m. f. n. (-ध्रुक्) (ved.) Harmless, innocuous, void of guile, kind, mild (an epithet of the gods, of heaven and earth &c.) E. अ priv. and द्रुह्.

अद्रुह्वन् Tatpur. m. (-ह्वा) (ved.) The same as the preceding (an epithet of Mitra and Varuńa). E. अ neg. and द्रुह्वन्.

अद्रोघ Bahuvr. m. f. n. (-घः-घा-घम्) (ved.) Having no guile, free from deceit, true. E. अ priv. and द्रोघ.

अद्रोह Tatpur. m. (-हः) Mildness, moderation, the absence of tyranny or oppression. E. अ neg. and द्रोह.

अद्रोहिन् Tatpur. m. f. n. (-ही-हिणी-हि) Innocuous, mild. E. अ neg. and द्रोहिन्.

अद्वय I. Tatpur. n. (-यम्) [1] Not duality, unity. [2] The

identity of Brahman (n.) and the Universe or of the divine essence and the human soul; the real truth. E. अ neg. and द्वय.

II. Bahuvr. 1. m. f. n. (-यः-या-यम्) Without a second, only, alone; esp. in the neuter as an epithet of Brahman (n.) which is not distinct from the Universe.

2. m. (-यः) A name of Buddha (acc. to a commentary, because wisdom and object of wisdom are identical with him). E. अ priv. and द्वय.

अद्वयत् Tatpur. m. (-यन्) (ved.) Free from duplicity, one whose acts are not different from his words and thoughts, upright, honest. E. अ neg. and द्वयत्.

अद्वयवादिन् Tatpur. m. (-दी) A Jina or Buddha. E. अद्वय and वादिन्: one who acknowledges but one principle; or who teaches the real truth. See अद्वैतवादिन्.

अद्वयस् Tatpur. m. (-याः) (ved.) The same as अद्वयत्. E. अ neg. and द्वयस्.

अद्वयानन्द Bahuvr. m. (-न्दः) The same as अद्वैतानन्द. E. अद्वय and आनन्द.

अद्वयाविन् Tatpur. m. (-वी) (ved.) The same as अद्वयत्. E. अ neg. and द्वयाविन्.

अद्वयु Tatpur. m. (-युः) (ved.) The same as अद्वयत्. E. अ neg. and द्वयु.

अद्वार Tatpur. n. (-रम्) An entrance to a house which is other than the door. E. अ neg. and द्वार.

अद्वितीय Bahuvr. m. f. n. (-यः-या-यम्) [1] Only, sole, without a second. See अद्वय. [2] Unparalleled, unequalled. E. अ priv. and द्वितीय.

अद्विषेण्य Tatpur. m. f. n. (-ण्यः-ण्या-ण्यम्) (ved.) Not detestable or hateful, agreeable, desired. E. अ neg. and द्विषेण्य.

अद्वेष Bahuvr. m. f. n. (-षः-षा-षम्) Harmless, not malicious, kind. E. अ priv. and द्वेष.

अद्वेषिन् Tatpur. m. f. n. (-षी-षिणी-षि) Harmless, inoffensive. E. अ neg. and द्वेषिन्.

अद्वैत I. Tatpur. n. (-तम्) [1] Unity, not duality. [2] The identity of Brahman (n.) and the Universe or of the divine essence and the human soul; the real truth. [3] The name of an Upanishad of the Atharvaveda. E. अ neg. and द्वैत.

II. Bahuvr. m. f. n. (-तः-ता-तम्) Without a second, only, alone; esp. as an epithet of आत्मन् and ब्रह्मन् (n.) or ब्रह्मलोक. E. अ priv. and द्वैत.

अद्वैतवादिन् Tatpur. m. (-दी) A unitarian, one who maintains the existence of but one principle in the Universe. E. अद्वैत and वादिन्. See अद्वयवादिन्.

अद्वैतानन्द Bahuvr. m. (-न्दः) The proper name of one of the founders of the Vaishńava sect in Bengal; he lived about the end of the 15th century. Also अद्वयानन्द. E. अद्वैत and आनन्द.

अध ind. (निपात) An inceptive particle which occurs only in the Vedas. It is used very much in the same manner as अथ of which it is apparently a variety and corresponds chiefly with [1] Now, hereafter. [2] Moreover, so much the more. [3] Therefore. It occurs frequently in its protracted form अधा which seems to be the more original one. E. See अथ.

अधःकर Tatpur. m. (-रः) The lower part of the hand, the metacarpus or the hand from the wrist to the root of the fingers. E. अधस् and कर.

अधःकाय Tatpur. m. (-यः) The lower part of the body, the lower extremities. E. अधस् and काय.

अधःखनन Tatpur. n. (-नम्) Undermining. E. अधस् and खनन.

अधःपद्म Tatpur. n. (-द्मम्) (In architecture.) A division of the शिखर (q. v.) or cupola, the lower cima recta. E. अधस् and पद्म.

अधःपात Tatpur. m. (-तः) Falling down, literally and metaphorically. E. अधस् and पात.

अधःपुष्पी Bahuvr. f. (-ष्पी) [1] A plant (Pimpinella anisun). See अवाक्पुष्पी. [2] Another plant (Elephantopus scaber) or perhaps Hieracium. See गोजिह्वा. E. अधस् and पुष्प, fem. aff. ङीष्; lit. having its flowers hanging downwards.

अधःप्रवाह Tatpur. m. (-हः) Flowing or streaming downwards. E. अधस् and प्रवाह.

अधःप्रस्तर Tatpur. m. (-रः) A seat or bed, made of grass, esp. for the use of persons in the state of impurity or आशौच q. v. E. अधस् and प्रस्तर.

अधःशय Tatpur. m. f. n. (-यः-या-यम्) Sleeping on the ground. E. अधस् and शय.

अधःशय्य I. Bahuvr. m. f. n. (-य्यः-य्या-य्यम्) Sleeping on the ground, on a kind of couch different from a bed-stead.

II. Tatpur. f. (-य्या) The sleeping in the manner described. E. अधस् and शय्या.

अधःशिरस् Bahuvr. I. m. f. n. (-राः-राः-रः) and II. n. (-रः) The same as अधोमुख I. and IV. q. v. E. अधस् and शिरस्.

अधःस्थ Tatpur. m. f. n. (-स्थः-स्था-स्थम्) [1] Below. [2] Inferior. E. अधस् and स्थ.

अधःस्थित Tatpur. m. f. n. (-तः-ता-तम्) Standing beneath. E. अधस् and स्थित.

अधःस्वस्तिक Tatpur. n. (-कम्) (In astronomy.) The nadir. Also अधरस्वस्तिक. E. अधस् and स्वस्तिक.

अधउपासन Tatpur. n. (-नम्) Copulation, sexual union. E. अधस् and उपासन.

अधन Bahuvr. m. f. n. (-नः-ना-नम्) Poor, without wealth. E. अ priv. and धन.

अधम I. m. f. n. (-मः-मा-मम्) [1] Very low or inferior in place or degree. [2] Vile, despicable. (In the vituperative sense it stands often as the latter part of a Tatpur. compound; f. i. पापाधम, नराधम.)

II. m. (-मः) (In rhetoric, according to some.) A paramour of a low description, one without fear, pity or shame &c.

III. f. (-मा) (In rhetoric, according to some.) A mistress of a low description, one ungrateful, whimsical, acting unkindly towards her lover &c. E. अव्, uń. aff. अम, with व् changed to ध; or according to others a Tatpur. composed of अ neg. and धम (from ध्मा); but a preferable etym. is that from अधस्, taddh. aff. म, with elision of स्; or better from अध् (the thematic form common to अधम, अधर, अधस्, अधस्तात्), aff. अम.

अधमभृत Karmadh. m. (-तः). See the following. E. अधम and भृत.

अधमभृतक Karmadh. m. (-कः) The lowest order of hired servants, a porter, a bearer of burdens. (See also भृतक, उत्तमभृतक and मध्यमभृतक.) E. अधम and भृतक.

अधमर्ण Bahuvr. m. f. n. (-र्णः-र्णा-र्णम्) A debtor. E. अधम and ऋण.

अधमर्णिक m. (-कः) A debtor. E. अधमर्ण, taddh. aff. ठक्.

अधमाङ्ग Karmadh. n. (-ङ्गम्) A foot. E. अधम and अङ्ग.

अधमाचार Bahuvr. m. f. n. (-रः-रा-रम्) Wicked in practice, low, vile. E. अधम and आचार.

अधमार्ध Karmadh. n. (-र्धम्) The inferior or lower part. Cf. उत्तमार्ध E. अधम and अर्ध.

अधमार्ध्य m. f. n. (-र्ध्यः-र्ध्या-र्ध्यम्) Belonging to the inferior or lower part. Cf. उत्तमार्ध्य. E. अधमार्ध, taddh. aff. यत्.

अधर I. m. f. n. (-रः-रा-रम्) [1]Lower, inferior, in place. (In this sense the word is declined like the sarvanáman यत् &c. (q. v.), but in the abl. and loc. sing. of the masc. and neuter and in the nom. plur. of the masc. it forms optionally अधरस्मात् or अधरात्, अधरस्मिन् or अधरे, अधरे or अधराः; it may form Tatpur. compositions with nouns having the sense of the singular and considered then as depending upon अधर, which is the former part of the compound, in the genitive; for instance अधरकायः is explained, अधरं कायस्य.) Adverbially used are अधरात्, अधरस्तात्, अधरेण; qq. vv. [2]Low, vile. [3]Speechless, refuted, overcome in abuse or controversy. [4]Prior, preceding in time. See अधरेद्युस्.
II. m. (-रः) The lower lip, the lip.
III. f. (-रा) [1]The lower region. [2]The nadir (?).
IV. m. n. (-रः-रम्) Pudendum muliebre. E. Probably from अध् (see E. of अधम), aff. अर्; the derivation given by the native authorities, from अ neg. and धर is not correct.

अधरकण्ठ Tatpur. m. n. (-ण्ठः-ण्ठम् ?) The lower part of the throat. E. अधर and कण्ठ. See under अधर.

अधरकाय Tatpur. m. (-यः) The lower part of the body, the lower extremities. E. अधर and काय. See under अधर.

अधरतस् ind. [1]Underneath. [2]The lower regions, the nadir, or in the lower regions, in the nadir. (Used in the sense of a nominative or locative, but in the latter with the restriction that the distance must not be far; or *governing in the first* meaning a noun in the genitive.) See अधरात् and अधरेण. Cf. अधराक्. E. अधर, taddh. aff. अतसुच्.

अधरपान Tatpur. n. (-नम्) Kissing. E. अधर II. and पान.

अधरस्तात् ind. Below, underneath. (The correctness of this form appears doubtful.) E. अधर, taddh. aff. अस्ताति.

अधरस्वस्तिक Tatpur. n. (-कम्) (In astronomy.) The nadir. Also अधःस्वस्तिक q. v. E. अधर and स्वस्तिक.

अधराक् Tatpur. ind. [1]Downwards, from below. [2]Westwards, from or in the west. [3]The lower regions or the nadir, from or in the lower regions or the nadir. (Used in the sense of a locative, ablative or nominative; or governing in the two first meanings a noun in the ablative. E. अधर and अञ्च् II. with luk of the taddh. aff. अस्ताति. See अधराञ्च्.

अधराचीन m. f. n. (-नः-ना-नम्) (ved.) Going or being underneath, westwards, going to or being in the lower regions, in the nadir. E. अधराञ्च्, taddh. aff. ख.

अधराच्य m. f. n. (-च्यः-च्या-च्यम्) (ved.) The same as the preceding. E. अधराञ्च्, taddh. aff. यत्.

अधराञ्च् Tatpur. m. f. n. (-राङ्-राची-राक्) (ved.) Going or being downwards, westwards, going to or being in the lower regions, in the nadir. E. अधर and अञ्च्.

अधरात् ind. The same as अधरतस्. (Used in the sense of a locative, ablative or nominative.) E. अधर, taddh. aff. आति.

अधरारणि Tatpur. f. (-णिः) (ved.) The nether piece of the two pieces of wood, which, by attrition, produce the sacrificial fire. See अरणि and उत्तरारणि. E. अधर (q. v.) and अरणि.

अधरावलोप Tatpur. m. (-पः) Biting the lip. E. अधर II. and अवलोप.

अधरीकृत Tatpur. m. f. n. (-तः-ता-तम्) [1]Put down, overcome, vanquished. [2]Annulled, invalidated (as a document). E. अधर, taddh. aff. च्वि with कृ, kŕit aff. क्त.

अधरीण m. f. n. (-णः-णा-णम्) Reproached, censured. E. अधर, taddh. aff. ख.

अधरीभूत Tatpur. m. f. n. (-तः-ता-तम्) Refuted, contradicted, invalidated. E. अधर, taddh. aff. च्वि with भू, kŕit aff. क्त.

अधरेण ind. The same as अधरतस् or अधरात्. (Used in the sense of a locative or nominative, but in the first with the restriction that the distance must not be far; or governing in the first meaning a noun in the accusative or genitive.) E. अधर, taddh. aff. एनप्.

अधरेद्युस् ind. A previous day, the day before yesterday. E. अधर, irregular aff. एद्युस्; better a Tatpur. compound, from अधरे (loc.) and द्युस् from दिव् or द्यु.

अधरोत्तर Dwandwa I. m. f. n. (-रः-रा-रम्) [1]Lower and higher. [2]Inferior and better. [3]Prior and posterior.
II. n. sing. or plur. (-रम् or -रे) [1]The lower and higher, inferior and better, prior and posterior. [2]A state of confusion, when things are tupsy-turvy. [3]Address and answer. E. अधर and उत्तर.

अधरोष्ठ Karmadh. m. (-ष्ठः) The lower lip. Also अधरौष्ठ. E. अधर and ओष्ठ.

अधर्म Tatpur. 1. m. (-र्मः) [1]Unrighteousness, injustice, all behaviour contrary to the Śruti and Smŕiti, or religious and legal institutions. [2](In philosophy.) According to the *Nyáya and Vaiśeshika: moral demerit*, the result of doing what is forbidden, the peculiar cause of pain, one of the twenty-four qualities united with substance. — According to the Sánkhya, one of the changeable (वैकृतिक) dispositions (भाव) of the mind, which being the efficient cause, makes the soul migrate into an animal, a deer, a bird, a reptile, a vegetable, a mineral. — According to the Buddhistic doctrine it is the *consequence of upádána or exertion of body or speech*. — *According to the Jainas* it is that which causes the soul in general to continue embarrassed with body notwithstanding its capacity for ascent and natural tendency to soar. [3]As a personification Adharma occurs in the Puráńas as one of the Prajápatis or mind-born sons of Brahmá; his wife is Hinsá (mischief) on whom he begot Anŕita (falsehood) *and* Nikŕiti (immorality) or according to others, Mŕishá (falsehood) and his children Dambha (hypocrisy) *and* Máyá (deceit) who were adopted by Nirŕiti (misfortune). — Adharma is also mentioned as one of the eighteen servants of the sun.
2. f. (-र्मा) According to the Śáktas a kalá or part of the original or Múla-prakŕiti and personified as the bride of Mŕityu or Death. E. अ neg. and धर्म.

अधर्मचारिन् Tatpur. m. f. n. (-री-रिणी-रि) Unrighteous, wicked. E. अधर्म and चारिन्.

अधर्मदण्डन Tatpur. n. (-नम्) Inflicting punishment without any lawful motive, unjust punishment. E. अधर्म and दण्डन.

अधर्ममय m. f. n. (-यः-यी-यम्) Consisting of injustice or unrighteousness, thoroughly unjust or unrighteous. E. अधर्म, taddh. aff. मयट्.

अधर्मात्मन् Bahuvr. m. f. n. (-त्मा-त्मा-त्म) Wicked, unrighteous. E. अधर्म and आत्मन्.

अधर्मास्तिकाय Tatpur. m. (-यः) The category or predicament of अधर्म, according to the Jainas (see अधर्म, 2.). E. अधर्म and अस्तिकाय.

अधर्मिन् m. f. n. (-र्मी-र्मिणी-र्मि) Wicked, sinful, unrighteous. E. अधर्म, taddh. aff. इनि.

अधर्मिष्ठ m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Very wicked. E. अधर्मिन्, taddh. aff. इष्ठन्.

अधर्म्य Tatpur. m. f. n. (-र्म्यः-र्म्या-र्म्यम्) Not conformable or according to justice or morality, wicked, unrighteous. E. अ neg. and धर्म्य.

अधवा Bahuvr. f. (-वा) A widow. See विधवा. E. अ priv. and धव.

अधश्चर Tatpur. I. m. f. n. (-रः-री-रम्) Going down or below. II. m. (-रः) A thief. E. अधस् and चर. See the following.

अधश्चौर Tatpur. m. (-रः) A house-breaker, a thief. E. अधस् and चौर.

अधस् ind. [1] Underneath, downwards or from below. [2] The lower regions, the nadir, or: from or in the lower regions, the nadir. (In these meanings it is used in the sense of a nominative, ablative or locative; or governs in the first meaning a noun in the genitive, more seldom in the ablative; the reiterated अधोऽधस् implies proximity and is followed by the noun in the accusative, f. i. अधोऽधो ग्रामम् below the village, but in its neighbourhood; it may occur as the former and as the latter part of Tatpur. compounds.) [3] Pudendum muliebre. [4] Away, out(?). See अधस्तात्; cf. अधराक्. E. अध् (considered as a substitute of अधर, but more probably the thematic form common to अधम, अधर, अधस् and अधस्तात्), taddh. aff. असि.

अधस्तन m. f. n. (-नः-नी-नम्) Below, underneath. E. अधस्, taddh. aff. ट्युल् and ágama तुट्.

अधस्तराम् ind. Lower, very low. E. अधस्, taddh. aff. तरप् and आमु (or better the acc. fem. in the comparative of अधस् used as an adverb).

अधस्तात् ind. The same as अधस् in the three first meanings. It is used, like this word, in its two first meanings in the sense of a nominative, ablative and locative and may in its first meaning govern a noun in the genitive, more seldom in the ablative. See अधस्. E. अध् (considered as a substitute of अधर, but more probably the thematic form common to अधम, अधर, अधस् and अधस्तात्), taddh. aff. अस्तातिः.

अधस्ताद्दिश् Tatpur. f. (-क्) The lower region, the nadir. E. अधस्तात् and दिश्.

अधस्पद Tatpur. n. (-दम्) The place under the feet. E. अधस् and पद.

अधा ind. See अध.

अधामार्गव m. (-वः) A plant (Achyranthes aspera). Also धामार्गव; and see अपामार्ग. E. unknown.

अधारणक Bahuvr. m. f. n. (-कः-का-कम्) Not supporting, not giving or not allowing to gain a livelihood, unprofitable. E. अ priv. and धारण, samásánta aff. कप्.

अधार्मिक Tatpur. m. f. n. (-कः-की-कम्) Unjust, unrighteous, wicked. See also आधार्मिक. E. अ neg. and धार्मिक.

अधि ind. (see निपात, उपसर्ग, गति, कर्मप्रवचनीय) A particle implying superiority in place, power, rank, quality and quantity and generally used as a separable preposition or as a prefix to verbs, but in the Vedas also as an adverb. With nouns it may form Tatpur., Bahuvr. and Avyayíbháva compounds. It means

1. (as adverb, in the Vedas) very much, excessively.

2. (as a separable preposition) [1] with a noun following or preceding in the locative, [a] above (in place), [b] over (in the sense of mastership, power &c.), [c] under (see अधीन and अधिक 4, cf. अधस्); [2] with a noun following or preceding in the accusative, [a] on, above (in place), [b] concerning, with respect to, [c] repeated it implies also proximity; f. i. अध्यधि ग्रामम् above the village but in its neighbourhood; [3] with a noun following or preceding in the ablative (in the Vedas), [a] on, above, [b] from above, [c] from (in this meaning it occurs also in the classical language, when it is supposed to be merely an expletive, the preceding ablative implying already the notion 'from'), [d] in consequence of, on behalf of, [e] in presence of, before, in front of; [4] with a noun following or preceding in the genitive (in the Vedas), amidst, amongst.

3. (as a prefix to verbs) Over, esp. in the sense of taking possession of, mastering &c. literally or metaphorically; but used also as an expletive esp. when followed by another preposition: f. i. with कृ to superintend, with इ to obtain, to study &c.; but it does not alter the meaning of आगम्, when forming with the latter अध्यागम्.

4. (in composition) [1] (with Tatpur. or Bahuvr.) it implies superiority in place, rank, quantity &c., [2] (with Avyayíbh.) [a] concerning, with respect to, [b] over. E. unknown.

अधि 1. m. (-धिः) Anxiety, mental pain; more usually आधि q. v. of which it seems to be an incorrect reading. E. see आधि.

2. f. (-धिः) A woman in her courses. See also अवि. E. अट्, krit aff. इ and ध् substituted for ट् or a Tatpur. अ neg. and धि (from धा). (The first etym. doubtful.)

अधिक I. m. f. n. (-कः-का-कम्) [1] Exceeding, in addition to (the reverse of न्यून; between both साधारण). [2] More, more than, superior (in place, power, rank, quality or quantity). [3] Very much, excessive, excellent. [4] Less, smaller, inferior (cf. अधि 2. 1. c.). अधिकम् used as adverb. (If अधिक has the first of these meanings, that by which the excess is caused, stands in the instrumental or (but seldom) in the locative or forms the first part of a Tatpur. compound of which अधिक is the latter; if it has the second meaning, the object compared with, stands in the instrumental, the ablative or in the genitive; if it has the last meaning, the object compared with stands in the ablative. Cf. अध्यारूढ. With numerals अधिक may form Bahuvr. compounds, usually in the plural, if it is the former part of the compound; for instance अधिकचत्वारिंशाः (sc. संख्याः) i. e. more than fourty. It is considered as dropped in Dwandwa compounds of numerals f. i. in पञ्चविंशति, equal to पञ्चाधिकविंशति.) [5] Embolismic, intercalary (only in composition with and prefixed to the name or numeral of a luni-solar year, to the name of a month and to the name of a day;

f. i. अधिकाश्विन. See also अधिकतिथि, अधिकदिन, अधिकमास, अधिकसंवत्सर, and compare क्षय). [3] Subsequent, following (as a day, a chapter or a passage in a book &c.; used very much in the same manner as ऊर्ध्व).

II. n. (-कम्) [1] The surplus, that which is exceeding. [2] (In Nyáya.) Superfluity in reasons or instances, giving more reasons or instances than are required or relevant in a syllogism. [3] (In rhetoric.) Hyperbole (of which two kinds are enumerated: hyperbole concerning the recipient (substance, subject &c.) and hyperbole concerning that which is to be received (accidents, predicate &c.). E. अधि, taddh. aff. कन्.

अधिकता f. (-ता) Excess, addition; also अधिकत्व n. (-त्वम्). E. अधिक, taddh. aff. तल् or त्व.

अधिकक्षयकारिन् Tatpur. m. f. n. (-री-रिणी-रि) Causing excessive loss, wasting too much. E. अधिक-क्षय and कारिन्.

अधिकतिथि Karmadh. m. f. (-थिः-थिः) An intercalary lunar day. When no tithi (q. v.) begins or ends in a solar day, the numeral of the preceding is repeated in the calendar, the first tithi being accounted the intercalated and the second the proper one. Compare क्षयतिथि. E. अधिक and तिथि.

अधिकदन्त Karmadh. m. (-न्तः) A tooth growing over another. See अधिदन्त and वर्धन. E. अधिक and दन्त.

अधिकदिन Karmadh. n. (-नम्) An intercalated day. See अधिकतिथि. Also अधिदिन. E. अधिक and दिन.

अधिकमांसार्मन् Tatpur. n. (-र्म). See अधिमांसार्मन्. E. अधिक-मांस and अर्मन्.

अधिकमास Karmadh. m. (-सः) An intercalated month. Also अधिमास. Compare क्षयमास. E. अधिक and मास.

अधिकरण I. Tatpur. n. (-णम्) [1] Superiority, supremacy, government. [2] Title, right. [3] Town meeting, court of justice. [4] Support, receptacle. [5] Substance (द्रव्य, as the recipient of qualities &c.). [6] (In grammar.) Comprehension, location, generally the sense of the seventh or locative case, but occasionally also that of the third or instrumental and of the sixth or genitive case. [7] (In grammar.) Government, regimen; see एकाधिकरण, युगपदधिकरण, समानाधिकरण. [8] (In philosophy.) A case or topic; esp. in the Mímánsá and Vedánta; in the former it comprehends usually five parts or members, the subject (विषय), the doubt (संशय), the first side (or objectionable) *argument* (पूर्वपक्ष), the following (or right) argument (उत्तरपक्ष) and the conclusion (सिद्धान्त or राद्धान्त). Sometimes, however, the second part is inherent in the third and the fifth in the fourth. In both philosophies an adhikaraṅa is a subdivision of a páda, which is the division of an adhyáya. E. कृ with अधि, kṛit aff. ल्युट्.

II. Bahuvr. m.f. (-णः-णी). See अधिकार II. E. अधि and करण; *in the fem. with aff.* ङीप्.

अधिकरणमण्डप Tatpur. m. n. (-पः-पम्) A hall of the town council, a hall of justice (?). E. अधिकरण and मण्डप.

अधिकरणसिद्धान्त Tatpur. m. (-न्तः) (In the Nyáya philosophy.) A truth or conclusion which implies another truth or conclusion; one of the four kinds of सिद्धान्त. See also सर्वतन्त्रसिद्धान्त, प्रतितन्त्रसिद्धान्त and अभ्युपगमसिद्धान्त. E. अधिकरण and सिद्धान्त, a paramount truth.

अधिकरणिक. See आधिकरणिक.

अधिकरणैतावत्त्व Tatpur. n. (-त्वम्) Quantity. E. अधिकरण (substance) and एतावत्त्व 'the fixed measure of a substance'.

अधिकर्द्धि Bahuvr. m. f. n. (-र्द्धिः-र्द्धिः-र्द्धि) Prosperous, every way happy. E. अधिक and ऋद्धि.

अधिकर्मकर Tatpur. m. (-रः) The same as the following. E. अधि and कर्मकर.

अधिकर्मकृत् Tatpur. m. (-त्) A servant who is set over or superintends the working men; one of the four kinds of servants called कर्मकार or कर्मकर qq. vv. See also शुश्रूषक. E. अधि and कर्मकृत्.

अधिकर्मकृत Tatpur. m. (-तः) The master or chief of a family, one who superintends all family affairs. E. अधिकर्मन् and कृत.

अधिकर्मन् Tatpur. n. (-र्म) Superintendence, supervision. E. कृ with अधि, kṛit aff. मनिन्.

अधिकर्मिक m. (-कः) Clerk or prefect of the market or fair. E. अधिकर्मन्, taddh. aff. ठन्.

अधिकल्पिन् Tatpur. m. (-ल्पी) (ved.) An exceedingly shrewed gambler, one skilled in superior tricks or combinations (?). E. अधि and कल्पिन्.

अधिकवाक्योक्ति Tatpur. f. (-क्तिः) Exaggeration, hyperbole. E. अधिक-वाक्य and उक्ति.

अधिकषाष्टिक m. f. n. (-कः-की-कम्) Bought with, made of &c. more than sixty. E. अधिक-षष्टि, taddh. aff. ठञ्.

अधिकसंवत्सर Karmadh. m. (-रः) An intercalated year. E. अधिक and संवत्सर.

अधिकसाप्ततिक m. f. n. (-कः-की-कम्) Bought with, made of &c. more than seventy. E. अधिक-सप्तति, taddh. aff. ठञ्.

अधिकाङ्ग Bahuvr. I. m. f. n. (-ङ्गः-ङ्गी or -ङ्गा-ङ्गम्) Having more members than natural or common.

II. n. (-ङ्गम्) The girdle over the coat of mail, worn as a kind of scarf. E. अधिक and अङ्ग; in the fem. with aff. ङीष् or टाप्.

अधिकार I. Tatp. m. (-रः) [1] Superintendence, supremacy, authority. [2] Rule, government. [3] Duty, office. [4] Right, title, ownership. [5] The use of royal *insignia*. [6] (In the Mímánsá philosophy.) The right of action, i. e. the right to institute a sacrifice and to claim the results which are derived from it; it is subject to different regulations and restrictions and forms the subject of the sixth adhyáya of the Mímánsá. See also कर्माधिकार. [7] A topic in a book; especially in grammatical works where it means a precept, rule or word, *heading and applying* to a number of particular rules which follow. Also written अधीकार. E. कृ with अधि, kṛit aff. घञ्.

II. *Bahuvr. m. f.* (-रः-री) One who has many duties to perform, very busy. E. अधि and कार; in the fem. with aff. ङीष्.

अधिकारस्थ Tatpur. m. f. n. (-स्थः-स्था-स्थम्) Established in an office or charge. E. अधिकार and स्थ.

अधिकारिता f. (-ता) [1] Ownership, *lordship*. [2] Right, title &c. See अधिकारिन्. Also अधिकारित्व n. (-त्वम्). E. अधिकारिन्, taddh. aff. तल् or त्व.

अधिकारिन् I. m. f. n. (-री-रिणी-रि) (In law.) Possessing a right or title.

II. m. (-री) [1] A superintendent, a ruler, a director.

[2] One holding an office. [3] A master, an owner. [4] (In the Mímánsá.) One entitled to institute a sacrifice; see अधिकार. [5] (In the Vedánta.) A person who is perfect in the principles and practice of the Vedánta. [6] Man (in general). E. अधिकार, taddh. aff. इनि.

अधिकार्थवचन Tatpur. n. (-नम्) Exaggeration, hyperbole. E. अधिक-अर्थ and वचन.

अधिकार्म Tatpur. n. (-र्मम्). Perhaps the name of a place or country. E. अधिक and अर्म.

अधिकृत Tatpur. I. m. f. n. (-तः-ता-तम्) [1] Superintended, governed. [2] Claimed or held as a right. [3] Set as a rule or authority. [4] Set over, superintendent.

II. m. (-तः) [1] A superintendent in general. [2] Inspector of receipts and disbursements, an auditor of public accompts. E. कृ with अधि, krit aff. क्त.

अधिकृति Tatpur. f. (-तिः) A possession, a right, a privilege. See अधिकरण. E. कृ with अधि, krit aff. क्तिन्.

अधिक्रम Tatpur. m. (-मः) Invasion, assailing. E. क्रम् with अधि, krit aff. घञ्.

अधिक्षित् Tatpur. m. (-त्) (ved.) Lord, ruler. E. क्षि with अधि, krit aff. क्विप्.

अधिक्षिप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) [1] Censured, reviled, detracted from. [2] Thrown or cast down. [3] Dismissed, sent, dispatched. [4] Placed, fixed. E. क्षिप् with अधि, krit aff. क्त.

अधिक्षेप Tatpur. m. (-पः) [1] Detraction, censure. [2] Dismissal, dispatch. E. क्षिप् with अधि, krit aff. घञ्.

अधिगत Tatpur. m. f. n. (-तः-ता-तम्) [1] Obtained. [2] Gone through or over, lit. or fig. as read, studied. E. गम् with अधि, krit aff. क्त.

अधिगन्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be reached, attainable, acquirable, lit. or fig. E. गम् with अधि, kritya aff. तव्य.

अधिगन्तृ Tatpur. m. (-न्ता) One who obtains or acquires. E. गम् with अधि, krit aff. तृच्.

अधिगम Tatpur. m. (-मः) [1] Obtaining, attaining, acquiring. [2] Attainment, apprehension, going through or over, lit. or fig. [3] Profit, gain, interest on capital or risk. E. गम् with अधि, krit aff. घञ्.

अधिगमन Tatpur. n. (-नम्) [1] Obtaining, attaining, acquiring. [2] Attainment, apprehension, going through or over, lit. or fig. as reading, studying. E. गम् with अधि, krit aff. ल्युट्.

अधिगमनीय Tatpur. m. f. n. (-यः-या-यम्) To be reached, attainable, acquirable, lit. or fig. E. गम् with अधि, kritya aff. अनीयर्.

अधिगम्य Tatpur. m. f. n. (-म्यः-म्या-म्यम्) Attainable, to be reached or acquired, lit. or fig. E. गम् with अधि, kritya aff. यत्.

अधिगव Tatpur. m. f. n. (-वः-वी-वम्) (ved.) On the cow, coming from the cow (as milk &c.). E. अधि and गो, samásánta aff. टच्.

अधिगुण Bahuvr. m. f. n. (-णः-णा-णम्) Of superior qualities. E. अधि and गुण.

अधिज Tatpur. m. f. n. (-जः-जा-जम्) [1] Superior by birth. [2] Born from, produced on (?). E. जन् with अधि, krit aff. ड.

अधिजनन Tatpur. n. (-नम्) Birth. E. जन् with अधि, krit aff. ल्युट्.

अधिजिह्व Bahuvr. m. (-ह्वः) One of the diseases of the throat, described as 'a swelling at the root of the tongue like a second tongue' (probably a swelling of the epiglottis) — therefore called also द्विजिह्व — and produced by the phlegm and blood; when it suppurates, considered as incurable. Also अधिजिह्विका. E. अधि and जिह्वा.

अधिजिह्विका Bahuvr. f. (-का) The same as the preceding. E. अधिजिह्व, samásánta aff. कप्.

अधिज्य Bahuvr. m. f. n. (-ज्यः-ज्या-ज्यम्) Strung (as a bow). E. अधि and ज्या.

अधिज्योतिषम् Avyayíbh. Concerning or relating to the luminous part of creation; a chapter in the Upanishads treating thereon, comprises the following subjects: fire, sun, water and the substance of lightning. E. अधि and ज्योतिष.

अधित्यका f. (-का) Land on the upper part of a mountain. E. अधि, taddh. aff. त्यकन्.

अधिदन्त Tatpur. m. (-न्तः) A tooth growing over another. See अधिकदन्त and वर्धन. E. अधि and दन्त.

अधिदिन Tatpur. n. (-नम्) The same as अधिकदिन. E. अधि and दिन.

अधिदेव I. Tatpur. m. (-वः) [1] A supreme or tutelary deity.

II. Avyayíbh. (-वम्) Concerning the gods. (In derivatives with a taddh. aff. which has an anubandha ञ्, ण् or क्, both parts of this word have vriddhi, f. i. आधिदैविक q. v.) E. अधि and देव.

अधिदेवतम् Avyayíbh. Concerning the divinities or the gods. E. अधि and देवता.

अधिदेवता Tatpur. f. (-ता) A tutelary or presiding divinity. E. अधि and देवता.

अधिदेवन n. (-नम्) The ground in a hall, on which gambling with dice takes place. E. दिव्, with अधि, krit aff. ल्युट्.

अधिदैव I. Tatpur. n. (-वम्) and

II. Avyayíbh. (-वम्). See the following. E. अधि and दैव.

अधिदैवत I. Tatpur. n. (-तम्) [1] The supreme or tutelary deity. [2] The active principle in creation, the regulating power which resides in water, fire, sky, air, the regions &c. See also अधिभूत, अध्यात्म.

II. Avyayíbh. (-तम्) Concerning [1] the deity or [2] the active principle in creation. E. अधि and दैवत.

अधिप Tatpur. m. (-पः) [1] An owner, a lord or master. [2] A king. [3] (In astrology.) The regent of a sign of the zodiac. E. पा with अधि, krit aff. क.

अधिपति Tatpur. m. (-तिः) [1] A master, an owner, a ruler. [2] A king. (A noun depending upon it in these meanings stands in the gen. or loc., f. i. गवामधिपति or गोष्वधिपति.) [3] (In medicine.) 'That part of the *trunk* which is inside of the upper part of the head, at the passage of the vessel along the lateral sinus; wounds inflicted there produce instantaneous death'. E. पा with अधि, uń. aff. डति.

अधिपतिवती f. (-ती) The name of certain female divinities (in the Vedas). See पत्नी. E. अधिपति, taddh. aff. मतुप्, the change of म् in the affix to व् being restricted, in this word, to the vaidik meaning of it.

अधिपत्नी Tatpur. f. (-त्नी) A mistress, a protectress. E. अधिपति, fem. aff. ङीप्, and न् ádeśa for the final इ.

अधिपथम् Avyayíbh. Over or across a road. E. अधि and पथिन्, samásánta aff. अ.

अधिपा Tatpur. m. (-पाः) (ved.) A master, a lord, a protector. E. पा with अधि, krit aff. विच्.

अधिपांशुल Tatpur. m.f.n. (-लः-ला-लम्) Where dust is lying on or has risen from, dusty. Also written अधिपांसुल. E. अधि and पांसुल.

अधिपुरुष Tatpur. m. (-षः) The supreme or presiding spirit. E. अधि and पुरुष.

अधिप्रजम् Avyayibh. Concerning or relating to the continuation of the world by procreation; a chapter in the Upanishads treating thereon comprises the subjects: mother, father, posterity and generation. E. अधि and प्रजा.

अधिप्रष्टि Avyayibh. (ved.) Over the Prashṭi (q. v.). See the following. E. अधि and प्रष्टि.

अधिप्रष्टियुग Tatpur. m. (-गः) (ved.) The yoke over the Prashṭi horse, to which a fourth horse was put (in a ceremony connected with the Vájapeya sacrifice; two horses being put before a cart and a *third* in front of the two, so as to form with them a kind of triangle or tripod (प्रष्टि q. v.), wherefore the third horse was called metaphorically the Prashṭi). E. अधिप्रष्टि and युग.

अधिभू Tatpur. m. (-भूः) A master, a ruler. E. भू with अधि, kṛit aff. क्विप्.

अधिभूत I. Tatpur. n. (-तम्) A subtile or invisible element, one which is the cause of the gross or visible elements (also as an attribute of the supreme soul that pervades and regulates all elements or existence).

II. Avyayibh. (-तम्) Concerning or relating to the bhúta or elements; a chapter in the Upanishads includes under this topic, earth, atmosphere, material heaven, regions, intermediate regions, fire, air, sun, moon, lunar mansions, water, annual plants, trees, ether, soul. (In derivatives with a taddh. aff. which has an anubandha ञ्, ण् or क्, both parts of this word assume vṛiddhi, f. i. आधिभौतिक.) E. अधि and भूत.

अधिमन्थ Tatpur. m. (-न्थः) (In medicine.) Severe ophthalmia which is described as having the following symptoms: 'acute pains as if the eyes were torn; throbbing which extends to half of the head'; it consists of four varieties according to its being produced by derangement of the air, bile, phlegm or blood. Also अधीमन्थ. E. अधि and मन्थ.

अधिमन्थन Tatpur. m. n. (-नः-नम्) (ved.) A piece of wood from the paring of the sacrificial post, placed over the araṇi (q. v.) to kindle a fire by attrition. E. मन्थ् with अधि, kṛit aff. ल्युट्; scil. शकल.

अधिमन्थित m. f. n. (-तः-ता-तम्) Affected with the disease called अधिमन्थ q. v. E. अधिमन्थय् (अधिमन्थ, denom. aff. णिच्), kṛit aff. क्त.

अधिमांस Tatpur. m. (-सः) (In medicine.) A disease of the gums, described as 'a great and painful swelling round the wisdom-tooth with the discharge of saliva; produced by diseased phlegm'. Also अधिमांसक. E. अधि and मांस.

अधिमांसक m. (-कः). The same as the preceding. E. अधिमांस, taddh. aff. कन्.

अधिमांसार्मन् Tatpur. n. (-र्म) (In medicine.) A disease of the white part on the conjunctiva of the eye; it is described as 'a large, soft (fleshy growth), either liver-coloured or brown'. Also अधिकमांसार्मन्. E. अधिमांस (scil. ज) and अर्मन्; 'the disease अर्मन् produced by the fleshy excrescence'.

अधिमात्र I. Tatpur. m. f. n. (-त्रः-त्रा-त्रम्) Excessive, above measure. Cf. अतिमात्र.

II. Avyayibh. (-त्रम्) Above syllabic measurement. (In the doctrine of the Upanishads the mysterious syllable ओम् is said to be exempt from the general rules of prosody. See also अध्यक्षर.) E. अधि and मात्रा.

अधिमात्रकारुणिक Tatpur. m. (-कः) The name of a Mahábrahman (q.v.) according to the mythology of the Buddhists. E. अधिमात्र and कारुणिक, lit. 'excessively kind or compassionate'.

अधिमास Tatpur. m. (-सः) An intercalary month, formed of the aggregate days omitted in reckoning the lunar year, in comparison with the solar. See also अधिकमास. E. अधि and मास.

अधिमुक्ति Tatpur. f. (-क्तिः) (In Buddhistic literature.) Comprehension, intelligence, natural disposition (of the soul). E. मुच् with अधि, kṛit aff. क्तिन्.

अधिमुक्तिक m. (-कः) A name of Mahákála (q. v.), according to the mythology of the Buddhists. E. अधिमुक्ति, taddh. aff. कन् (2).

अधिमुक्तिसार Bahuvr. m. f. n. (-रः-रा-रम्) (In Buddhistic literature.) Being quite comprehension, being thoroughly addicted to comprehending. E. अधिमुक्ति and सार.

अधिमुह्य Tatpur. m. (-ह्यः) A name of Sákyamuni in one of his *thirty-four* anterior births. E. मुह् with अधि, kṛitya aff. यत् (?) or अधि and मुह्य. The word is doubtful.

अधियज्ञ I. Tatpur. m. (-ज्ञः) [1] The supreme sacrifice, the sacrifice *κατ᾽ ἐξοχήν* [2] An influence superior to or presiding over sacrifice.

II. Avyayibh. (-ज्ञम्) Concerning or with respect to sacrifice. E. अधि and यज्ञ.

अधियाङ्ग Tatpur. (?) n. (-ङ्गम्). The same as अधिकाङ्ग of which it is given as a various reading. E. doubtful, perhaps instead of अध्याङ्ग (अधि and आङ्ग), or of अधिकाङ्ग, with य् in the place of क्.

अधिरथ Tatpur. I. m. f. n. (-थः-था-थम्) Being on or above a car.

II. m. (-थः) [1] A charioteer. [2] The proper name of a charioteer who was a prince and descendant of Anu and of Anga, a son of Satyakarman and foster father of Karṇa. E. अधि and रथ.

अधिरथि m. (-थिः). See उद्रथि of which it occurs as a various reading.

अधिराज् Tatpur. m. (-राट्) A supreme king or ruler. E. अधि and राज्.

अधिराज Tatpur. m. (-जः). The same as the preceding. E. अधि and राजन्, samásánta aff. टच्.

अधिराजन् Tatpur. m. (-जा). The same as अधिराज्. E. अधि and राजन्.

अधिराज्य Tatpur. n. (-ज्यम्) [1] Supreme sway. [2] Empire. [3] The name of a country, also read अधिराष्ट्र and अधिराज्य. E. अधि and राज्य.

अधिराज्यभाज् Tatpur. m. (-क्) An emperor, a paramount sovereign. E. अधिराज्य and भाज्.

अधिराष्ट्र Tatpur. n. (-ष्ट्रम्). See अधिराज्य. E. अधि and राष्ट्र.

अधिरुक्म Bahuvr. m. f. n. (-क्मः-क्मा-क्मम्) Wearing gold. E. अधि and रुक्म.

अधिरूढ Tatpur. m.f.n. (-ढः-ढा-ढम्) Ascended or gone over, lit. or fig., act. or pass., person. or impersonally. E. रुह् with अधि, kṙit aff. क्त.

अधिरोपण Tatpur. n. (-णम्) Causing to ascend, placing over. E. रुह् with अधि, in the caus., kṙit aff. ल्युट्.

अधिरोपित Tatpur. m. f. n. (-तः-ता-तम्) Placed over, lit. or fig. E. रुह् with अधि, in the caus., kṙit aff. क्त.

अधिरोह Tatpur. m. (-हः) Surmounting, ascending, overtopping. E. रुह् with अधि, kṙit aff. घञ्.

अधिरोहण Tatpur. I. n. (-णम्) Ascending, surmounting, overtopping.

II. f. (-णी) A ladder, a staircase. See also अधिरोहिणी. E. रुह् with अधि, kṙit aff. ल्युट्.

अधिरोहिन् Tatp. I. m.f.n. (-ही-हिणी-हि) Who rises on or above.

II. f. (-णी) A ladder, a staircase. See अधिरोहणी. E. रुह् with अधि, kṙit aff. णिनि (?).

अधिलोकम् Avyayíbh. Concerning or relating to the world. A chapter in the Upanishads treating thereon comprises the subjects: earth, sky, æther, wind. E. अधि and लोक.

अधिवक्तृ Tatpur. m. (-क्ता) I. A partisan, an advocate. E. वच् with अधि, kṙit aff. तृच्.

II. One who speaks in a superior manner, very eloquent. E. अधि and वक्तृ.

अधिवचन Tatpur. n. (-नम्) I. Advocating, speaking in favour of another. E. वच् with अधि, kṙit aff. ल्युट्.

II. A name, an appellation. E. अधि and वचन.

अधिवस्त्र Bahuvr. m. f. n. (-स्त्रः-स्त्रा-स्त्रम्) Wearing cloth or raiment. E. अधि and वस्त्र.

अधिवाज्य n. (-ज्यम्) The name of a country; see अधिराज्य which seems to be the more correct reading of this word.

अधिवास Tatpur. m. (-सः) I. [1] One who dwells above others. [2] One who dwells near others, a neighbour. [3] An inhabitant. [4] An abode, a place or situation. E. वस् (to dwell &c.) with अधि, kṙit aff. घञ्.

II. A cover, an upper garment. Also अधीवास. E. वस् (to cover with dress) with अधि, kṙit aff. घञ्.

III. Continuance, perseverance, esp. fig.: fixing one's self at a person's door in order to enforce compliance with some demand. E. वस् (वसु) with अधि, kṙit aff. घञ्.

IV. [1] Perfuming or dressing the person &c.; (as materials and objects of toilet by which this is done, are enumerated the following: मृत्तिका, गन्धः, शिला, धान्यम्, दूर्वा, पुष्पम्, फलम्, दधि, घृतम्, स्वस्तिकम्, सिन्दूरम्, शङ्खः, कज्जलम्, रोचना, श्वेतसर्षपः, स्वर्णम्, रौप्यम्, ताम्रम्, चामरम्, दर्पणम्, दीपः, प्रशस्तपात्रम्). [2] See अधिवासन. E. वास् with अधि, kṙit aff. अच्.

अधिवासन Tatpur. n. (-नम्) I. [1] *Perfuming* or dressing the person &c. (see अधिवास IV. 1.). [2] A religious ceremony, preliminary to any great Hindu festival: touching a vessel containing perfumes, flowers and other things previously presented to an idol, or offering perfumes &c. to it. E. वास् with अधि, kṙit aff. ल्युट्.

II. [1] A summoning and fixing of the presence of a divinity upon an image &c., when he is wanted for any solemnity. [2] The placing of a new image *in* water &c. *the day* before the divinity is to be summoned to inhabit it. [3] The same as अधिवास III. E. वस् (वसु) with अधि, in the caus., kṙit aff. युच् (?).

अधिवासभूमि Tatpur. f. (-मिः) A dwelling place. E. अधिवास and भूमि.

अधिवासित Tatpur. m.f.n. (-तः-ता-तम्) I. Invested with. E. वस् (to cover with dress) with अधि, in the caus., kṙit aff. क्त.

II. Perfumed, scented. E. वास् with अधि, kṙit aff. क्त.

अधिवासिता f. (-ता) Residence, staying or abiding in one place. Also अधिवासित्व n. (-त्वम्). E. अधिवासिन्, taddh. aff. तल् or त्व.

अधिवासिन् Tatpur. m. f. n. (-सी-सिनी-सि) Staying or abiding in one place. E. वस् with अधि, kṙit aff. णिनि (?).

अधिवाहन Bahuvr. m. (-नः) A proper name; acc. to some, a son of Anga. E. अधि and वाहन.

अधिविद्यम् Avyayíbh. Concerning or relating to knowledge. A chapter in the Upanishads treating thereon comprises the subjects: teacher, pupil, science and expounding. E. अधि and विद्या.

अधिविन्ना Tatpur. f. (-न्ना) (In law.) A wife whose husband has subsequently married others; a superseded wife. E. विद् (विद्लृ) with अधि, kṙit aff. क्त, or according to another etym. a Bahuvr. of अधि and विन्न, taken either in the sense of विन्ना or विन्नम्.

अधिवेत्तव्या Tatpur. f. (-व्या) A wife deserving or proper to be superseded by her husband marrying another. Also अधिवेद्या or अधिवेदनीया. E. विद् (विद्लृ) with अधि, kṙitya aff. तव्य.

अधिवेत्तृ Tatpur. m. (-त्ता) A man marrying another than his first wife. E. विद् (विद्लृ) with अधि, kṙit aff. तृच्.

अधिवेदन Tatpur. n. (-नम्) Marrying again, whilst a former wife is living. E. विद् (विद्लृ) with अधि, kṙit aff. ल्युट्.

अधिवेदनीया Tatpur. f. (-या). The same as अधिवेत्तव्या. E. विद् (विद्लृ) with अधि, kṙitya aff. अनीयर्.

अधिवेदम् Avyayíbh. Concerning or with respect to the Veda. E. अधि and वेद.

अधिवेद्या Tatpur. f. (-द्या). The same as अधिवेत्तव्या. E. विद् (विद्लृ) with अधि, kṙitya aff. यत्.

अधिशयित Tatpur. m.f.n. (-तः-ता-तम्) Lain or slept over or upon; used either in an active or passive sense, personally or impersonally. E. शी with अधि, kṙit aff. क्त.

अधिश्रयण Tatpur. I. n. (-णम्) Placing over the fire a pot &c. (the reverse of अवश्रयण q.v.); also as a sacrificial act which occurs in several sacrifices, the Darśapúrńamása, Vájapeya &c.

II. f. (-णी) A furnace or fire-place. E. श्रि with अधि, kṙit aff. ल्युट्; in the fem. with ङीप्.

अधिश्रयणीय m. f. n. (-यः-या-यम्) Relating to the अधिश्रयण q. v. E. अधिश्रयण, taddh. aff. छ.

अधिश्रित Tatpur. m. f. n. (-तः-ता-तम्) Placed over the fire. E. श्रि with अधि, kṙit aff. क्त.

अधिषवण Tatpur. n. (-णम्) (ved.) The name of two wooden boards, on which the juice of the Soma plant was expressed and where the Somábhishava (q.v.) was placed, in sacrifices as the Jyotishťoma or those sharing in the principal rites of it. E. सु with अधि, kṙit aff. ल्युट्.

अधिष्ठातृ Tatp. I. m.f.n. (-ता-त्री-तृ) Governing, directing, ruling.

II. m. (-ता) [1] A ruler, a governor, a superintendent. [2] (According to the doctrine of the Páśupatas) Íśwara, the superintending or ruling providence. (In the feminine esp. in conjunction with देवता, a ruling *or tutelary divinity.*) E. स्था with अधि, kṙit aff. तृच्.

अधिष्ठान Tatpur. n. (-नम्) [1] Abiding, resting upon. [2] Site,

situation. [3] A town. [4] (In architecture.) Base, basement. [5] Power, dignity, superintendence. [6] Prescribed rule, fixed practice. [7] A wheel. [8] Approaching. [9] (In Buddhistic literature.) Benediction. E. स्था with अधि, krit aff. ल्युट्.

अधिष्ठानशरीर Karmadh. n. (-रम्) (In Sánkhya phil.) According to some, an intermediate body between the लिङ्गशरीर and स्थूलशरीर (*qq.vv.*), *one that is supposed to enable the subtle body to assume the corporeity of gross body.* E. अधिष्ठान and शरीर.

अधिष्ठायक Tatpur. m.f.n. (-यकः-यिका-यकम्) Superintending, governing. E. स्था with अधि, krit aff. ण्वुल् and ágama युक्.

अधिष्ठित Tatpur. m.f.n. (-तः-ता-तम्) [1] Fixed, determined, established; literally or figuratively, as a house or a practice. [2] Inhabited, occupied. [3] Supervised, superintended, guarded. [4] Appointed. [5] Superintending, inhabiting, occupying. Used act. or pass., person. or impersonally. E. स्था with अधि, krit aff. क्त.

अधिस्त्री I. Tatpur. f. (-स्त्री) A superior or excellent woman.
II. Avyayíbh. (-स्त्रि) Used in the same sense as the locative of स्त्री. E. अधि and स्त्री.

अधिहरि Avyayíbh. Used in the same sense as the locative of हरि. E. अधि and हरि.

अधीकार Tatpur. m. (-रः). See अधिकार.

अधीगर्थ Bahuvr. m. (-र्थः) (In grammatical terminology.) A radical having the sense of remembering. E. इक् (the technical form of इ in the sense of remembering) with अधि, and अर्थ; scil. धातु.

अधीत Tatpur. m. f. n. (-तः-ता-तम्) Read, obtained &c. E. इ (इङ् or इक्) with अधि, krit aff. क्त.

अधीतवेद Bahuvr. m. (-दः) A Brahman, who has read the Vedas; a student who has finished his course of study. E. अधीत and वेद.

अधीति Tatpur. f. (-तिः) [1] Study, perusal. [2] (ved.) Recollection, desire. E. इ ([1] इङ्, [2] इक्) with अधि, krit aff. क्तिन्.

अधीतिन् m. f. n. (-ती-तिनी-ति) Well read in, conversant with, versed in (with a noun in the locative; f. i. अधीती व्याकरणे, versed in grammar). E. अधीत, taddh. aff. इनि.

अधीन Bahuvr. m. f. n. (-नः-ना-नम्) [1] Dependant. [2] Docile. E. अधि and इन 'having a master over one's self'. This word and the etymology as mentioned, are given by the native lexicographers; but according to the best grammatical authorities अधीन would not exist as a real word. Words as राजाधीन, ब्राह्मणाधीन and the like, are explained by them as coming from राजाधि (राजन् and अधि), ब्राह्मणाधि (ब्राह्मण and अधि) with taddh. aff. ख, or by others as derived from राजन्, ब्राह्मण with taddh. aff. अधीनन्; it would seem therefore that the use of अधीन as an independant word is grammatically not correct. But see अध्यधीन and अनधीनक.

अधीनता f. (-ता) Subjection, dependance, slavery: so अधीनत्व n. (-त्वम्). E. अधीन, taddh. aff. तल् or त्व. The grammatical correctness of this word is questionable; see the E. of the preceding.

अधीमन्थ Tatpur. m. (-न्थः). The same as अधिमन्थ q. v.; the vowel in अधि being lengthened.

अधीयत् Tatpur. I. m. (-यन्) A student who reads the Veda &c. with facility or ease. See अधीयान. E. इ (इङ्) with अधि, krit aff. शतृ.
II. m. f. n. (-यन्-यती-यत्) Remembering. E. इ (इक्) with अधि, krit aff. शतृ.

अधीयान m. (-नः) A student, one going over or reading the Vedas &c. E. इ (इङ्) with अधि, krit aff. शानच्.

अधीर Tatpur. I. m.f.n. (-रः-रा-रम्) [1] Unsteady, unstable (lit. or met.). [2] Perplexed, confused, not possessed of self-command. [3] Unwise.
II. f. (-रा) [1] Lightning. [2] (In rhetoric.) A cross or capricious mistress, one not possessed of self-command; with two varieties, the मध्या or adolescent dame who will 'assail her lover with harsh speeches' and the प्रगल्भा or प्रौढा or mature dame who will 'scold and beat him'. See also धीरा and धीराधीरा. E. अ neg. and धीर.

अधीरता f. (-ता) Fickleness, unsteadiness; also अधीरत्व n. (-त्वम्). E. अधीर, taddh. aff. तल् or त्व.

अधीवास Tatpur. m. (-सः). The same as अधिवास II., the इ in अधि being made long.

अधीश Tatpur. m. (-शः) A master, a lord. E. अधि and ईश.

अधीश्वर Tatpur. m. (-रः) [1] An emperor, a king paramount over all the neighbouring princes. [2] An Arhat, according to the Jainas. E. अधि and ईश्वर.

अधीष्ट Tatpur. I. m. (-ष्टः) One requested or honourably engaged to assume a duty, as a teacher &c. (not one hired for money).
II. n. (-ष्टम्) An honourable occupation. E. इष् with अधि, krit aff. क्त.

अधुना ind. Now, at present. E. अम् (i. e. अ, considered as a substitute of इदम्), taddh. aff. अधुना.

अधुनातन m. f. n. (-नः-नी-नम्) Of or belonging to the present. E. अधुना, taddh. aff. ट्यु and ágama तुट्.

अधुर Bahuvr. m. f. n. (-रः-रा-रम्) Having no load (as a cart). E. अ priv. and धुर्, samásánta aff. अ.

अधृत Tatpur. I. m.f. n. (-तः-ता-तम्) Unheld, undetained.
II. m. (-तः) A name of Vishńu. E. अ neg. and धृत.

अधृति I. Tatpur. f. (-तिः) [1] Laxity, want of firm hold. [2] Want of steadiness or firmness. (In rhetoric described as one of the conditions connected with the Rasa Śringára q. v.) E. अ neg. and धृति.
II. Bahuvr. m. f.n. (-तिः-तिः-ति) Having no steadiness or firmness. E. अ priv. and धृति.

अधृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) [1] Ashamed, modest, humble. [2] Not overcome, invincible. E. अ neg. and धृष्ट.

अधृष्य Tatpur. I. m. f. n. (-ष्यः-ष्या-ष्यम्) [1] Proud, vain. [2] Irresistible, invincible.
II. f. (-ष्या) The name of a river. E. अ neg. and धृष्य.

अधेनु Tatpur. f. (-नुः) A cow that does not yield milk. E. अ deter. and धेनु.

अधैर्य I. Tatpur. n. (-र्यम्) Instability, want of firmness. E. अ neg. and धैर्य.
II. Bahuvr. m. f.n. (-र्यः-र्या-र्यम्) Unsteady, feeble, irresolute. E. अ priv. and धैर्य.

अधोंशुक Tatpur. n. (-कम्) A lower garment. E. अधस् and अंशुक.

अधोक्षज Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) (ved.) Being under the axle of a car or under a car. See अधो॰क्ष. E. अधस् and अक्ष.

अधो॰क्ष Tatpur. m. f. n. (-क्षः-क्षा-क्षम्). The same as अधोक्ष. E. अधस् and अक्ष.

अधो॰क्षज Tatpur. m. (-जः) [1] A name of Krishńa. [2] The sign Śravańá. Also written अधोक्षज. E. अधस्-अक्ष and ज; 'Krishńa, as a child, killed, when lying under a car, Pútaná,

a female fiend who was hovering over it in the shape of a bird, and thus, as it were, was born again (under the car)'; or according to others, from अधोक्ष, the name of a Ṙishi, and ज, 'a son of Adhoksha'; or, 'because he is produced by or to such as have subdued or cast down their passions, i. e. because he becomes visible to them'; or a Bahuvr. from अधस् and अक्षज (n. knowledge derived from the senses; m. pl. living beings), 'because he has subdued all untrue knowledge or because he is superior to all living beings'.

अधोगत Tatpur. m. f. n. (-तः-ता-तम्) Descended, gone down, lit. or fig. E. अधस् and गत.

अधोगति I. Tatpur. f. (-तिः) Going downwards, lit. or fig. as degradation, going into hell &c.

II. Bahuvr. m. f. n. (-तिः-तिः-ति) Descending, going downwards, lit. or fig. E. अधस् and गति. In the same sense अधोगम Tatpur. m. (-मः) and अधोगमन Tatpur. n. (-नम्).

अधोगामिन् Tatpur. m. f. n. (-मी-मिनी-मि) Descending, going downwards. See the preceding. E. अधस् and गामिन्.

अधोघण्टा Bahuvr. f. (-ण्टा) A plant (Acheranthes aspera). See अपामार्ग. E. अधस् and घण्टा.

अधोऽक्ष Tatpur. n. (-क्षम्) ¹The anus. ²Pudendum muliebre; also written अधोक्ष. E. अधस् and अक्ष.

अधोजानु Avyayibh. Under the knee, lower than the knee. E. अधस् and जानु.

अधोजिह्विका Tatpur. f. (-का) The uvula or soft palate. E. अधस् and जिह्विका.

अधोदारु Tatpur. m. n. (-रुः-रु) The under timber (of a pillar &c.). E. अधस् and दारु.

अधोदिश् Tatpur. f. (-दिक्) ¹The lower region. ²The Nadir. E. अधस् and दिश्.

अधोदृष्टि I. Tatpur. f. (-ष्टिः) A downcast look.

II. Bahuvr. m. f. n. (-ष्टिः-ष्टिः-ष्टि) Downcast, one who looks down. E. अधस् and दृष्टि.

अधोदेश Tatpur. m. (-शः) ¹The bottom, the lowest part. ²The lower part of the body. E. अधस् and देश.

अधोद्वार Tatpur. n. (-रम्) ¹The anus. ²Pudendum muliebre. E. अधस् and द्वार.

अधोनाभम् Avyayibh. Under the navel. E. अधस् and नाभि, samásánta aff. अ.

अधोपहास Tatpur. m. (-सः) Copulation, coition. E. This word occurs only in the Upan. and seems to be an irregular compound formed of the phrase अध उप ह आस, 'she was or lay under (him)'.

अधोबन्धन Tatpur. n. (-नम्) An under girth or strap. E. अधस् and बन्धन.

अधोभक्त Tatpur. n. (-क्तम्) (In medicine.) A medicament which is to be taken after eating; one of the ten kinds of medicaments classified according to the time of their application; see besides निर्भक्त, प्राग्भक्त, मध्येभक्त, अन्तराभक्त, सभक्त, सामुद्ग, मुहुर्मुहुर्ग्रास (which is twofold) and ग्रासान्तर. E. अधस् and भक्त, scil. औषध.

अधोभव Tatpur. m. f. n. (-वः-वा-वम्) Placed below, inferior. E. अधस् and भव.

अधोभाग Tatpur. m. (-गः) ¹The bottom, the lowest part. ²The lower part of the body. E. अधस् and भाग.

अधोभागदोषहर Tatpur. m. f. n. (-रः-रा-रम्) Removing or curing diseases of the lower part of the body (as a medicine). E. अधोभाग-दोष and हर.

अधोभुवन Tatpur. n. (-नम्) The world below, the regions below the earth. E. अधस् and भुवन.

अधोभूमि Tatpur. f. (-मिः) A place or land below (such as land at the foot of a mountain &c.). E. अधस् and भूमि.

अधोमर्मन् Tatpur. n. (-र्म) The anus. E. अधस् and मर्मन्.

अधोमुख Bahuvr. I. m. f. n. (-खः-खा or खी-खम्) ¹Downlooked, looking downwards. ²Inverted, turned upside down, headlong.

II. m. (-खः) A name of Vishṅu.

III. f. (-खा) A plant (Premna esculenta). See गोजिह्वा.

IV. n. (-खम्) A division of Naraka or hell. See अधःशिरस्.

E. अधस् and मुख; in the fem. with aff. टाप् or ङीष्.

अधोयन्त्र Tatpur. n. (-न्त्रम्) A still, or the lower of two vessels luted together for distilling, sublimation &c. E. अधस् and यन्त्र.

अधोरक्तपित्त Tatpur. n. (-त्तम्) (In medicine.) See अधोऽसृक्पित्त. E. अधस् and रक्तपित्त.

अधोराम Tatpur. m. (-मः) (ved.) White — (or according to others, dark) — coloured on the lower part of the body, an epithet of the goat, one of the twelve ऐकादशिन (q. v.) animals in the Aśwamedha sacrifice. E. अधस् and राम.

अधोलम्ब Tatpur. m. (-म्बः) The perpendicular. Also अवलम्ब, वलम्ब and लम्ब. E. अधस् and लम्ब.

अधोलोक Tatpur. m. (-कः) The regions below the earth. E. अधस् and लोक.

अधोवदन Bahuvr. m. f. n. (-नः-ना-नम्). The same as अधोमुख q. v. E. अधस् and वदन.

अधोवंश Tatpur. m. (-शः) ¹The bottom of a thing. ²Pudendum muliebre. E. अधस् and वंश.

अधोवायु Tatpur. m. (-युः) ¹The vital air that passes downwards, one of the five vital airs. ²Ventris crepitus. E. अधस् and वायु.

अधोऽसृक्पित्त Tatpur. n. (-त्तम्) (In medicine.) A kind of plethora, 'when blood is discharged from the anus and urethra'. Also written अधोसृक्पित्त. E. अधस् and असृक्पित्त.

अध्यक्ष Tatpur. I. m. f. n. (-क्षः-क्षा-क्षम्) ¹Perceptible, present to the senses. ²Superintending, presiding over.

II. m. (-क्षः) ¹A superintendent in general, one of receipts and disbursements. ²A plant (a species of Mimusops). See क्षीरिका and फलाध्यक्ष. E. अधि and अक्ष, or more correctly, as also mentioned in the native etym., अक्ष् with अधि, krit aff. अच्.

अध्यक्षरम् Avyayibh. Above all other letters (in importance or in place; being often put at the head of various writings, as the mysterious syllable ओम्). E. अधि and अक्षर.

अध्यग्नि Avyayibh. (In law.) Property given to the wife at the time of her marriage, one of the six items of woman's peculiar property. See स्त्रीधन. E. अधि and अग्नि; lit. (presented) over the (nuptial) fire.

अध्यग्निकृत Tatpur. n. (-तम्). The same as the preceding. E. अध्यग्नि and कृत; sc. स्त्रीधन (q. v.).

अध्यग्न्युपागत Tatpur. n. (-तम्). The same as the preceding. E. अध्यग्नि and उपागत; sc. स्त्रीधन (q. v.).

अध्यञ्च् Tatpur. m. f. n. (-ध्यङ्-धीची-ध्यक्) Superior, best. E. अञ्च् (I. 1.) with अधि, krit aff. क्विन्, in the fem. with aff. ङीप्. For the declension of this word see अञ्च् II.

अध्यण्डा Bahuvr. f. (-ण्डा) ¹Cowach. See अव्यण्डा and कपिकच्छु.

[2]According to others a synonyme of भूम्यामलकी. E. अधि and अफल 'having excellent seed' (?).

अध्यधिक्षेप Tatpur. m. (-पः) Excessive censure. E. अधि and अधिक्षेप.

अध्यधीन Tatpur. m. f. n. (-नः-ना-नम्) Very dependant, slave by birth. E. अधि and अधीन, or अध्यधि, taddh. aff. ख; see the E. of अधीन.

अध्ययन Tatpur. n. (-नम्) Study, reading, especially of the sacred books; one of the six duties of a Brahman. E. इ (इङ्) with अधि, kṛit aff. ल्युट्.

अध्ययनतपस् Dwandwa n. du. (-सी) Study and penance. (Only used in the dual.) E. अध्ययन and तपस्.

अध्ययनपुण्य Tatpur. n. (-ण्यम्) Religions merit or purity which is in the study of the sacred works. E. अध्ययन (in the sense of the locative) and पुण्य.

अध्ययनीय Tatpur. m. f. n. (-यः-या-यम्) To be read or studied. E. इ (इङ्) with अधि, kṛitya aff. अनीयर्.

अध्यर्ध Bahuvr. m. f. n. (-र्धः-र्धा-र्धम्) One and a half, having an extra half. See also सार्ध. (In derivatives of compounds the first part of which is अध्यर्ध and which have the meaning of 'measuring or weighing, worth, containing, bought for, produced from, consisting of &c.', the affix which would be required, is dropped in many instances; see f. i. अध्यर्धकंस, अध्यर्धशूर्प &c.) E. अधि and अर्ध.

अध्यर्धक m. f. n. (-र्धकः-र्धिका-र्धकम्) Bought *for* or worth, containing, produced from &c. one and a half. E. अध्यर्ध, taddh. aff. कन्.

अध्यर्धकंस (accord. to some) Dwigu I. m. n. (-सः-सम्) One Kansa (q. v.) and a half.

II. m. f. n. (-सः-सी-सम्) Containing, measuring, consisting of, bought for &c. one Kansa (q. v.) and a half. E. अध्यर्ध and कंस; in the meaning II. the taddh. aff. टिठन् is considered as dropped.

अध्यर्धकाकिणीक (accord. to some) Dwigu m. f. n. (-कः-का-कम्) Weighing, worth, consisting of, bought for &c. one Kákiṅí (q. v.) and a half. E. अध्यर्ध-काकिणी (accord. to some, Dwigu), *taddh.* aff. ईकन्.

अध्यर्धकार्षापण (accord. to *some*) Dwigu I. *m.* n. (-णः-णम्) One Kárshápaṅa (q. v.) and a half.

II. m. f. n. (-णः-णी-णम्) Weighing, worth, consisting of, bought for &c. one Kárshápaṅa (q. v.) and a half. E. अध्यर्ध and कार्षापण; in the meaning II. the taddh. aff. टिठन् is considered as dropped. See also अध्यर्धकार्षापणिक.

अध्यर्धकार्षापणिक (accord. to some) Dwigu m. f. n. (-कः-की-कम्) Weighing, worth, consisting of, bought for &c. one Kárshápaṅa (q. v.) and a half. See also अध्यर्धकार्षापण II. E. अध्यर्धकार्षापण (I.), taddh. aff. टिठन्.

अध्यर्धखारीक (accord. to some) Dwigu m. f. n. (-कः-का-कम्) Measuring, containing, consisting of, bought for &c. one Khári (q. v.) and a half. E. अध्यर्ध-खारी (accord. to some, Dwigu), taddh. aff. ईकन्.

अध्यर्धपण्य (accord. to some) Dwigu m. f. n. (-ण्यः-ण्या-ण्यम्) Measuring or weighing, consisting of, bought for &c. one Paṅa (q. v.) and a half. E. अध्यर्ध-पण (accord. to some, Dwigu), taddh. aff. यत्.

अध्यर्धपाद्य (accord. to some) Dwigu m. f. n. (-द्यः-द्या-द्यम्) Measuring &c. one foot and a half. E. अध्यर्ध-पाद (accord. to some, Dwigu), taddh. aff. यत्.

अध्यर्धप्रतिक (accord. to *some*) *Dwigu* *m.f.n.* (-कः-की-कम्). The same as अध्यर्धकार्षापण II. E. अध्यर्ध-प्रति (acc. to some, Dwigu) (considered as a substitute of कार्षापण), taddh. aff. टिठन्.

अध्यर्धमाष्य (accord. to some) Dwigu m.f.n. (-ष्यः-ष्या-ष्यम्) Weighing, consisting of, bought for &c. one Másha (q.v.) and a half. E. अध्यर्धमाष (accord. to some, Dwigu), taddh. aff. यत्.

अध्यर्धविंशतिकीन m. f. n. (-नः-ना-नम्) Measuring, worth, consisting of, bought for &c. 'twenty and a half (i. e. thirty). E. अध्यर्ध-विंशतिक, taddh. aff. ख.

अध्यर्धशत I. Dwandwa (?) n. (-तम्) Hundred and fifty.

II. m. f. n. (-तः-ता-तम्) Measuring, worth, consisting of, bought for &c. hundred and fifty. E. अध्यर्ध and शत; in the meaning II. the aff. यत् is considered as dropped. See also अध्यर्धशत्य.

अध्यर्धशतमान (accord. to some) Dwigu I. m. n. (-नः-नम्) One Śatamána (q. v.) and a half.

II. m. f. n. (-नः-नी-नम्) Measuring, worth, consisting of, bought for &c. one Śatamána (q. v.) and a half. E. अध्यर्ध and शतमान; in the meaning II. the taddh. aff. अण् is considered as dropped. See also अध्यर्धशातमान.

अध्यर्धशत्य m. f. n. (-त्यः-त्या-त्यम्) Measuring, worth, consisting of, bought for &c. hundred and fifty. See also अध्यर्धशत. E. अध्यर्धशत (I.), taddh. aff. यत्.

अध्यर्धशाण (accord. to some) Dwigu I. m. (-णः) One Śáṅa (q.v.) and a half.

II. m. f. n. (-णः-णी-णम्) Weighing, worth, consisting of, bought for &c. one Śáṅa (q. v.) and a half. E. अध्यर्ध and शाण; in the meaning II. the taddh. aff. ठञ् is considered as dropped. See also the following.

अध्यर्धशाण्य (acc. to some) Dwigu m. f. n. (-ण्यः-ण्या-ण्यम्) Weighing, worth, consisting of, bought for &c. one Śáṅa (q. v.) and a half. See also the preceding. E. अध्यर्धशाण (I.), taddh. aff. यत्.

अध्यर्धशातमान (accord. to some) Dwigu m. f. n. (-नः-नी-नम्) Measuring, worth, consisting of, bought for &c. one Śatamána and a half. See also अध्यर्धशतमान. E. अध्यर्धशतमान (I.), taddh. aff. अण्, with Vṛiddhi in the latter part of the compound.

अध्यर्धशूर्प (accord. to some) Dwigu I. m. n. (-र्पः-र्पम्) One Śúrpa and a half.

II. m. f. n. (-र्पः-र्पी-र्पम्) Measuring, worth, consisting of, bought for &c. one Śúrpa aad a half. E. अध्यर्ध and शूर्प; in the meaning II. the *taddh.* aff. अञ् or ठञ् is considered as dropped.

अध्यर्धसहस्र I. Dwandwa (?) n. (-स्रम्) Thousand and a half (i. e. thousand five hundred).

II. m. f. n. (-स्रः-स्रा-स्रम्) Measuring, consisting of, worth, bought fort &c. thousand five hundred. E. अध्यर्ध and सहस्र; in the meaning II. the taddh. aff. अण् is considered as dropped. See also अध्यर्धसाहस्र.

अध्यर्धसाहस्र m. f. n. (-स्रः-स्री-स्रम्) Measuring, consisting of, worth, bought for &c. thousand five hundred. E. अध्यर्धसहस्र (I.), taddh. aff. अण् with Vṛiddhi in the latter part of the compound.

अध्यर्धसुवर्ण (accord. to some) Dwigu I. m. n. (-र्णः-र्णम्) One Suvarṅa (q. v.) and a half.

II. m. f. n. (-र्णः-र्णी-र्णम्) Weighing, consisting of, worth,

bought for &c. one Suvarńa (q. v.) and a half. E. अध्यर्ध and सुवर्ण; in the meaning II. the taddh. aff. ठक् is considered as dropped. See also the following.

अध्यर्धसौवर्णिक m. f. n. (-कः-की-कम्) Weighing, produced from, worth, bought for &c. one Suvarńa (q. v.) and a half. See also the preceding. E. अध्यर्धसुवर्ण (I.), taddh. aff. ठक्, with Vŕiddhi in the latter part of the compound.

अध्यर्बुद Tatpur. n. (-दम्) An indolent swelling, the growth of which begins in the embryo and which is considered incurable. According to the native commentaries it is a hereditary disease and in so far always also द्विरर्बुद (q. v.), though the latter is distinct from it in some respects. E. अधि and अर्बुद; 'an Arbuda or indolent swelling which reaches beyond (scil.) birth', i. e. which takes place prior to birth.

अध्यवसान Tatpur. n. (-नम्) [1]Determining, ascertaining. [2]Effort, energy. [3](In rhetoric.) The simple enuntiation of elliptic or figurative speech without qualifying it by epithets &c., as it were, leaving it on its own effort; such sentences as श्वेतो धावति 'the white (horse) gallops', कुन्ताः प्रविशन्ति '(men with) lances enter' (see also under अजहत्स्वार्था), or कलिङ्गः साहसिकः 'the (inhabitant of) Kalinga is impetuous' (see also under जहत्स्वार्था) would be lakshańás or elliptic expressions by अध्यवसान, while अश्वः श्वेतो धावति the white horse gallops, एते कुन्ताः प्रविशन्ति these (men with) lances enter, कलिङ्गः पुरुषो युध्यते the man (inhabitant of) Kalinga fights would be qualified or lakshańás by आरोप q. v. (See also under लक्षणा.) Or मुखं द्वितीयश्चन्द्रः, (her) face is another moon, would be an अतिशयोक्ति (q. v.) or hyperbole in virtue of अध्यवसान, the comparison as it were resting on its own merit. E. सो with अव and अधि, kŕit aff. ल्युट्.

अध्यवसाय Tatpur. m. (-यः) [1]Ascertainment, determining. [2]Assiduous application, effort, energy. [3](In philosophy.) The specific function of बुद्धि or intellect (q. v.), apprehension by intellect, its taking hold of an object either by ascertainment or volition. [4](In rhetoric.) The same as अध्यवसान. E. सो with अव and अधि, kŕit aff. घ and ágama युक्.

अध्यवसायित Tatpur. m. f. n. (-तः-ता-तम्) Undertaken, attempted as a difficult task. E. सो with अव and अधि, in the caus., kŕit aff. क्त.

अध्यवसायिन् m. f. n. (-यी-यिनी-यि) Resolute, determined. E. अध्यवसाय, taddh. aff. इनि.

अध्यवसित Tatpur. m. f. n. (-तः-ता-तम्) [1]Determined, ascertained. [2]Apprehended by intellect. See अध्यवसाय. E. सो with अव and अधि, kŕit aff. क्त.

अध्यशन Tatpur. n. (-नम्) Eating too often, taking food before that previously eaten is digested. E. अधि and अशन.

अध्यस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) [1]Placed over. [2]Substituted, supposed erroneously, misconceived: as a snake when that so perceived is actually a piece of rope. E. अस् with अधि, kŕit aff. क्त.

अध्यस्थि Tatpur. n. (-स्थि) A bone grown over another bone. E. अधि and अस्थि.

अध्यात्म I. Tatpur. n. (-त्मम्) The supreme soul or आत्मन् (q. v.), sometimes considered as identical with प्राण (q. v.) and, in the sectarian doctrine, especially with Náráyańa or Vishńu.

II. Avyayíbh. (-त्मम्) Concerning or relating to soul, life &c.; see आत्मन्. A chapter in the Upan. treating thereon contains the following subjects: the lower jaw, the upper jaw, speech and tongue; another passage comprises under this topic [1]the vital airs: práńa, apána, vyána, udána, samána, [2]the organs of sensation: eyes, ears, manas, speech, skin (tvach) and [3]the elementary parts of the body: skin (charman), flesh, tendons, bones, marrow. E. अधि and आत्मन्, samásánta aff. टच्.

अध्यात्मज्ञान Tatpur. n. (-नम्) The knowledge of the supreme spirit or of the nature of átman or soul. E. अध्यात्म (I. or II.) and ज्ञान.

अध्यात्मदृश् Tatpur. m. (-दृक्) A holy sage, one who knows the nature of or what concerns átman or the soul. E. अध्यात्म (II.) and दृश्.

अध्यात्मरति Bahuvr. m. (-तिः) An anchorite, one who delights in meditating on the nature of or what concerns átman or the soul. E. अध्यात्म (II.) and रति.

अध्यात्मविद् Tatpur. m. (-त्) One who knows the supreme spirit or the nature of átman or soul. E. अध्यात्म (I. or II.) and विद्.

अध्यात्मविद्या Tatpur. f. (-द्या). The same as अध्यात्मज्ञान. E. अध्यात्म and विद्या.

अध्यात्मिक m. f. n. (-कः-की-कम्). See आध्यात्मिक which is the more correct form of this word.

अध्यापक Tatpur. m. (-कः) [1]A teacher, esp. one who instructs in the sacred books. [2](According to a legend in the Calcutta edition of the Harivanśa.) One of the sixteen Ŕitvijs (q. v.) or priests, who was produced together with the Neshtŕi from the thighs of Purushottama. The reading of the commentary, however, is अच्छावाक (q. v.) and the list of priests mentioned there is differently given in the manuscripts; अध्यापक does not usually occur as the name of a Ŕitvij. (In the first meaning अध्यापक may be the latter part of Tatpur. compounds, the former of which stands in the sense of the genitive (f. i. ब्राह्मणाध्यापक one who instructs a Bráhmana) and as the latter part of several Karmadh. compounds; see f. i. कुमाराध्यापक, कठाध्यापक.) E. इ (इङ्) with अधि, in the caus., kŕit aff. ण्वुल्.

अध्यापकोदित Karmadh. m. (-तः) One who is called or spoken of as a teacher. E. अध्यापक and उदित.

अध्यापन Tatpur. n. (-नम्) Instructing, teaching the sacred books, one of the six duties of a Brahman. E. इ (इङ्) with अधि; in the caus., kŕit aff. ल्युट्.

अध्यापयितृ Tatpur. *m.* (-ता). The same as अध्यापक 1. E. इ (इङ्) with अधि, kŕit aff. तृच्.

अध्याप्य Tatpur. m. f. n. (-प्यः-प्या-प्यम्) Fit to, capable of being instructed (esp. in the sacred writings). E. इ (इङ्) with अधि, in the caus., kŕitya aff. यत्.

अध्याय Tatpur. m. (-यः) I. [1]A section of a book (f. i. of the Ŕigveda, Yajurveda, Aitareyabráhmańa, Pánińis grammar &c.). [2]Reading, studying. E. इ (इङ्) with अधि, kŕit aff. घञ्.

II. One who reads or studies (in this sense only as the

latter part of a compound; f. i. वेदाध्याय: one who reads the Veda): E. इ (इङ्) with अधि, kṛit aff. अण्.

अध्यायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Reading, studying. E. इ (इङ्) with अधि, kṛit aff. णिनि.

अध्यारूढ Tatpur. *m.* f. n. (-ढ:-ढा-ढम्) [1] Mounted on, placed above; used either in an active or passive sense, person. or impersonally. [2] Exceeding, more (with a noun in the instrum.). [3] Inferior, less (with a noun in the ablative). E. रुह् with आ and अधि, kṛit aff. क्त.

अध्यारोप Tatpur. m. (-प:) Fixing in or upon, transferring; but more especially used in philosophy, in the sense of transferring or attributing erroneously the predicates, nature &c. of one object to another, as those of a serpent to those of a rope &c. See अध्यास. E. रुह्, in the caus., with आ and अधि, kṛit aff. घञ्.

अध्यारोपण Tatpur. n. (-णम्). The same as the preceding. E. रुह्, in the caus., with आ and अधि, kṛit aff. ल्युट्.

अध्यारोपित Tatpur. m. f. n. (-त:-ता-तम्) [1] Transferred or attributed erroneously. [2] Hyperbolical, exaggerated. E. रुह्, in the caus., with आ and अधि, kṛit aff. क्त.

अध्यावाप Tatpur. m. (-प:) Throwing or casting upon. E. वप् with आ and अधि, kṛit aff. घञ्.

अध्यावाहन Tatpur. n. (-नम्) A second calling, a second invitation. See the following word of which it is the thematic form. E. अधि and आवाहन.

अध्यावाहनिक n. (-कम्) An item of a married woman's property. See स्त्रीधन. It is explained as the gift she takes home from her father's house, when paying a visit to her friends. E. अध्यावाहन, taddh. aff. ठञ्.

अध्यास Tatpur. m. (-स:) [1] Putting, throwing in or upon. [2] (In philosophy.) Transferring or attributing erroneously the predicates, nature &c. of one object to another, as of a serpent to a rope &c. See अध्यारोप. [3] (In vaidik grammar.) The appendage to a vaidik verse; according to some the same as एकपदा q. v. E. अस्, to throw, in the caus., with अधि, kṛit aff. घञ्.

अध्यासन Tatpur. n. (-नम्) [1] Sitting on or upon. [2] Presiding over, ruling, inhabiting as chief. E. आस् with अधि, kṛit aff. ल्युट्.

अध्यासयोग Tatpur. m. (-ग:) In Buddhistic doctrine, one of the 108 धर्मालोकमुख (q. v.), perhaps: excessive or profound meditation. E. अध्यास and योग.

अध्यासित m. f. n. (-त:-ता-तम्) [1] Seated in or on. [2] Presiding over. [3] Inhabited. E. आस्, in the caus., with अधि, kṛit aff. क्त.

अध्यासिन् Tatpur. m. f. n. (-सी-सिनी-सि) Sitting on or upon. E. आस् with अधि, kṛit aff. णिनि.

अध्याहरण Tatpur. n. (-णम्). The same as अध्याहार. E. हृ with आ and अधि, kṛit aff. ल्युट्.

अध्याहरणीय Tatpur. m. f. n. (-य:-या-यम्). The same as अध्याहार्य q. v. E. हृ with आ and अधि, kṛitya aff. अनीयर्.

अध्याहर्तव्य Tatpur. *m.* f. n. (-व्य:-व्या-व्यम्). The same as अध्याहार्य q. v. E. हृ with आ and अधि, kṛitya aff. तव्य.

अध्याहार Tatpur. m. (-र:) [1] Adding a word or words to complete a sentence, supplying an ellipsis. [2] Reasoning, discussing. See अध्याहरण. E. हृ with आ and अधि, kṛit aff. घञ्.

अध्याहार्य Tatpur. m. f. n. (-र्य:-र्या-र्यम्) [1] To be discussed or argued. [2] To be added in order to complete a sentence, to supply an ellipsis, as a word or words. E. हृ with आ and अधि, kṛitya aff. ण्यत्.

अध्याहृत Tatpur. m. f. n. (-त:-ता-तम्) [1] Discussed, argued. [2] Added to complete a sentence, to supply an ellipsis, as a word or words. E. हृ with आ and अधि, kṛit aff. क्त.

अध्युषित Tatpur. m. f. n. (-त:-ता-तम्) [1] Inhabited. [2] Arrived at, obtained. (See समध्युषित.) E. वस् with अधि, kṛit aff. क्त and ágama इट्.

अध्युप्त Tatpur. *m.* f. n. (-प्त:-प्ता-प्तम्) Bound or tied over, coiled up. See the following. E. उब्ज् with अधि, kṛit aff. क्त.

अध्युप्तवलय Bahuvr. m. (-य:) Having the ringlets coiled, wound into rings. This word occurs in the poem Ánandalaharí as the epithet of a serpent, to indicate that it is in profound sleep, forming, then, three ringlets and a half; the god Śiva is likened to a serpent coiled up in this manner, its half ringlet being compared to his Śakti or female energy and the three others to the god as representing the Trimúrti. E. अध्युप्त and वलय.

अध्युष्ट्र Bahuvr. m. (-ष्ट्र:) A litter drawn or carried by a camel. E. अधि and उष्ट्र.

अध्यूढ Tatpur. I. m. f. n. (-ढ:-ढा-ढम्) [1] Borne or placed over, elevated. [2] Very prosperous, thriving. [3] Much, excessive.
II. m. (-ढ:) A name of Śiva.
III. f. (-ढा) A superseded wife, one whose husband has married others. E. वह् with अधि, kṛit aff. क्त. The commentaries explain I. 3. as derived from अधि, in the sense of अधिक and ऊढ; II. as the god by whom the world has been upheld 'first' and III. also as derived from अधि, in the sense of 'first' and ऊढा married.

अध्यूध्नी Bahuvr. f. (-ध्नी) The penis (or according to another interpretation perhaps, the urethra). This word occurs esp. in the ritual works, in passages treating on the Agnishomíyapaśu (q. v.) and the ceremonies connected with it. E. अधि and ऊधस्, samásánta ádeśa अनङ् and fem. aff. ङीप्, scil. इडा; literally: the tubular vessel above the scrotum.

अध्यूपिताश्व Bahuvr. m. (-श्व:) The name of a prince, a descendant of Daśaratha. According to others his name would be अभ्युत्थिताश्व or दूषिताश्व or विधृति. E. अध्यूपित (very diseased, from अधि and ऊपित) and अश्व.

अध्यूषिवस् Tatpur. m. f. n. (षिवान्-षुषी-षिवस्) Having inhabited (in the sense of लुङ्, लङ् and लिट् qq. vv.). E. वस् with अधि, kṛit aff. क्वसु.

अध्यूहन Tatpur. n. (-नम्) Covering over, esp. with ashes and coals. (Used principally in ritual works.) E. ऊह् with अधि, kṛit aff. ल्युट्.

अध्येतव्य Tatpur. m. f. n. (-व्य:-व्या-व्यम्). The same as अध्ययनीय. E. इ (इङ्) with अधि, kṛitya aff. तव्य.

अध्येतृ Tatpur. m. (-ता) A student, one who reads or studies. E. इ (इङ्) with अधि, kṛit aff. तृच्.

अध्येय m. f. n. (-य:-या-यम्). The same as अध्येतव्य. E. इ (इङ्) with अधि, kṛitya aff. यत्.

अध्येषण Tatpur. f. n. (-णा-णम्) Solicitation, asking, request. E. इष् with अधि, kṛit aff. युच्.

अध्येष्यमाण Tatpur. m. f. n. (-ण:-णा-णम्) Purposing or beginning to read, to study. E. इ (इङ्) with अधि, in the future (लृट्), kṛit aff. शानच् and ágama स्य.

अध्रि Tatpur. m. f. n. (-ध्रिः-ध्रिः-ध्रि) (ved.) Unrestrained, irresistible. See the following. E. अ neg. and ध्रि.

अध्रिगु Bahuvr. m. (-गुः — n. pl. -गावः) (ved.) [1] Of unrestrained or irresistible course; esp. as an epithet of Indra, Agni, Soma, the Rudras and the Aświns. [2] The name of a heavenly śamitri (q. v.) or killer of the sacrificial animal. [3] The name of a Praishamantra (q. v.) used in the ceremony of the killing of the Agníshomiyapaśu (q. v.), and beginning with the words दैव्याः शमितार आरभध्वमुत मनुष्या उपनयत मेध्याः &c. E. अध्रि and गो.

अध्रिज Tatpur. m. f. n. (-जः-जा-जम्) (ved.) Irresistible. E. doubtful; perhaps अ neg. and ध्रिज (from ध्रिज्).

अध्रिपुष्कलिका Bahuvr. (?) f. (-का) The name of a plant, a species of Nágavallí (Piper betel). E. अध्रि and पुष्कलिका.

अध्रियमाण Tatpur. m. f. n. (-णः-णा-णम्) [1] Not held &c. See धृ. [2] (In law.) Not alive, not surviving. E. अ neg. and ध्रियमाण.

अध्रुव Tatpur. m. f. n. (-वः-वा-वम्) [1] Not permanent, not fixed, transient, perishable. [2] Uncertain, doubtful. [3] Not vital, not essential for life (as a limb or part of the body). E. अ neg. and ध्रुव.

अध्रुष Tatpur. (?) m. (-षः) (In medicine.) A disease of the palate (see तालुरोग), described as 'a hard swelling, of a red colour, produced by (diseased) blood and accompanied with pain and fever'. E. unknown.

अध्व. See अध्वन्.

अध्वग Tatp. I. m.f.n. (-गः-गा-गम्) Travelling, being on the road.
II. m. (-गः) [1] A traveller. [2] A camel. [3] The sun.
III. f. (-गा) [1] A traveller. [2] A name of the river Ganges.
E. अध्वन् and ग.

अध्वगत् Tatpur. m. (-गत्) A traveller. E. अध्वन् and गत्.

अध्वगत्यन्त Tatpur. m. (-न्तः) The same as the following, of which it occurs as a various reading. E. अध्वन् and गत्यन्त (sc. क्रोश or योजन &c.).

अध्वगन्तव्य Karmadh. m. (-व्यः) Measure of distance, as a Krośa, a Yojana &c. E. अध्वन् and गन्तव्य; an irregular compound, instead of गन्तव्याध्वन्.

अध्वगभोग्य Tatpur. m. (-ग्यः) The name of a tree (Spondias mangifera). See आम्रात. E. अध्वग and भोग्य; lit. 'to be enjoyed by travellers'.

अध्वगमन Tatpur. n. (-नम्) Journeying, travelling. E. अध्वन् and गमन.

अध्वगामिन् Tatpur. m. f. n. (-मी-मिनी-मि) Travelling. E. अध्वन् and गामिन्.

अध्वजा Tatpur. f. (-जा) The name of a plant. See स्वर्णुली. E. अध्वन् and ज.

अध्वन् m. (-ध्वा) [1] Sky, atmosphere (only in the Vedas). [2] A road. [3] Time. [4] A place (perhaps, a place where four roads meet). [5] A branch or school of the Vedas or sacred literature. — In some Tatpurusha compounds the former part of which is an उपसर्ग (q. v.), this word occurs in the form of अध्व; i. e. the compound assumes the samásánta aff. अच्; e. g. प्राध्व, निरध्व, प्रत्यध्व. — (The two last meanings of this word are rather unsettled through the variety of readings in the native dictionaries from which they are taken; some read अध्वा .... संस्थाने स्वादवस्कन्धे, others संस्थाने साश्रवस्कन्धे; the best reading, however, that which has been adopted in the present translation, seems to be this: संस्थाने शास्त्रवत्स्कन्धे.) E. doubtful; according to some, अद्, uń. aff. क्वनिप्, with ध् substituted for द् 'because it eats up the strength of the traveller'; or according to others, अत्, uń. aff. क्वनिप्, with ध् instead of त्.

अध्वनीन m. f. n. (-नः-ना-नम्) [1] Marching fast or fleet. [2] (m.) A traveller. E. अध्वन्, taddh. aff. ख. According to some used in all the three genders.

अध्वन्य m. f. n. (-न्यः-न्या-न्यम्) [1] Marching fast or fleet. [2] (m.) A traveller. E. अध्वन्, taddh. aff. यत्. According to some used in all the three genders.

अध्वपति Tatpur. m. (-तिः) An epithet of the sun, in the Vedas. Literally: 'the lord of the roads' or perhaps better 'the lord of the atmosphere'. E. अध्वन् and पति.

अध्वर Bahuvr. I. m. f. n. (-रः-रा-रम्) [1] Not crooked, honest proper (ved.). [2] Not perishable, lasting (in its consequences, as a sacrifice; ved.). [3] Intent, attentive. (It is doubtful whether this word in the two meanings 'not crooked' and 'not perishable', occurs in the femin. gender, as it is used in the Vedas either absolutely as a neuter or as epithet of यज्ञ in the mascul. Nor is the latter meaning 'intent, attentive', a usual one, though it is given in several of the native dictionaries.)

II. m. (-रः) [1] Sacrifice in general, but in the ritual works mostly used as the denomination of the greater sacrifices or those performed with the juice of the Soma plant; see also सौम्याध्वर and अध्वरकाण्ड. [2] The name of a Vasu (q. v.). [3] The proper name of the chief of a renowned family. See आध्वरायण.

III. n. (-रम्) Sky, atmosphere (ved.). E. अ priv. and ध्वर 'having no crookedness, dishonesty &c.' or according to others 'preventing, not allowing of injury'; another etym. makes this word, but erroneously, a Tatpur. from अध्वन् and र 'giving or affording the road (scil. to heaven)'.

अध्वरकर्मन् Tatpur. n. (-र्म:) The proceedings with an Adhwara-sacrifice (ved.). See the preceding. E. अध्वर and कर्मन्.

अध्वरकल्पा Tatpur. f. (-ल्पा) One of the Kámyeshṫis (q. v.) or voluntary ishṫis with three yágas (q. v.) in the morning, in the middle of the day and in the evening, which may be instituted by a man of either of the three first classes. E. अध्वर and कल्प.

अध्वरकाण्ड Tatpur. n. (-ण्डम्) The book on the Adhwaras; the name of the third book of the Śatapaṫhabráhmańa (q. v.) which treats on the Adhwaras or the greater sacrifices performed especially with the juice of the Soma plant, the Agnishṫoma &c. E. अध्वर and काण्ड.

अध्वरकृत् Tatpur. m. (-त्) Making an Adhwara-sacrifice; also used as a vaidik epithet of स्फ्य (q. v.) in the sense of 'instrumental for the performing of the sacrifice'. E. अध्वर and कृत्.

अध्वरग Tatpur. m. f. n. (-गः-गा-गम्) Belonging or appropriated to an Adhwara-sacrifice, as the Soma. E. अध्वर and ग.

अध्वरथ Tatpur. m. (-थः) A travelling carriage or cart. E. अध्वन् and रथ.

अध्वरदीक्षणीया Tatpur. f. (-या) That part of an Adhwara-sacrifice which is called दीक्षणीया q. v. E. अध्वर and दीक्षणीया.

अध्वरप्रायश्चित्ति Tatpur. f. (-त्तिः) The penance connected with an Adhwara-sacrifice. E. अध्वर and प्रायश्चित्ति.

अध्वरयु Tatpur. m. (-युः) Joining or performing the sacrifice. This word occurs as a grammatical explanation of अध्वर्यु q. v. E. अध्वर and यु.

अध्वरश्री Tatpur. m. (-श्रीः) (ved.) Serving or honouring the sacrifice, an epithet of Agni, the Aświns, the Maruts. E. अध्वर and श्री (serving).

अध्वरसमिष्टयजुस् Tatpur. n. (-जुः) The offerings called समिष्टयजुस् q. v., connected with the Adhwara-sacrifice. E. अध्वर and समिष्टयजुस्.

अध्वरस्थ Tatpur. m. f. n. (-स्थः-स्था-स्थम्) Standing for an Adhwara-sacrifice. E. अध्वर and स्थ.

अध्वरीय denom. par. (अध्वरीयति) To be desirous of having a sacrifice instituted for one's self. (ved.) Comp. अध्वर्य. E. अध्वर, denom. aff. क्यच्.

अध्वरेष्ठा Tatpur. m. (-ष्ठाः) (ved.) Engaged in a sacrifice. E. अध्वर (in the locative) and स्था.

अध्वर्य denom. par. (अध्वर्यति) To be desirous of having a sacrifice instituted for one's self (used in this sense in the Rigveda). Comp. अध्वरीय. E. अध्वर, denom. aff. क्यच् with elision of the final vowel.

अध्वर्यु m. (-र्युः) [1] One desirous of having a sacrifice instituted for one's self (used in this sense in the Rigveda). [2] A priest in general (ved.). [3] (In the ritual and the epic literature.) A special priest, one conversant with and performing the ritual observances connected with the Yajurveda; he is one of the sixteen Ṙitvijs required for the performing of the great Soma sacrifices (see ऋत्विज्) and, amongst them, one of the four leading priests (see besides ब्रह्मन्, उद्गातृ and होतृ) who receive the whole dakshińá (q. v.); his purushas or assistant priests are the प्रतिप्रस्थातृ, नेष्टृ and उन्नेतृ who are called, like himself, the दीक्षयितृ (q.v.) because they initiate, viz. the अध्वर्यु the three other leading priests, the प्रतिप्रस्थातृ the अर्धिन्- (q. v.), the नेष्टृ the तृतीयिन्- (q. v.) and the उन्नेतृ the पादिन्- (q. v.) priests. The Mímánsá decides in doubtful cases, viz. whenever a sacrifice mentioned in and making part of the ritual of the Yajurveda, is mentioned also and forms part of another Veda, whether the Adhwaryu has another priest to share in his functions or whether he has to abstain from the proceedings altogether. The ten चमसाध्वर्यु (q. v.), who, are also assistants or purushas of the Adhwaryu, are distinct from and do not bear the name of Ṙitvij. — According to a legend in the Harivanśa, Náráyańa created the first Adhwaryu from his arms. The dual अध्वर्यू is the collective *denomination of the* अध्वर्यु and प्रतिप्रस्थातृ, his principal assistant; the plur. अध्वर्यवः of the अध्वर्यु and his three assistants, and in general of those devoted to the study or the practice of the Yajurveda. [4] The Yajurveda (also in the plur. अध्वर्यवः). E. अध्वर्य, kṙit aff. उ.

अध्वर्युकाण्ड Tatpur. n. (-ण्डम्) A collection of mantras or prayers for the special use of the Adhwaryu (q. v.). Also called आध्वर्यवकाण्ड. E. अध्वर्यु and काण्ड.

अध्वर्युक्रतु Tatpur. m. (-तुः) The Kratu (q. v.) — sacrifices contained in the Yajurveda or to be performed by the Adhwaryu. E. अध्वर्यु (in the meanings of 3. or 2.) and क्रतु.

अध्वर्युवेद Karmadh. or Tatpur. m. (-दः) The Yajurveda. E. अध्वर्यु (in the meanings of 4. or 3.) and वेद.

अध्वशल्य Tatpur. m. (-ल्यः) A tree (Achyranthes aspera). See अपामार्ग. E. अध्वन् and शल्य.

अध्वस्मन् Bahuvr. m. (f.?) n. (-स्मा-स्म) (ved.) [1] Not perishing, not falling, everlasting. [2] Not causing to perish or to fall. E. अ priv. and ध्वस्मन्.

अध्वान्त Tatpur. n. (-न्तम्) Gloom, twilight. E. अ neg. and ध्वान्त.

अध्वान्तशावव Tatpur. m. (-वः) A plant (Bignonia Indica). See पत्तोर्ण and शोणाक. E. अध्वान्त and शावव, blossoming in the shade.

I. **अन्**. See अ III.

II. **अन्**. Considered as a substitute of इद् in इदम् in some cases, viz. अनेन, अनया and अनयोः. See इदम् and अन.

III. **अन्** I. (अन-अदादि-रुदादि-उदात्त-परस्मैपदिन्) r. 2d cl. par. (अनिति- imp. आनीत् or आनत्-आन-अनिता-अनिष्यति-आनीत्. — Desid. अनिनिषति. — Caus. आनयति) and II. (अन-दिवादि-उदात्त-अनुदात्तेत्) r. 4th cl. átm. (अन्यते &c.) Also read अण् q. v. [1] To breathe, to live. [2] (ved.) To go. (In composition with परा and प्र, the न् of the radical is changed to ण्.) With अप- To breathe away (in farting), to produce the action of the vital air अपान (q. v.); अभ्यप- The same (अभि implying moreover the direction towards); अव- To breathe out, to breathe forth; उद्- To breathe up, to produce the action of the vital air उदान (q. v.); अभ्युद्- The same (अभि implying also the direction towards); परा- (पराणिति-पराणिणत्-पराणिणिषति) (?); परि- (पर्यणिति)(?); प्र- (प्राणिति. Des. प्राणिणिषति.) [1] To breathe, to respire, to produce the action of the vital air प्राण q. v. [2] To live. [3] (In the Upanishads, but doubtful.) To smell (see also प्राण and अतियह). Caus. (प्राणयति-प्राणिणत्) To revive; अनुप्र- To breathe or to live in conformity with (a following noun depends upon it in the accusative); अभिप्र- To breathe into, to make one's breath enter into (the mouth of another); वि- To breathe, to produce the action of the vital air व्यान (q. v.); अभिवि- The same with the meaning of 'towards'; सम्- [1] To breathe, to live. [2] To produce the action of the vital air समान (q.v.).

I. **अन** ind. Not. E. g. अनौपमा ते बुद्धिः, explained by a commentator: 'thy intellect is unequalled'. See also अना, and comp. अनागुहत्य, अनाशुद &c.

II. **अन**. Considered by some as a substitute of इदम् in some cases; viz. अनेन, अनया and अनयोः. See इदम् and अन्.

III. **अन** m. (-नः) Spiration; it is explained as the action which is common to the five vital airs प्राण, अपान, उदान, व्यान and समान (qq. vv.). Compare अनिल. E. अन्, kṙit aff. अच्.

अनंश Bahuvr. m. f. n. (-शः-शा-शम्) [1] Portionless, not entitled to a share or portion. [2] (*In law.*) One excluded from participation in an inheritance viz. a eunuque, a degraded man, a blind or deaf person, a fool, an idiot, a dumb

person or one deprived of one of his limbs or senses, a cripple &c. See also अनंशिन् and निरंशक.

अनंशत्व n. (-त्वम्) (In law.) The not being entitled to a share &c. See the preceding. Also अनंशता f. (-ता). E. अनंश, taddh. aff. त्व or तल्.

अनंशिन् Tatpur. m. f. n. (-शी-शिनी-शि). The same as अनंश q. v. E. अ neg. and अंशिन्.

अनंशित्व n. (-त्वम्) or अनंशिता f. (-ता). The same as अनंशत्व. E. अनंशिन्, taddh. aff. त्व or तल्.

अनंशुमत्फला Tatpur. f. (-ला) A plantain (Musa paradisiaca). See अंशुमत्फला and कदली. E. अ compar. (?) and अंशुमत्फला.

अनक m. f. n. (-कः-का-कम्) Inferior, low. See अणक of which it is given as a various reading. E. See that of अणक; another is that from अण (अण् to sound, kṛit aff. अच्) and the taddh. aff. of depreciation कन्.

अनकदुन्दुभ Bahuvr. m. (-भः) The name of the father of Vasudeva. E. अनक and दुन्दुभ. (This word is doubtful and perhaps formed only by the commentaries, to explain the patronymic आनकदुन्दुभि q. v. See also the following.)

अनकदुन्दुभि Bahuvr. m. (-भिः) A name of Vasudeva, the father of Kṛishṇa. More usually written आनकदुन्दुभि, but given also with the short initial by some commentators of the Amarakosha. E. अनक (instead of आनक) and दुन्दुभि 'because the gods beat the Anaka-drums in his house when Kṛishṇa was born'.

अनकस्मात् Tatpur. ind. ¹Not without a cause. ²Not immediately, not instantly. ³Not suddenly, not at once. E. अ neg. and अकस्मात्.

अनक्ष् Bahuvr. m. (-नक्) (ved.) Blind. E. अ priv. and अक्ष् (from the denomin. of अक्षि, with kṛit aff. क्विप्).

अनक्ष Bahuvr. m. f. n. (-क्षः-क्षी-क्षम्) Eyeless, blind. E. अ priv. and अक्षि, samásánta aff. षच्.

अनक्षर Bahuvr. I. m.f.n. (-रः-रा-रम्) Containing, uttering &c. what is blamable or what aught not to be said.

II. n. (-रम्) Blamable or improper speech. E. अ deter. and अक्षर.

अनक्षि Tatpur. n. (-क्षि) A bad or disfigured eye. E. अ neg. and अक्षि.

अनगार Bahuvr. m. (-रः) An anchorite, a man who has retired from the world. See अगृह. E. अ priv. and अगार 'having no house i. e. living in the wood'.

अनगारिका f. (-का) A wandering life, the life of a mendicant. E. अनगार, taddh. aff. ठच् (?); scil. वृत्ति.

अनग्न Tatpur. m. f. n. (-ग्नः-ग्ना-ग्नम्) Not naked. E. अ neg. and नग्न.

अनग्नता f. (-ता) The not being naked. E. The former, taddh. aff. तल्.

अनग्नि I. Tatpur. m. (-ग्निः) Any thing not or different from fire. E. अ neg. and अग्नि.

II. Bahuvr. m.f.n. (-ग्निः-ग्निः-ग्नि) ¹Having no sacrificial fire or being deprived of the arrangement of a sacrificial fire place (see अग्निचयन), as a sacrifice. ²Impious, irreligious (as one not performing the observances which require a sacrificial fire; also an epithet of the Manes अग्निष्वात्त q. v.). ³Unmarried (?). ⁴Having no domestic fire, no fire for worldly purposes (as an anchorite who has given up his house and retired to the wood). ⁵Having a bad digestion. E. अ priv. or (in 5.) deterior. and अग्नि.

अनग्निच Tatpur. m. f. (-चः-चा) (ved.) ¹Not having Agni or the divinity of fire as protector, unprotected by Agni. Or according to another interpretation, ²not maintaining a sacrificial fire, impious, wicked. E. अ neg. and अग्नि-च.

अनग्निदग्ध Tatpur. I. m. f. n. (-ग्धः-ग्धा-ग्धम्) ¹Not burnt in or with fire. ²Not burnt on the funeral pyre, not having received the obsequies in conformity with the religious rites.

II. m. pl. (-ग्धाः) The name of a particular class of Pitṛis or Manes, of those apparently who when alive did not observe religious rites. See अग्निदग्ध and the following. E. अ neg. and अग्निदग्ध.

अनग्निष्वात्त Tatpur. m. pl. (-त्ताः) The name of a particular class of Pitṛis or Manes. This word is explained by a commentator of the Yajurveda: 'not tasted by (स्वात्त) i. e. not burnt by fire, not having received the obsequies in conformity with the religious rites' and it appears therefore as a synonyme of अनग्निदग्ध, as well as the converse of अग्निष्वात्त which, according to the same commentator, would be a synonyme of अग्निदग्ध. Anagnishwátta does not occur in the list of the Pitṛis which are given in the law books and in the Puráṇas, while अग्निदग्ध and अग्निष्वात्त (qq. vv.) are named there as distinct classes and explained in a different manner. The etymology given, which identifies स्वात्त and स्वादित, seems moreover objectionable. E. अ and अग्निष्वात्त.

अनघ Bahuvr. I. m. f. n. (-घः-घा-घम्) ¹Sinless, pure. ²Clean, clear. ³Handsome, pleasing.

II. m. (-घः) ¹A name of Śiva. ²The name of a Gandharva. ³The name of a Sádhya. ⁴The name of a prince, son of Surodha and Upadánaví. ⁵The name of a son of Vasishṭha and Úrjá. ⁶White mustard; see गौरसर्षप. A less correct reading of this word in the latter sense is अ-नघ. E. अ priv. and अघ.

अनङ्कुश Bahuvr. m. f. n. (-शः-शा-शम्) Unruly, licentious. E. अ priv. and अङ्कुश.

अनङ्ग I. Tatpur. n. (-ङ्गम्) What is different from or other than the अङ्ग q. v. E. अ neg. and अङ्ग.

II. Bahuvr. 1. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Bodiless, incorporeal.

2. m. (-ङ्गः) A name of Káma, the god of Love; so called, 'because he was reduced to ashes, by the eye of Śiva, for having disturbed his devotions and rendered him enamoured of Párvatí'.

3. n. (-ङ्गम्) ¹Sky, æther. ²The same as मनस् q. v. E. अ priv. and अङ्ग.

अनङ्गक Bahuvr. n. (-कम्). The same as मनस् q. v. E. अ priv. and अङ्ग, samásánta aff. कप्. See अनङ्ग II. 3. 2.; or अनङ्ग, taddh. aff. कन्.

अनङ्गक्रीडा Tatpur. f. (-डा) A metre regulated by quantity; it is a species of the द्विच्छन्दिक (q. v.) and consists of a couplet with sixteen long syllables in the first and thirty-

two short syllables in the second verse. Also called सीम्या. E. अनङ्ग and क्रीडा.

अनङ्गदेवी Tatpur. f. (-वी) The proper name of a wife of Mahlaṅa, a king of Kashmir. E. अनङ्ग and देवी.

अनङ्गपाल Tatpur. m. (-लः) The proper name of a chamberlain of Ananta, king of Kashmir. E. अनङ्ग and पाल.

अनङ्गमेजय Tatpur. m. f. n. (-यः-या-यम्) Not shaking the body. E. अ neg. and अङ्गमेजय (अङ्ग and एज् caus., kṛit aff. खश्).

अनङ्गलेखा Tatpur. f. (-खा) A proper name: the daughter of Baláditya, a king of Kashmir, and wife of Durlabavardhana, his successor. E. अनङ्ग and लेखा.

अनङ्गशेखर Tatpur. m. (-रः) The name of a metre regulated by number and quantity, a species of the class Daṅḍaka (q. v.) and consisting of four verses with fifteen Iambi in each verse. E. अनङ्ग and शेखर.

अनङ्गसेना Tatpur. f. (-ना) The proper name of a courtesan in a drama. E. अनङ्ग and सेना.

अनङ्गापीड Tatpur. m. (-डः) The proper name of a king of Kashmir, the sixteenth king of the dynasty of Karkota. E. अनङ्ग and आपीड.

अनङ्गासुहृद् Tatpur. m. (-हृत्) A name of Śiva. E. अनङ्ग and असुहृद् 'the foe of Káma'; see अनङ्ग.

अनच्छ Tatpur. m. f. n. (-च्छः-च्छा-च्छम्) Turbid, muddy. E. अ neg. and अच्छ.

अनजका Tatpur. f. (-का) A bad or miserable young female goat. Also अनजिका. E. अ deter. and अजका.

अनजिका Tatpur. f. (-का). See the preceding. E. अ deter. and अजिका.

अनञ्जन Bahuvr. I. m. f. n. (-नः-ना-नम्) Free from collyrium &c. See the meanings of अञ्जन.

II. n. (-नम्) Æther, atmosphere. E. अ priv. and अञ्जन.

अनडुज्जिह्वा Tatpur. f. (-ह्वा) The name of a plant (Elephantopus scaber). See गोजिह्वा. E. अनडुह् and जिह्वा.

अनडुत्क m. f. n. (-त्कः-त्का-त्कम्) Having bulls or oxen ([1] as a country (according to others the reading would then be आनडुहक q. v., from आनडुह); [2] seemingly the latter part of the thematic form of a Bahuvríhi compound, concluding with अनडुह्, f. i. प्रियानडुत्क). E. अनडुह्, [1] taddh. aff. क, [2] the compound with samásánta aff. कप्.

अनडुद् Tatpur. m. (-द्ः) The donor of a bull or ox. E. अनडुह् and द.

अनडुह् Tatpur. m. (sing. -ड्वान्, -ड्वन्, -ड्वाहम्, -डुहा, -डुहे, -डुहः, -डुहि; du. -ड्वाहौ, -डुद्भ्याम्, -डुहोः; plur. -ड्वाहः, -डुहः, -डुद्भिः, -डुत्सु:, -डुत्सु) f. (-डुही or -ड्वाही) [1] A bull or ox, especially one fit to draw a cart or to bear a weight. [2] The sign of the zodiac, Taurus. [3] (According to a vaidik commentator also used in the adjective sense:) fit or able to draw a cart, as an epithet of a goat; but this explanation seems doubtful. — (The use of the femin. अनड्वाही would be restricted, according to one authority, to the Vedas, while others do not make any distinction between this form and अनडुही. In Avyayíbh. compounds, the compound terminating with अनडुह् assumes the samásánta aff. टच् (see अनडुह) and in Bahuvr. compounds, the samásánta aff. कप् (see अनडुत्क); in the latter, however, it may also retain its original form, with the following declension in the neuter: sing. अनडुत्, du. अनडुही and plur. अनड्वांहि.) E. अनस्, with स् changed to ड्, and वह् (from वह्, kṛit aff. क्विप्) with samprasáraṅa of व्; in the fem. with aff. ङीप्.

अनडुह I. m. (-हः) The proper name of the chief of a gotra or family. See आनडुह्य. E. अनडुह्, taddh. aff. अच् (?).

II. Seemingly the latter part of the thematic form of an Avyayíbh. compound concluding with अनडुह्, f. i. प्रत्यनडुहम्; such a compound assuming the samásánta aff. टच्.

अनडुही Tatpur. f. (-ही) A cow. Also अनड्वाही. E. See अनडुह्.

अनड्वाही Tatpur. f. (-ही) A cow. Also अनडुही. E. See अनडुह्.

अनणु Tatpur. I. m. f. n. (-णुः-णुः or -ण्वी-णु) Not minute, not atomic, coarse (the reverse of अणु or अस्थूल).

II. m. (-णुः) Coarse grain, as chiches (Cicer arietinum) &c. or, according to others, as wheat, barley &c.; (the reverse of अणु q. v.). E. अ neg. and अणु.

अनत Tatpur. m. f. n. (-तः-ता-तम्) [1] Erect, not bowed down, stiff. [2] Proud, haughty. E. अ neg. and नत.

अनतिक्रम Tatpur. m. (-मः) [1] Not overstepping certain limits, not surpassing certain qualities &c., moderation. [2] Propriety, decorum. E. अ neg. and अतिक्रम.

अनतिक्रमणीय Tatpur. m. f. n. (-यः-या-यम्) Not to be surpassed, overstepped or transgressed, inviolable, inevitable, unavoidable. E. अ neg. and अतिक्रमणीय.

अनतिक्रान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) [1] Unsurpassed, unexceeded. [2] Untransgressed &c. See अतिक्रान्त. E. अ neg. and अतिक्रान्त.

अनतिदृश्न Tatpur. m. f. n. (-श्नः-श्ना-श्नम्) (ved.) Not pellucid, untransparent. E. अ and अतिदृश्न (from दृश् with अति, kṛitya aff. यत्); but more probably, 'very invisible, very indiscernible' from अ neg. and अति-दृश्न, instead of अत्यदृश्न. A similar transposition occurs in the vaidik word अनत्युद्य.

अनतिद्रुत Tatpur. m. (-तः) (ved.) Not surpassed, not excelled. E. अ neg. and अतिद्रुत; the latter part of the compound apparently being a synonyme of अतिभूत and resembling, as regards its formation, the word अद्भुत (q. v.).

अनतिप्रश्न्य Tatpur. m. f. n. (-श्न्यः-श्न्या-श्न्यम्) Not belonging or referring to a question which goes beyond its proper bounds, to a question concerning a transcendental object. E. अ neg. and अतिप्रश्न्य.

अनतिप्रौढ Tatpur. m. f. n. (-ढः-ढा-ढम्) Not full-grown, young (as a plant &c.). E. अ neg. and अति-प्रौढ.

अनतिरिक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Not exceeded in quantity or quality. E. अ neg. and अतिरिक्त.

अनतिविलम्बिन् Tatpur. m. f. n. (-म्बी-म्बिनी-म्बि) Not very dilatory, not very slow. E. अ neg. and अतिविलम्बिन्.

अनतिवृत्ति Tatpur. f. (-त्तिः) Not going beyond, the being in conformity or in proportion with. See पदार्थानतिवृत्ति. E. अ neg. and अतिवृत्ति.

अनत्यन्तगति Tatpur. f. (-तिः) (In grammar.) The sense of 'not completely', 'not very much', the sense of diminutiveness. E. अ neg. अत्यन्त and गति. See अत्यन्तगति.

अनत्यय Bahuvr. m. f. n. (-यः-या-यम्) Having no loss, no end &c., eternal, continual. See the meanings of अत्यय. E. अ priv. and अत्यय.

अनत्युव Tatpur. m. (-वः) (ved.) Utterly unnameable, quite unfit to be spoken of. E. अ neg. and अति-उव; as it appears, a transposition of अत्यनुव, similar to that which has probably taken place in अनतिदृश्न (q. v.).

अनदत् Tatpur. m. f. n. (-दन्-दती-दत्) Not eating. E. अ neg. and अदत् I.

अनद्धा Tatpur. ind. (ved.) Not clearly, not truly, perhaps. Also with the particles उ and इव, अनद्धो and अनद्धेव. E. अ neg. and अद्धा.

अनद्धापुरुष Tatpur. m. (-षः) (ved.) No man in the true sense of the word, 'one who does not serve the ends of the gods, of the pitris, or of men'. E. अनद्धा and पुरुष.

अनद्य Tatpur. I. m. f. n. (-द्यः-द्या-द्यम्) Not fit to be eaten.
II. m. (-द्यः) White mustard. See अनघ which is the more correct reading of this word. E. अ neg. and अद्य.

अनद्यतन Bahuvr. m. (-नः) (In grammar.) The time which does not belong to the current day. See अद्यतन. It is either भूतानद्यतनः the past or भविष्यदनद्यतनः the future time, if such a period does not include the current day. E. अ priv. and अद्यतन, sc. काल.

अनधिकार Tatpur. m. (-रः) Absence of right, claim, interest or concern. E. अ neg. and अधिकार.

अनधिकारचर्चा Tatpur. f. (-र्चा) Officiousness, meddling with other people's business. E. अनधिकार and चर्चा.

अनधिकारिन् Tatpur. m. (-री) One who has no right or claim &c. See the meanings of अधिकारिन्. E. अ neg. and अधिकारिन्.

अनधिकृत Tatpur. m. f. n. (-तः-ता-तम्) Not set over, or appointed &c. See the meanings of अधिकृत. E. अ neg. and अधिकृत.

अनधिगत Tatpur. m. f. n. (-तः-ता-तम्) [1] Not acquired. [2] Not learnt or studied. E. अ neg. and अधिगत.

अनधीनक m. f. n. (-नकः-निका-नकम्) Independant. E. अनधीन, taddh. aff. कन्.

अनध्यक्ष m. f. n. (-क्षः-क्षा-क्षम्) I. Tatpur. Imperceptible, unperceived, absent. See अप्रत्यक्ष. E. अ neg. and अध्यक्ष.
II. Bahuvr. Having no superintendent. E. अ priv. and अध्यक्ष.

अनध्ययन Tatpur. n. (-नम्) Want or intermission of reading or study, especially of the Vedas. E. अ neg. and अध्ययन.

अनध्याय Bahuvr. m. (-यः) Time on which it is improper and forbidden to read or to study the Vedas; also used in the sense of 'a holy-day' or 'vacation'. E. अ priv. and अध्याय, sc. काल.

अनध्यायदिवस Karmadh. m. (-सः) A day on which it is improper to study. See the preceding. E. अनध्याय and दिवस.

अनन n. (-नम्) Breathing, living. E. अन्, krit aff. ल्युट्.

अननुक्रमेजय Tatpur. m.f.n. (-यः-या-यम्) Not allowing the body to remain unshaken or quiet. E. अ neg. and अनुक्रमेजय.

अननुभाषण Tatpur. n. (-णम्) (In the Nyáya philosophy.) Not repeating the argument for discussion, i. e. a tacit agreement with it or assent to the assertion of the person who has proposed it; viz. if, after the argument for discussion has been announced, it has not been repeated by any one — the sign of taking it up — the proposer has to proclaim it three times; if then it does not meet with the anubháshana, it is considered as proved or as accepted as such. E. अ neg. and अनुभाषण.

अननुषङ्गिन् Tatpur. m. f. n. (-ङ्गी-ङ्गिणी-ङ्गि) Not attached to, indifferent (as to pleasure &c.). E. अ neg. and अनुषङ्गिन्.

अननुष्ठान Tatpur. n. (-नम्) Non-observance (of duties &c.), neglect, want of propriety. See the meanings of अनुष्ठान. E. अ neg. and अनुष्ठान.

अननूक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) [1] Not spoken-after or accordingly. [2] Not read or studied (as the Veda). E. अ neg. and अनूक्त.

अनन्त Bahuvr. I. m. f. n. (-न्तः-न्ता-न्तम्) Endless in time and space: eternal, unbounded, innumerable &c.
II. m. (-न्तः) [1] A name of Vishńu or Krishńa. [2] A name of Baladeva, the elder brother of Krishńa. [3] A name of Śiva. [4] A name of Rudra, in an Upanishad of the Atharvaveda. [5] A name of Śesha, the chief of the Nágas or serpent race that inhabit the infernal regions: the couch and constant attendant of Vishńu. [6] A name of Vásuki, another king of the serpents, the brother of the former. [7] A name of one of the Viśwadevas. [8] The name of the fourteenth of the twenty-four Arhats or Jaina deified saints of the present Avasarpińí; see also अनन्तजित्. [9] The name of a king of Kashmir; see also अनन्तदेव. [10] A proper name common to several authors &c. [11] The name of a plant, Vitex trifolia (Lin.); see सिन्दुवार. [12] Talc (see अभ्रक; in this sense the word is given by some as a neuter). [13] (In arithmetic.) Infinite quantity: a fraction having a cypher for its denominator; see also अनन्तराशि and खहर. [14] The name of the twenty-third of the lunar asterisms; see श्रवण. [15] A silken cord with fourteen knots which the Hindus tie round the right arm at the festival of Anantachaturdaśí.
III. f. (-न्ता) [1] The earth. [2] (In arithmetic sometimes used to denominate) the numeral one. [3] A name of Párvati, the wife of Śiva. [4] A name of Tárá, a Buddhist deity. [5] The proper name of the wife of Janamejaya. [6] The name of the following plants: [a] Hedysarum alhagi; see यवास or रोदनी. [b] Echytes frutescens; see श्यामा or गोपी. [c] A sort of potherb; see विशल्या or शुक्रपुष्पी. [d] Agrostis linearis (Koen.) or Panicum dactylon; see दूर्वा or भार्गवी, श्वेतदूर्वा and नीलदूर्वा. [e] Phyllanthus emblica (emblic myrobolan); see आमलकी. [f] Menispermum glabrum or cordifolium; see गुडूची. [g] Gloriosa superba; see लाङ्गली. [h] See हैमवती. [i] Premna spinosa; see अग्निमन्थ. [k] Piper longum (Long pepper); see पिप्पली or कणा. [l] Terminalia chebula (yellow myrobolan); see हरीतकी. [m] Asclepias pseudosarsa; see शारिवा. [n] Justicia adhatoda (?). [o] Bromelia Ananas (?). [p] Echytes dichotoma (?). [q] According to some also the same as अनन्तमूल q. v.
IV. n. (-न्तम्) [1] Sky, atmosphere, æther. [2] Talc; (also given in the latter sense as a masculine). E. अ priv. and अन्त.

अनन्तक I. m. f. n. (-कः-का-कम्) Endless, eternal, unlimited. II. n. (-कम्) (In the Jaina doctrine.) The collective expression for what is eternal viz. matter and soul; but including also, according to a commentary, planets or according to another, æther, regions &c. E. अनन्त, taddh. aff. कन्, or rather a Bahuvr. composed of अ neg. and अन्त, samásánta aff. कप्.

अनन्तकर Tatpur. m. f. n. (-रः-री-रम्) Making endless or unlimited. E. अनन्त and कर.

अनन्तग Tatpur. m. f. n. (-गः-गा-गम्) Going continually, moving perpetually. E. अनन्त and ग.

अनन्तचतुर्दशी Tatpur. f. (-शी) The fourteenth lunation of the light half i. e. the day of the full moon of the month Bhádra (August-September), when Vishńu under the form of the serpent Ananta is worshipped. E. अनन्त and चतुर्दशी.

अनन्तचारित्र Bahuvr. m. (-त्रः) The proper name of a Bodhisattva, Mahásattva, or a superior Bauddha saint. E. अनन्त and चारित्र.

अनन्तजित् Tatpur. m. (-जित्) The name of the fourteenth of the twenty-four Arhats or Jaina deified saints of the present Avasarpińí; also called अनन्त. E. अनन्त and जित् 'who conquers, who gains eternity'.

अनन्तता f. (-ता) Eternity: also अनन्तत्व n. (-त्वम्). E. अनन्त, taddh. aff. तल् or त्व.

अनन्तदृष्टि Bahuvr. m. (-ष्टिः) A name of Śiva. E. अनन्त and दृष्टि.

अनन्तदेव Karmadh. m. (-वः) The proper name of a king of Kashmir, the son of Harirája; also a proper name belonging to several authors &c. See also अनन्त. E. अनन्त and देव.

अनन्तनेमि Bahuvr. (?) m. (-मिः) The proper name of a king of Málava, a contemporary of Śákyamuni. E. अनन्त and नेमि.

अनन्तपाल Tatpur. m. (-लः) The proper name of a warrior chief serving under Harsha, king of Kashmir. E. अनन्त and पाल.

अनन्तमति Bahuvr. m. (-तिः) The proper name of a Bodhisattva or Bauddha saint, the son of the Tathágata Chandrasúryapradípa. E. अनन्त and मति.

अनन्तमूल Bahuvr. m. (-लः) The name of a plant (Periploca Indica or Asclepias pseudosarsa or Asclepias asthmatica); see also अनन्ता and शारिवा. E. अनन्त and मूल.

अनन्तर Bahuvr. m. f. n. (-रः-रा-रम्) [1] Having nothing intermediate, having no interval or defect, uninterrupted, entire; in the Upanishads also as an epithet of Brahman (n.) or the supreme soul, of which it is said that it has nothing before it nor after it, nor between 'before' and 'after' it nor besides it, or that it exists without interruption or defect, entire. [2] Next, immediately following or preceding. [3] Next of kin, in succession, in caste. [4] Close, compact. — अनन्तरम् immediately, afterwards; it is followed or preceded sometimes by a noun depending upon *it in the ablative or genitive*. E. अ priv. and अन्तर.

अनन्तरज Tatpur. m. (-जः) The son of a man of the three first castes, married to a woman of a caste inferior in order to his own, but not to a Súdra woman viz. of a Bráhmańa by a Kshatriyá or Vaiśyá and of a Kshatriyá by a Vaiśyá. The three kinds of sons got by parents of the same caste are called सजातीय and both, comprising six kinds, have the privileges of a Dvija or twice-born man. (This is the explanation given by a commentator of Manu and, according to him, अनन्तरज would have a different meaning than अनन्तरजात, though both words appear to be synonymes.) E. अनन्तर and ज.

अनन्तरजात Tatpur. m. (-तः) The son of a father married to a woman of a caste next in order to his own, viz. of a Bráhmańa by a Kshatriyá, of a Kshatriya by a Vaiśyá, of a Vaiśya by a Súdrá. E. अनन्तर and जात.

अनन्तरायम् Bahuvr. ind. Without interruption. E. अ priv. and अन्तराय.

अनन्तराशि Karmadh. m. (-शिः) (In arithmetic.) Infinite quantity: a fraction having a cypher for its denominator. See also अनन्त II. 18. and खहर. E. अनन्त and राशि.

अनन्तरित m. f. n. (-तः-ता-तम्) Uninterrupted, not separated by. E. Denom. of अनन्तर, kṛit aff. क्त.

अनन्तरीय m. f. n. (-यः-या-यम्) Belonging to what is next, next in succession, caste &c. See the meanings of अनन्तर. E. अनन्तर, taddh. aff. छ.

अनन्तरूप Bahuvr. m. f. n. (-पः-पा-पम्) Having innumerable forms or shapes, multiform. E. अनन्त and रूप.

अनन्तर्हित Tatpur. m. f. n. (-तः-ता-तम्) [1] Not separated, not interposed. [2] Not concealed, not hidden. E. अ neg. and अन्तर्हित.

अनन्तवत् I. m. f. n. (-वान्-वती-वत्) Endowed with infinity, eternal.

II. m. (-वान्) A name or epithet of one of the four pádas or feet of Brahman (in the symbolical language of the Upanishads), consisting of four Kalás or parts, viz. earth, intermediate space, heaven and ocean. The other three feet are called प्रकाशवत्, ज्योतिष्मत् and आयतनवत् (qq. vv.).

अनन्तवर्मन् Bahuvr. m. (-र्मा) The proper name of a king. E. अनन्त and वर्मन्.

अनन्तवात Karmadh. m. (-तः) (In medicine.) One of the diseases of the head (see शिरोरोग). It is described in the following manner: 'when the three humours (air, bile and phlegm) are deranged in the vessels of the back of the neck they make it very feverish and painful and it suppresses the humours particularly in the region of the eyes, eyebrows and temples; it then produces shaking in the sides of the cheeks, cramp of the jaws and morbid affections of the eyes'. E. अनन्त and वात.

अनन्तविक्रमिन् m. (-मी) The proper name of a Bodhisattva or Bauddha saint. E. अनन्त-विक्रम, taddh. aff. इनि.

अनन्तविजय Bahuvr. m. (-यः) The name of the shell of Yudhishthira. E. अनन्त and विजय.

अनन्तवीर्य Bahuvr. m. (-र्यः) The proper name of the twenty-third Jaina Arhat or deified saint of a future age or Utsarpińí. E. अनन्त and वीर्य.

अनन्तव्रत Tatpur. n. (-तम्) The name of a festival observed on the day of the full moon in Bhádra (August-

September) in honour of Vishńu under the form of the serpent Ananta (q. v.). See अनन्तचतुर्दशी. E. अनन्त and व्रत.

अनन्तशक्ति Bahuvr. m. (-क्तिः) The proper name of a son of the king Amaraśakti. E. अनन्त and शक्ति.

अनन्तशयन Tatpur. n. (-नम्) The name of Travancore. E. अनन्त and शयन.

अनन्तशीर्षा Bahuvr. f. (-र्षा) The proper name of the wife of Vásuki, a king of the serpents. E. अनन्त and शीर्ष; literally: 'having innumerous heads'.

अनन्तशुष्म Bahuvr. m. (-ष्मः) (ved.) Of infinite power or strength; an epithet of the Maruts. E. अनन्त and शुष्म.

अनन्त्य Tatpur. I. m. f. n. (-न्त्यः-न्त्या-न्त्यम्) Infinite, eternal, unbounded.

II. n. (-न्त्यम्) Infinity, eternity, immortality. cf. आनन्त्य. E. अ priv. and अन्त्य.

अनन्द Bahuvr. m. pl. (-न्दाः) (In the Upanishads) the name of a world where those are doomed to reside after their death, who have not acquired spiritual knowledge or who have made to a priest a sacrificial gift of an old or defective cow &c. E. अ priv. and नन्द; literally: 'having or giving no pleasure or joy'.

अनन्न Tatpur. n. (-न्नम्) No-food, no-corn, bad food, bad corn &c. See the meanings of अन्न. E. अ deter. and अन्न.

अनन्य m.f.n. (-न्यः-न्या-न्यम्) I. Tatpur. Not different, same, identical. E. अ neg. and अन्य.

II. Bahuvr. [1] Without another, one, sole. [2] Fixed on one object, having no other object or occupation. E. अ priv. and अन्य.

अनन्यगति I. Tatpur. f. (-तिः) No other refuge, asylum or hope, one only refuge &c. E. अ neg. and अन्य-गति.

II. Bahuvr. m.f.n. (-तिः-तिः-ति) Having but one refuge, asylum or hope. E. अ priv. and अन्य-गति.

अनन्यगतिक Bahuvr. m. f. n. (-कः-का-कम्) Having but one refuge, asylum or hope. E. अनन्यगति II, samásánta aff. कप्.

अनन्यचित्त Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) Having the thoughts fixed on one only object. E. अनन्य and चित्त.

अनन्यज Tatpur. m. (-जः) A name of Káma or Love. E. अ neg. and अन्य-ज 'produced by nothing else than the manas or heart'.

अनन्यता f. (-ता) or **अनन्यत्व** n. (-त्वम्) [1] Sameness, identity. [2] Singleness. E. अनन्य I. and II., taddh. aff. तल् or त्व.

अनन्यदेव Bahuvr. m. f. n. (-वः-वा-वम्) Having no other gods. E. अ priv. and अन्य-देव.

अनन्यनिष्पाद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) What cannot be done or accomplished by any one else. E. अ neg. and अन्य-निष्पाद्य.

अनन्यपूर्व Tatpur. I. m.f.n. (-र्वः-र्वा-र्वम्) Intact, never in the prior possession of another.

II. f. (-र्वा) A girl not previously wedded, a virgin. E. अ neg. and अन्य-पूर्व. Also with taddh. aff. कन्, अनन्यपूर्वक m. f. n. (-र्वकः-र्विका-र्वकम्).

अनन्यप्रतिक्रिय Bahuvr. m. (-यः-या-यम्) Having no other remedy. E. अ priv. and अन्य-प्रतिक्रिया.

अनन्यभव Tatpur. m. f. n. (-वः-वा-वम्) Produced or effected by no one or nothing else, by one particular person or thing. E. अनन्य and भव.

अनन्यमनस् Bahuvr. m. f. n. (-नाः-नाः-नः) Intent, attentive, having the mind fixed on one subject, not absent. E. अनन्य and मनस्.

अनन्यमनस्क Bahuvr. m. f. n. (-स्कः-स्का-स्कम्). The same as the preceding. E. अनन्यमनस्, samásánta aff. कप्.

अनन्यमानस Bahuvr. m. f. n. (-सः-सी-सम्). The same as अनन्यमनस्. E. अनन्य and मानस.

अनन्यवृत्ति Bahuvr. m. f. n. (-त्तिः-त्तिः-त्ति) Having the mind fixed on one object, intent, attentive. E. अनन्य and वृत्ति.

अनन्यहृत Tatpur. m. f. n. (-तः-ता-तम्) Not stolen or taken, safe. E. अ neg. and अन्य-हृत.

अनन्यादृश Tatpur. m. f. n. (-शः-शी-शम्) Not like another; unusual, extraordinary. E. अ neg. and अन्यादृश.

अनन्यार्थ Tatpur. m.f.n. (-र्थः-र्था-र्थम्) What exists or is done &c. not for any one or any thing else, what exists &c. on its own behalf, principal, absolute (e. g. a sacrifice). The reverse of अन्यार्थ. E. अ and अन्यार्थ.

अनन्याश्रित Tatpur. I. m. f. n. (-तः-ता-तम्) Not supported by or dependant upon another, independant.

II. n. (-तम्) (In law.) Unencumbered property. E. अ and अन्य-आश्रित.

अनन्वय Tatpur. m. (-यः) (In rhetoric.) One of the Álankáras or figures of speech: comparing an object to itself, with respect to its being the only one of its class as to the qualities expressed and therefore not liable to comparison with any thing else; e. g. the moon shines like a moon i. e. like a very moon, a moon indeed. E. अ neg. and अन्वय, literally: 'want of connexion sc. with other objects'.

अनन्वित Tatpur. m. f. n. (-तः-ता-तम्) [1] Unconnected with, inconsistent, incoherent. [2] Devoid of, not possessing. E. अ neg. and अन्वित.

अनप Bahuvr. m. f. n. (-पः-पा-पम्) Destitute of water. E. अ priv. and अप्, samásánta aff. अ.

अनपकरण Tatpur. n. (-णम्). The same as the following. E. अ neg. and अपकरण.

अनपकर्मन् Tatpur. n. (-र्म) 1. Not doing ill, evil &c. (The reverse of अपकर्मन् q. v.) 2. (In law.) [1] Not delivering (a gift). [2] Not paying or acquitting (debts, wages). See also अनपकरण, अनपक्रिया, अनपाकरण, अनपाकर्मन्. E. अ neg. and अपकर्मन्.

अनपकार Tatpur. m. (-रः) Harmlessness, freedom from hatred &c. (The reverse of अपकार q. v.) E. अ neg. and अपकार.

अनपकारिन् Tatpur. m. f. n. (-री-रिणी-रि) Innocuous &c. (The reverse of अपकारिन्.) E. अ neg. and अपकारिन्.

अनपक्रिया Tatpur. f. (-या). The same as अनपकर्मन् q. v. E. अ neg. and अपक्रिया.

अनपग Tatpur. m. f. n. (-गः-गा-गम्) Not departing, not being separated from. E. अ neg. and अपग.

अनपच्युत Tatpur. m.f.n. (-तः-ता-तम्) (ved.) Not fallen off, not diminished in power &c., irresistible; as an epithet of Soma, Indra &c. E. अ neg. and अपच्युत.

अनपजय्य Bahuvr. m. f. n. (-य्यः-य्या-य्यम्) (ved.) What has no possibility of being made un-conquered or un-victorious

(as a victory). अनपजय्यम् used also adverbially: so as not to become un-victorious (e. g. to conquer so as not to have a barren victory, as not to have the ennemy rising again). E. अ priv. and अपजय्य.

अनपत्य Bahuvr. m. f. n. (-त्यः-त्या-त्यम्) [1] Childless, having no progeny. [2] (ved.) Prejudicial to progeny. [3] (ved. Tatpur.) What causes to fall, unpropitious (?). E. अ priv. and अपत्य.

अनपत्यक Bahuvr. m. f. n. (-कः-का-कम्). The same as अनपत्य. E. अनपत्य, samásánta aff. कप्.

अनपत्यता f. (-ता) Childlessness, want of progeny. E. अनपत्य, taddh. aff. तल्.

अनपत्यवत् Tatpur. m. f. n. (-वान्-वती-वत्) Childless, having no progeny. E. अ neg. and अपत्यवत्.

अनपनिहित Bahuvr. m. f. n. (-तः-ता-तम्) (ved.) Having suffered no loss, entire, complete. E. अ priv. and अपनिहित.

अनपयति Tatpur. (?) ind. Early in the morning. E. अ neg. and अपयति (? the locative of अपयत्, from इ with अप, kṛit aff. शतृ), meaning perhaps: 'when the sun has not yet gone far'.

अनपर Bahuvr. m. f. n. (-रः-रा-रम्) Having nothing that follows or comes after; esp. as an epithet of the neuter Brahman; opposed to अपूर्व. E. अ priv. and अपर.

अनपराद्ध Bahuvr. m. f. n. (-द्धः-द्धा-द्धम्) Having suffered no injury; अनपराद्धम् also used adverbially: without injury. E. अ priv. and अपराद्ध.

अनपराध I. Tatpur. m. (-धः) Not doing ill, innocuousness, innocence, sinlessness. E. अ neg. and अपराध.

II. Bahuvr. m. f. n. (-धः-धा-धम्) [1] Innocuous, sinless. [2] Uninjured, complete. E. अ priv. and अपराध.

अनपराधत्व n. (-त्वम्) Sinlessness, want of fault or defect. E. अनपराध II., taddh. aff. त्व.

अनपराधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Innocent, sinless. E. अ neg. and अपराधिन्.

अनपलायुक Tatpur. m. f. n. (-कः-का-कम्) Not thirsty. E. अ neg. and अपलायुक.

अनपवृज्य Bahuvr. m. f. n. (-ज्यः-ज्या-ज्यम्) (ved.) Free from impurity (hairs &c.), as a road. E. अ priv. and अपवृज्य what is to be shunned.

अनपव्ययत् Tatpur. m. f. n. (-यन्-यन्ती-यत्) (ved.) Unremitting, able, powerful. E. अ neg. and अपव्ययत् (from व्यय् with अप, kṛit aff. शतृ).

अनपसर Bahuvr. m. f. n. (-रः-रा-रम्) Having no valid reason, acting in an unjustifiable manner. E. अ priv. and अपसर, literally: having no way-out.

अनपस्फुर् Tatpur. f. (-स्फूः) (ved.) Not going or running away; an epithet of a cow. E. अ neg. and अपस्फुर्.

अनपस्फुर Tatpur. f. (-रा) (ved.) The same as the preceding. E. अ neg. and अपस्फुर.

अनपस्फुरत् Tatpur. m. f. (-रन्-रन्ती) (ved.) The same as अनपस्फुर्; also as an epithet of the udder of the cow &c. E. अ neg. and अपस्फुरत्.

अनपहतपाप्मन् Tatpur. m. (-प्मा) (ved.) Not freed from sin or evil; an epithet of the Manes. E. अ neg. and अपहतपाप्मन्.

अनपहृत Tatpur. m. f. n. (-तः-ता-तम्) Not taken away, not stolen. E. अ neg. and अपहृत.

अनपाकरण Tatpur. n. (-णम्) (In law.) [1] Not delivering (a gift). [2] Not paying or acquitting (debts, wages). See अनपकर्मन्, अनपक्रिया and the following. E. अ neg. and अपाकरण.

अनपाकर्मन् Tatpur. n. (-र्म) (In law.) The same as the preceding. E. अ neg. and अपाकर्मन्.

अनपाय I. Tatpur. m. (-यः) Absence of loss or diminution, permanence. E. अ neg. and अपाय.

II. Bahuvr. 1. m. f. n. (-यः-या-यम्) Undiminished, unceasing. 2. m. (-यः) A name or epithet of Śiva. E. अ priv. and अपाय.

अनपायिन् Tatpur. m. f. n. (-यी-यिनी-यि) [1] Firm, constant. [2] Durable, imperishable. E. अ neg. and अपायिन्.

अनपुंसक Tatpur. n. (-कम्) (In grammar.) Not a neuter i. e. the masculine or feminine gender or a noun in these two genders. E. अ neg. and नपुंसक.

अनपूपीय Tatpur. m. f. n. (-यः-या-यम्) Not fit for cakes. E. अ neg. and अपूपीय.

अनपूप्य Tatpur. m. f. n. (-प्यः-प्या-प्यम्). The same as the preceding. E. अ neg. and अपूप्य.

अनपेक्ष I. Tatpur. f. (-क्षा) Carelessness, indifference, disregard. E. अ neg. and अपेक्षा.

II. Bahuvr. m. f. n. (-क्षः-क्षा-क्षम्) [1] Disregarding. [2] Unheeding, careless. [3] Not requiring another thing, not referring to another thing or word in a sentence &c., independent or absolute. See निरपेक्ष. E. अ priv. and अपेक्षा.

अनपेक्षत्व n. (-त्वम्) The being अनपेक्ष (II.), but more especially in the sense 3. E. अनपेक्ष, taddh. aff. त्व.

अनपेक्षित m. f. n. (-तः-ता-तम्) [1] Disregarded. [2] Unheeded. E. अ neg. and अपेक्षित.

अनपेक्षिन् Tatpur. m. f. n. (-क्षी-क्षिणी-क्षि) [1] Disregarding. [2] Unheeding, careless. E. अ neg. and अपेक्षिन्.

अनपेत Tatpur. m. f. n. (-तः-ता-तम्) [1] Present, not passed or gone. [2] Not devoid of, possessed of. E. अ neg. and अपेत.

अनप्नस् Bahuvr. m. (-प्नाः) (ved.) Devoid of (pious) action, impious or (according to another interpretation) devoid of shape or form. E. अ priv. and अप्नस्.

अनफा f. (-फा) A certain configuration of the planets; a transcription of the greek word ἀναφή.

अनभिज्ञ Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Unacquainted, ignorant, unwise. E. अ neg. and अभिज्ञ.

अनभिद्रुह् Tatpur. m. (-ध्रुक्) (ved.) Not doing injury; an epithet of the Aświns. E. अ neg. and अभिद्रुह्.

अनभिभूत Tatpur. m. f. n. (-तः-ता-तम्) [1] Unsubdued, unsurpassed. [2] Unobstructed. E. अ neg. and अभिभूत.

अनभिमत Tatpur. m. f. n. (-तः-ता-तम्) Disliked, disagreeable, unpleasant &c. (The reverse of अभिमत.) E. अ neg. and अभिमत.

अनभिम्लातवर्ण Tatpur. m. (-र्णः) (ved.) Of unwithered colour, very bright or splendent; an epithet of Apánnapát. E. अ neg. and अभिम्लातवर्ण.

अनभिम्लान Tatpur. m. (-नः) The proper name of a gotra- or family-chief. E. अ priv. and अभिम्लान. See आनभिम्लान.

अनभिरूप Tatpur. m. f. n. (-पः-पा-पम्) Not handsome, not pleasing. E. अ neg. and अभिरूप.

अनभिलाष Tatpur. m. (-षः) [1]Absence of desire, indifference. [2]Want of appetite, indigestion. E. अ neg. and अभिलाष.

अनभिलक्षित Tatpur. m. (-तः) Not marked, not bearing signs or symbols (e. g. of knowledge, of astrology or of other learned acquirements, as a Vánaprastha when asking for alms). E. अ neg. and अभिलक्षित.

अनभिलाषिन् Tatpur. m. f. n. (-षी-षिणी-षि) Not desirous, indifferent. E. अ neg. and अभिलाषिन्.

अनभिव्यक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Indistinct, dim. E. अ neg. and अभिव्यक्त.

अनभिशस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) (ved.) Blameless, irreproachable. E. अ neg. and अभिशस्त.

अनभिशस्ति Bahuvr. m. f. n. (-स्तिः-स्तिः-स्ति) (ved.) Blameless, irreproachable; an epithet of ájya or clarified butter. E. अ priv. and अभिशस्ति.

अनभिशस्तेनी Tatpur. m. f. n. (-नीः-नीः-नि) (ved.) Leading to what is blameless, to heaven &c. (The form अनभिशस्तेन्यम् which is explained as the acc. masc. singul. with the meaning of the nom. neuter sing. is rather to be considered as an *irregular* formation of the neuter with the addition of अम् to the terminating नि.) E. अनभिशस्त (loc.) and नी.

अनभिशस्त्य Tatpur. m. f. n. (-स्त्यः-स्त्या-स्त्यम्) (ved.) Blameless, irreproachable. E. अ neg. and अभिशस्त्य.

अनभिषङ्ग Tatpur. m. (-ङ्गः) Detachment, disconnection, freedom from affection or attachment. E. अ neg. and अभिषङ्ग.

अनभिसन्धिकृत Tatpur. m. f. n. (-तः-ता-तम्) Done unintentionally, or by mistake. E. अ neg. and अभिसन्धि-कृत.

अनभिहित Tatpur. I. m. f. n. (-तः-ता-तम्) [1]Not named, not designated. [2](ved.) Not tied with, not fastened with.

II. m. (-तः) A *proper name* of a gotra- or family-chief. His descendants are called अनभिहिताः or आनभिहितयः. Acc. to others the proper name aught to be अभिहित q. v. E. अ neg. and अभिहित.

अनभीशु Bahuvr. m. (-शुः) (ved.) Without reins (more esp. without the rein called अभीशु q. v.), unrefrained; an epithet of the sun. E. अ priv. and अभीशु.

अनभ्यारूढ Tatpur. m. f. n. (-ढः-ढा-ढम्) Not ascended, not reached. E. अ neg. and अभ्यारूढ.

अनभ्यास Tatpur. I. m. (-सः) Want of practise, exercise &c.; see अभ्यास.

II. m. f. n. (-सः-सा-सम्) Not near, far, far away. Also written अनभ्याश. E. अ neg. and अभ्यास.

अनभ्यासमित्य Tatpur. m. f. n. (-त्यः-त्या-त्यम्) What must not be approached, what must be shunned from afar. Also written अनभ्याशमित्य. E. अनभ्यास with ágama मुम् (or taken adverbially) and इत्य.

अनभ्रक Bahuvr. m. pl. (-काः) A class of Bauddha gods who reside in the first or lowest stage of the fourth sphere of the Bauddha heaven. E. अ priv. and अभ्र, samásánta aff. कप्, literally 'without clouds'.

अनम Tatpur. m. (-मः) A Brahman, one who does not salute a Brahman, making obeisance to the gods only, and returning salutations with his blessing. E. अ neg. and नम who salutes (?).

अनमस्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) Unworthy of being saluted. E. अ neg. and नमस्य.

अनमितम्पच Tatpur. m. f. n. (-चः-चा-चम्) Miserly, niggardly. E. अ neg. and अ-मितम्पच. Others read instead of this word, where it occurs in the Amarak., मितम्पच.

अनमित्र Bahuvr. I. m. f. n. (-त्रः-त्रा-त्रम्) Free from enemies, without enemies.

II. n. (-त्रम्) The being free from or without enemies.

III. m. (-त्रः) A proper name of [1]A prince of the solar race, a descendant of Sagara, son of Nighna and brother of Raghu, the fifty-second king of Ayodhyá. [2]A son of the king Kroshtu or Kroshtri by Gándhárí and father of Śini or, according to others, a grandson of Vrishńi, son of Sumitra by Mádrí and brother to Śini; or, again, a grandson of Dhrishta, son of Sumitra &c. E. अ priv. and अमित्र.

अनमीव Bahuvr. I. m. f. n. (-वः-वा-वम्) (ved.) [1]Free from disease, healthy. [2]Removing diseases, healthy (as food, plants, fire).

II. n. (-वम्) Freedom from disease, good health. E. अ priv. and अमीवा.

अनम्बर Bahuvr. I. m. f. n. (-रः-रा-रम्) Naked, unclad, unclothed.

II. m. (-रः) A *Bauddha mendicant*, going naked. See दिगम्बर. E. अ priv. and अम्बर.

अनय Tatpur. m. (-यः) I. Bad or improper conduct, as gambling &c. (see व्यसन). E. अ deter. and नय.

II. [1]Ill-luck, bad fortune. [2]Calamity, distress. E. अ deter. and अय.

अनयङ्गत Tatpur. m. f. n. (-तः-ता-तम्) Fallen into misfortune. E. अनय II., ágama मुम् and गत.

अनरण्य Bahuvr. m. (-ण्यः) The proper name of a *king of* Ayodhyá, of the solar race; according to one authority, a son of Vána and father of Prithu, according to others, a son of Sambhúta and father of Prishadaśwa or, again, a son of Sarwakarman and father of Nighna. Those who *make* him a son of Sambhúta, relate that he was slain by Rávańa.

अनरुस् Tatpur. m. f. n. (-रुः-रुः-रु) (ved.) Not sore, not wounded, sound, healed. (As a Tatpur. this word occurs only in the Vedas; it would be a Bahuvr. according to the use of अरुस् in the classic language.) E. अ neg. and अरुस्, sore, wounded; (or as a Bahuvr. अ priv. and अरुस्, sore, wound).

अनर्गल Bahuvr. m. f. n. (-लः-ला-लम्) Unrestrained, self-willed. E. अ priv. and अर्गल.

अनर्घ Bahuvr. m. f. n. (-र्घः-र्घा-र्घम्) Invaluable, priceless. E. अ priv. and अर्घ.

अनर्घराघव Tatpur. n. (-वम्) The name of a *drama* of Murári, the subject of which are the events in the life of Ráma, the descendant of Raghu. E. अनर्घ and राघव, sc. नाटक.

अनर्घ्य Tatpur. m. f. n. (-र्घ्यः-र्घ्या-र्घ्यम्) [1]Priceless, invaluable, not to be bought. [2]Different from what is valuable or respectable. (In the first of these meanings the word is an oxytonon, in the latter a proparoxytonon; the first meaning, however, is the usual one.) E. अ neg. and अर्घ्य.

अनर्घता f. (-ता) or **अनर्घत्व** n. (-त्वम्) Absence of price or cost, invaluableness. E. अनर्घ, taddh. aff. तल् or त्व.

अनर्थ I. Tatpur. m. (-र्थः) [1] Want of meaning, nonsense. [2] A thing that is useless or obnoxious. [3] Disadvantage, misfortune, calamity. E. अ neg. and अर्थ.

II. Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) [1] Meaningless, unmeaning, nonsensical. [2] Fruitless, vain, unprofitable. [3] Unhappy, unlucky. E. अ priv. and अर्थ.

अनर्थक Bahuvr. m. f. n. (-र्थकः-र्थका-र्थकम्) [1] Not having the sense or meaning (of). [2] Not-significative (as a particle &c.). [3] Unmeaning, meaningless, nonsensical. [4] Fruitless, vain, unprofitable. [5] Unhappy, unlucky. E. अनर्थ II., samásánta aff. कप्.

अनर्थंकर Tatpur. m. f. n. (-रः-री-रम्) [1] Following unprofitable or idle pursuits. [2] Doing mischief, causing calamities. E. अ neg. and अर्थंकर or अनर्थ and कर.

अनर्थनाशिन् Tatpur. m. (-शी) A name or epithet of Śiva. E. अनर्थ and नाशिन् 'destroying or removing calamity'.

अनर्थ्य Tatpur. m. f. n. (-र्थ्यः-र्थ्या-र्थ्यम्) Devoid of substance, useless, fit for no purpose &c.; the reverse of अर्थ्य q. v. E. अ neg. and अर्थ्य.

अनर्व Bahuvr. m. f. n. (-र्वः-र्वा-र्वम्) (ved.) [1] Not decaying, not passing away, imperishable, permanent. [2] Without impediment, not thwarted, unobstructed. See the following. E. अ priv. and अर्व.

अनर्वन् Bahuvr. m. (-र्वा) (ved.) [1] Not moving, fixed. [2] Not passing away, permanent. [3] Without an impediment, not thwarted, unobstructed. [4] Without an enemy or foe. See the preceding. (The declension of this word differs from that of अर्वन् in so far, as it does not assume the ádeśa तृ (i. e. त्) which is said to be the substitute of the न् in अर्वन् q. v.; e. g. अनर्वाणम्, अनर्वाणौ, अनर्वाणः.) E. अ priv. and अर्वन्.

अनर्विश् Tatpur. m. (-ट्) (ved.) I. A car-man, one going with or on a cart. E. अनस्, with र् instead of स्, and विश्. (Or according to another explanation, which appears, however, to be an artificial one),

II. One who does not arrive where he is to go to, one not attaining the end or aim of his journey. E. अ neg. and अर् (from ऋ, krit aff. विच्) and विश् II.

अनर्शनि Tatpur. m. (-निः) (ved.) The name of a demon slain by Indra. E. doubtful; probably अ neg. and अर्शनि.

अनर्शराति Tatpur. m. (-तिः) (ved.) One whose gifts are not inauspicious or wicked, whose offerings do not cause pain. A various reading of this word in the Sámaveda is अलर्षिराति q. v. E. अ neg. and अर्श-राति (Bahuvr.).

अनर्ह Tatpur. m. f. n. (-र्हः-र्हा-र्हम्) [1] Not deserving. [2] Unworthy. [3] Not fit, unsuitable. E. अ neg. and अर्ह.

अनल m. (-लः) [1] Fire. [2] A name of Agni or the god of fire. [3] The name of one of the eight Vasus. [4] A name of Vasudeva. [5] The proper name of a Muni. [6] The proper name of a monkey (in the Rámáyaṅa). [7] The fire of the stomach, digestive faculty. [8] Bile. [9] The name of several plants, viz. [a] Plumbago zeylanica (see चित्रक), [b] Plumbago rosea (see रक्तचित्रक), [c] Semicarpus anacardium (see भल्लातक). [10] Wind. [11] (In astronomy.) The name of the fiftieth year of Brihaspati's cycle of sixty years. [12] (In astronomy.) The name of the third lunar mansion or Krittiká (?). [13] (In arithmetic sometimes used to denote) the numeral three; see अग्नि (९.). E. अन्, in the causative, uń. aff. कलच्; (अनल belongs to the वृषादि).

अनलङ्करिष्णु Tatpur. m. f. n. (-ष्णुः-ष्णुः-ष्णु) [1] Not fond of ornaments, dress &c. [2] Not making show of ornaments, not ornamented. E. अ neg. and अलङ्करिष्णु.

अनलदीपन Tatpur. m. f. n. (-नः-नी-नम्) Producing appetite, stomachic. See अग्निदीपन. E. अनल and दीपन.

अनलप्रभा Tatpur. f. (-भा) The name of a plant (Halicacabum cardiospermum); see ज्योतिष्मती. E. अनल and प्रभा 'fire-shine'.

अनलप्रिया Tatpur. f. (-या) The wife of Agni. E. अनल and प्रिया.

अनलम् Tatpur. ind. Not enough, insufficient, unequal, unable. E. अ neg. and अलम्.

अनलवाट Tatpur. m. (-टः) The name of ancient Pattana. E. अनल and वाट.

अनलस Tatpur. m. f. n. (-सः-सा-सम्) [1] Not indolent or lazy. [2] Diligent, industrious. E. अ neg. and अलस.

अनलसाद Tatpur. m. (-दः) Decrease of digestive faculty, loss of appetite; lit. decay of the stomachic fire. E. अनल 7. and साद.

अनलि m. (-लिः) The name of a tree (Sesbana grandiflora); see अगस्तिद्रु. E. अनल, taddh. aff. इ (?).

अनल्प Tatpur. m. f. n. (-ल्पः-ल्पा-ल्पम्) Not a little, much. E. अ neg. and अल्प.

अनल्पघोष Bahuvr. m. f. n. (-षः-षा-षम्) Making much noise, vociferous. E. अनल्प and घोष.

अनवकाश Bahuvr. m. f. n. (-शः-शा-शम्) [1] Having no opportunity &c.; see अवकाश. [2] Having no proper place, irrelevant, unessential; (as words of an instance &c. which have no bearing on the rule to be illustrated, opposed to those words of it which are essential for the purpose). E. अ priv. and अवकाश.

अनवकाशता f. (-ता) or **अनवकाशत्व** n. (-त्वम्) The being irrelevant or unessential. E. अनवकाश, taddh. aff. तल् or त्व.

अनवग्रह Bahuvr. m. f. n. (-हः-हा-हम्) Not to be obstructed or impeded, resistless. E. अ priv. and अवग्रह.

अनवच्छिन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) [1] Not cut, not separated, uninterrupted. [2] Unbounded. [3] Immoderate, excessive. [4] (In Nyáya phil.) Undiscriminated. E. अ neg. and अवच्छिन्न.

अनवच्छिन्नहास Karmadh. m. (-सः) Uninterrupted or excessive laughter. See अतिहास. E. अनवच्छिन्न and हास.

अनवतप्त Tatpur. m. (-प्तः) (In Buddhist mythology and legends.) [1] The name of a serpent-king. [2] The name of a renowned lake where the disciples of Śákyamuni held several of their meetings; probably *the same* as Rávaṅahrada. E. अ neg. and अवतप्त.

अनवत्. See the E. *of the following*.

अनवत्त्व n. (-त्त्वम्) The being endowed with life, the property or quality of what is living. E. अनवत् (endowed with life, breathing, living, from अन III., taddh. aff. मतुप्, but occurring only as the thematic form of this word),

taddh. aff. त्व; used in a vaidik commentary, to explain one meaning of the word असुरत्व.

अनवद्य Tatpur. I. m. f. n. (-द्यः-द्या-द्यम्) [1] Blameless, irreproachable. [2] Unobjectionable, allowable.
II. f. (-द्या) The proper name of an Apsaras, the daughter of Prádhá.

अनवद्यरूप Bahuvr. m. f. n. (-पः-पा-पम्) Of faultless form, beautiful. E. अनवद्य and रूप.

अनवद्याङ्ग Bahuvr. m. f. n. (-ङ्गः-ङ्गी or ङ्गा-ङ्गम्) Of faultless form, beautiful. E. अनवद्य and अङ्ग, fem. ङीप् or टाप्.

अनवधान I. Tatpur. n. (-नम्) Inadvertence, inattention, carelessness. See also अनवधानता and अनवहितत्व. E. अ neg. and अवधान.
II. Bahuvr. m. f. n. (-नः-ना-नम्) Inattentive, careless. E. अ priv. and अवधान.

अनवधानता f. (-ता) Inadvertence, inattention, carelessness. E. अनवधान II., taddh. aff. तल्.

अनवधि Bahuvr. m. f. n. (-धिः-धिः-धि) Illimited, *infinite*. E. अ priv. and अवधि.

अनवधृष्य Tatpur. m. f. n. (-ष्यः-ष्या-ष्यम्) Not to be hurt or overcome, invincible, uninjurable. E. अ neg. and अवधृष्य.

अनवन Bahuvr. m. f. n. (-नः-ना-नम्) Affording no help or protection. E. अ priv. and अवन.

अनवनामितवैजयन्त Bahuvr. m. (-न्तः) The name of a Buddhist future universe; one in which Ánanda is to reappear under the name of Ságaravaradharabuddhivikrídita. E. अनवनामित and वैजयन्त, literally: with banners unprostrate i. e. always victorious (?).

अनवपृग्ण Tatpur. m. f. n. (-ग्णः-ग्णा-ग्णम्) (ved.) Not mixed, not kept together (an epithet of the lustre of the sun which is not kept together, on a limited space, but shed over the world). E. अ neg. and अवपृग्ण.

अनवब्रव Bahuvr. m. (-वः) (ved.) One whose words are not thrown away, whose commands are not idle or given in vain, who commands respect. E. अ priv. and अवब्रव.

अनवभ्र Bahuvr. m. f. n. (-भ्रः-भ्रा-भ्रम्) (ved.) Having suffered no loss or diminution, undiminished. E. अ priv. and अवभ्र. See the following.

अनवभ्रराधस् Bahuvr. *m.* (-धाः) (ved.) With undiminished riches, in the fulness of wealth; esp. in the plural, as an epithet of the Maruts, the riches of which consist, according to the commentators, in the clarified butter &c. they receive in the sacrifice. E. अनवभ्र and राधस्.

अनवम Tatpur. m. f. n. (-मः-मा-मम्) Not low, high, illustrious. E. अ neg. and अवम.

अनवमर्शम् Tatpur. ind. Without touching. E. अ neg. and अवमर्शम्.

अनवर Tatpur. m. f. n. (-रः-रा-रम्) [1] Not inferior, not less. [2] Excellent, superior. E. अ neg. and अवर.

अनवरत Tatpur. m. f. n. (-तः-ता-तम्) Uninterrupted, continual, eternal. — अनवरतम् used adv., continually, eternally. E. अ neg. and अवरत.

अनवरथ Bahuvr. (?) m. (-थः) The name of a prince, descendant from Kroshṫri, the son of Madhu and father of Kuruvatsa; his grandson is Anuratha. E. अ priv. and अवरथ (?).

अनवरार्ध्य m. f. n. (-र्ध्यः-र्ध्या-र्ध्यम्) Chief, principal, best. E. अ neg. and अवरार्ध (forming a Tatpur.), taddh. aff. यत्.

अनवलम्ब Bahuvr. m. f. n. (-म्बः-म्बा-म्बम्) Without support, dependance &c.; see अवलम्ब. E. अ priv. and अवलम्ब.

अनवलोभन Tatpur. n. (-नम्) One of the संस्कार q. v., a purificatory rite observed in the third month after conception. E. अ neg. and अवलोभन.

अनवस Bahuvr. m. (-सः) (ved.) Without food while travelling. (See अवस.) E. अ priv. and अवस.

अनवसर I. Tatpur. m. (-रः) [1] Want of leisure or opportunity. [2] Unseasonableness, inopportuneness. E. अ neg. and अवसर.
II. Bahuvr. m. f. n. (-रः-रा-रम्) [1] Having no leisure, occupied, busy. [2] Unseasonable, inopportune. E. अ priv. and अवसर.

अनवसान Bahuvr. m. f. n. (-नः-ना-नम्) [1] Without conclusion, endless. [2] Free from death. E. अ priv. and अवसान.

अनवसित Tatpur. I. m. f. n. (-तः-ता-तम्) Not terminated &c. See अवसित.
II. f. (-ता) The name of a metre regulated by number and quantity, a species of the class called Trishṫubh (q.v.); it consists of a stanza of four lines with the following eleven feet in each line: ⏑ ⏑ ⏑ ⏑ – – – – ⏑ – – –. E. अ neg. and अवसित.

अनवस्कर Bahuvr. m. f. n. (-रः-रा-रम्) Freed from dirt, cleansed. E. अ priv. and अवस्कर.

अनवस्थ I. Tatpur. f. (-स्था) [1] An unsettled state, want of fixedness, unsteadiness, uncertainty. [2] Incontinence, dissoluteness. [3] Indeterminateness, unboundedness; esp. in the Nyáya philosophy: an endless series (of causes and effects), the regressus in infinitum; e. g. in arguing that the lamp is the cause which reveals the existence of a jar, the eye the cause which reveals that of the lamp, and so on. E. अ neg. and अवस्था.
II. Bahuvr. m. f. n. (-स्थः-स्था-स्थम्) [1] Not fixed, not permanent, unstable, not lasting. E. अ priv. and अवस्था.

अनवस्थान I. Tatpur. n. (-नम्) [1] Instability, want of fixedness, unsteadiness. [2] Incontinence, misconduct. E. अ neg. and अवस्थान.
II. Bahuvr. 1. m. f. n. (-नः-ना-नम्) Unsteady, mutable, variable, not *lasting*. 2. m. (-नः) Wind. E. अ priv. and अवस्थान.

अनवस्थायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Unstable, transitory. E. अ neg. and अवस्थायिन्.

अनवस्थित Tatpur. m. f. n. (-तः-ता-तम्) [1] Unfixed, unstable, unsteady, inconstant, uncertain. [2] Loose, abandoned, violating moral and legal restraint. E. अ neg. and अवस्थित.

अनवस्थितचित्त Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) Unsteady-minded. E. अनवस्थित and चित्त.

अनवस्थितता f. (-ता) or **अनवस्थितत्व** n. (-त्वम्). The same as the following. E. अनवस्थित, taddh. aff. तल् or त्व.

अनवस्थिति Tatpur. f. (-तिः) [1] Unsteadiness, instability. [2] Misconduct, incontinence, dissoluteness.

अनवहित Tatpur. m. f. n. (-तः-ता-तम्) Inattentive, careless. E. अ neg. and अवहित.

अनवहितत्व n. (-त्वम्). The same as अनवधान q. v. E. अनवहित, taddh. aff. त्व.

अनवह्वर Tatpur. m. f. n. (-रः-रा-रम्) (ved.) Not crooked, straight, upright, honest. E. अ neg. and अवह्वर.

अनवाच् Tatpur. m. f. n. (-वाक्) Not dumb, eloquent. E. अ neg. and अवाच्.

अनवाञ्च् Tatpur. m. f. n. (-ङ्-ची-क्) Not downlooked, looking upwards *or in front of.* E. अ neg. and अवाञ्च्.

अनवानम् Tatpur. ind. Without breathing, in one breath, without interruption. E. अ neg. and अवानम् (अन् with अव, kṛit aff. णमुल्).

अनवानता f. (-ता) Close contiguity, uninterruptedness. E. अनवान (अनवानम् with elision of the म् of the kṛit aff. णमुल्), taddh. aff. तल्.

अनवाप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Not obtained, not received. E. अ neg. and अवाप्त.

अनवाप्ति Tatpur. f. (-प्तिः) Not obtaining, not receiving, not getting. E. अ neg. and अवाप्ति.

अनवायम् Bahuvr. ind. (ved.) Without interruption, continually. E. अ priv. and अवाय.

अनविष्य (?) Tatpur. m. f. n. (-ष्यः-ष्या-ष्यम्) Not fit for or suited to a sheep. E. अ neg. and अविष्य.

अनवेक्ष I. Tatpur. f. (-क्षा) Want of attention, want of regard, regardlessness. E. अ neg. and अवेक्षा.

II. Bahuvr. m. f. n. (-क्षः-क्षा-क्षम्) Taking no regard, regardless. — अनवेक्षम् used also as adv.; without paying attention or taking regard. E. अ priv. and अवेक्षा; अनवेक्षम् may be however also a Tatpur. from अ neg. and अवेक्षम् (ईक्ष् with अव, kṛit aff. णमुल्).

अनव्रत Tatpur. I. m. f. n. (-तः-ता-तम्) Not destitute of meritorious acts of devotion; especially

II. m. (-तः) A Jaina devotee who only partially conforms to the rules of his order. E. अ neg. and अव्रत.

अनशन I. Tatpur. n. (-नम्) A fast, fasting. In law, fasting of a creditor or of a Brahman employed by him to enforce payment of a debt, the debtor incurring the guilt of Brahmanicide, if the person should die of inanition. E. अ neg. and अशन.

II. Bahuvr. m. f. n. (-नः-ना-नम्) One who fasts. E. अ priv. and अशन.

अनशनता f. (-ता) Fasting. E. अनशन II., taddh. aff. तल्.

अनशनाय Bahuvr. m. f. n. (-यः-या-यम्) Not hungry. E. अ priv. and अशनाया.

अनशित Tatpur. n. (-तम्) Fasting; esp. in composition with अशित; e. g. अशितेनानशितेन जीवति he lives now eating now fasting. E. अ neg. and अशित.

अनश्नत् Tatpur. m. f. n. (-श्नन्-श्नती-श्नत्) Not eating, not enjoying. E. अ neg. and अश्नत्.

अनश्नत्साङ्गमन Tatpur. m. (-नः) (ved.) The name of the sacrificial fire in the Sabhá, so called because it is approached early in the morning before breakfast. E. अनश्नत् and साङ्गमन 'the fire approached by those who have not yet eaten any thing'.

अनश्रु Bahuvr. m. f. n. (-श्रुः-श्रुः-श्रु) Without tears, not shedding tears. E. अ priv. and अश्रु.

अनश्व Bahuvr. m. f. n. (-श्वः-श्वा-श्वम्) Without a horse or horses. E. अ priv. and अश्व.

अनश्वदा Tatpur. m. (-दाः) (ved.) Not giving horses. E. अ neg. and अश्वदा.

अनश्वन् Tatpur. (?) m. (-श्वा) The proper name of a prince, the son of Vidúratha by Sampriyá and father of Parikshit. E. unknown.

अनश्वर Tatpur. m. f. n. (-रः-री-रम्) Imperishable, eternal. E. अ neg. and नश्वर.

अनष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not lost, not destroyed. E. अ neg. and नष्ट.

अनस् n. (-नः) [1] A cart, esp. one made of wood and tied over with cloth. [2] Boiled rice (cf. अन्न and अन्धस्). [3] A mother. [4] Birth. [5] A living being, an animal. (The final स् of this word is changed sometimes to र् or ड्; see अनर्विश्, अनडुह्. — Avyayíbháva compounds, or according to others, also other compounds, the latter part of which is अनस्, assume the samásánta aff. टच्, e. g. उपानसम्, महानस (qq. vv.). E. अन्, uṇ. aff. असुन्.

अनसूय I. Tatpur. f. (-या) Want of detractiveness, the not lowering maliciously other's merits, good qualities &c. E. अ neg. and असूया.

II. Bahuvr. 1. m. f. n. (-यः-या-यम्) Free from detractiveness, not lowering maliciously other's merits, good qualities &c.

2. f. (-या) A proper name of [1] a daughter of Daksha, the wife of Atri (q. v.) and mother of Durvásas, [2] a friend of Śakuntalá (in the drama Śak.). E. अ priv. and असूया.

अनसूयक Bahuvr. m. f. n. (-कः-का-कम्) The same as अनसूय II. 1. E. अनसूय II. 1., samásánta aff. कप्.

अनसूयु Tatpur. m. f. n. (-युः-युः-यु) Free from detractiveness, not lowering maliciously other's merits, good qualities &c. E. अ neg. and असूयु.

अनसूरि Tatpur. m. (-रिः) Not unwise, wise, not unintelligent. E. अ neg. and असूरि.

अनस्तमित Tatpur. m. f. n. (-तः-ता-तम्) [1] Not set (as the sun). [2] Not ceasing, not perishing, imperishable. E. अ neg. and अस्तमित.

अनस्थ Bahuvr. m. f. n. (-स्थः-स्था-स्थम्) (ved.) Boneless. E. अ priv. and अस्थि, samásánta aff. अ (?).

अनस्थि Bahuvr. m. f. n. (-स्थिः-स्थिः-स्थि) Boneless. (For the declension of this word see अस्थि.) E. अ priv. and अस्थि.

अनस्थिक Bahuvr. m. f. n. (-कः-का-कम्) Boneless. E. अनस्थि, taddh. aff. कप्.

अनस्थिमत् Tatpur. m. f. n. (-मान्-मती-मत्) Boneless. E. अ neg. and अस्थिमत्.

अनस्वत् m. f. n. (-स्वान्-स्वती-स्वत्) Having a cart, with a cart. E. अनस्, taddh. aff. मतुप्.

अनहङ्कार I. Tatpur. m. (-रः) [1] Absence of the sense of self. [2] Absence of the pride of individuality, humility. E. अ neg. and अहङ्कार.

II. Bahuvr. m. f. n. (-रः-रा-रम्) Free from the pride of individuality, not proud, humble.

अनहङ्कारिन् Tatpur. m. f. n. (-री-रिणी-रि). The same as अनहङ्कार II. E. अ neg. and अहङ्कारिन्.

अनहङ्कृत Tatpur. m. f. n. (-तः-ता-तम्) Not having the pride of individuality, not proud, humble. E. अ neg. and अहङ्कृत.

अनहङ्कृति I. Tatpur. f. (-तिः). The same as अनहङ्कार I. E. अ neg. and अहङ्कृति.

II. Bahuvr. m. f. n. (-तिः-तिः-ति). The same as अनहङ्कार II. E. अ priv. and अहङ्कृति.

अनहन् Tatpur. n. (-हः) No-day, a bad day, an unlucky day. (For the declension of this word see अहन्.) E. अ deter. and अहन्.

अना ind. (ved.) Certainly, indeed. (A commentator of the Amarakosha considers this particle as a synonyme of the negative न; his opinion rests, however, only on an artificial interpretation of the word अनावृष्टि (q. v.) and is refuted by others who explain it as derived, not from अना and वृष्टि, but from अ neg. and आवृष्टि.) E. unknown; probably an obsolete third case of the pronominal theme अ (q. v.).

अनाकार Bahuvr. m. f. n. (-रः-रा-रम्) Shapeless, without form. E. अ priv. and आकार.

अनाकारित Tatpur. m. f. n. (-तः-ता-तम्) Not demanded, not exacted. E. अ neg. and आकारित.

अनाकाल Tatpur. m. (-लः) [1] Unfit or improper time. [2] Hard *time*, as famine &c. See the following word. E. अ neg. and आकाल.

अनाकालभृत Tatpur. m. (-तः) (In law.) One of the fifteen kinds of slaves (see दास): a man who has become a slave voluntarily, for the sake of sustenance at a season of famine. (The less correct reading of this word is अन्नाकालभृत.) E. अनाकाल and भृत, scil. दास.

अनाकाश I. Tatpur. m. n. (-शः-शम्) No-æther, any thing different from æther or atmosphere. E. अ neg. and आकाश.

II. Bahuvr. m. f. n. (-शः-शा-शम्) Having no æther, destitute of the properties of æther. E. अ priv. and आकाश.

अनाकुल Tatpur. m. f. n. (-लः-ला-लम्) [1] Unperplexed, collected, composed. [2] Not contradicting one's self, consistent with one's self. E. अ neg. and आकुल.

अनाकृत Tatpur. m. f. n. (-तः-ता-तम्) Unchecked, unrestrained; (according to the explanation of a vaidik commentator). E. अ neg. and आकृत.

अनाक्रान्त Tatpur. I. m. f. n. (-न्तः-न्ता-न्तम्) The reverse of आक्रान्त q. v.

II. f. (-न्ता) A sort of prickly nightshade (Solanum jacquini Wild.). See अभिद्मनी and कण्टकारिका. E. अ neg. and आक्रान्त.

अनाग I. Bahuvr. m. (-गः) (ved.) Without fault or sin. E. an abbreviated form of अनागस्.

II. Tatpur. (?) f. (-गा) The name of a river; (the reading of this word, however, is doubtful). E. uncertain.

अनागत Tatpur. I. m. f. n. (-तः-ता-तम्) [1] Not arrived, not approached. [2] Not acquired, not learnt, not obtained. [3] Unknown, undistinguished. [4] Not yet come, future.

II. n. (-तम्) The future time. E. अ neg. and आगत.

अनागतवत् m. f. n. (-वान्-वती-वत्) Full with future events, much engaged with what will come (as thoughts &c.). E. अनागत, taddh. aff. मतुप्.

अनागतविधातृ Tatpur. m. (-ता) One who makes his dispositions for the future, forecasting, cautious. E. अनागत and विधातृ.

अनागताबाध Karmadh. m. (-धः) Future pain or illness. E. अनागत and आबाध.

अनागतार्तवा Bahuvr. f. (-वा) A young girl, one not arrived at puberty; according to a commentary, a girl eight years old (the same as गौरी q. v.). E. अनागत and आर्तव.

अनागतावेक्षण Tatpur. n. (-णम्) Looking or referring to what is to come or follows (e. g. in a book &c.). E. अनागत and अवेक्षण.

अनागम I. Tatpur. m. (-मः) [1] Non-arrival. [2] Non-acquisition. E. अ neg. and आगम.

II. Bahuvr. m. f. n. (-मः-मा-मम्) [1] Not arrived, not present. [2] (In law.) Without legal acquisition, without title deeds, from time immemorial (used of estates, privileges &c.). See also निरागम. E. अ priv. and आगम.

अनागमोपभोग Karmadh. m. (-गः) The use or enjoyment of estates &c. without legal acquisition, without title deeds, from time immemorial. See also निरागमोपभोग. E. अनागम and उपभोग.

अनागम्य Tatpur. m. f. n. (-म्यः-म्या-म्यम्) [1] Unapproachable, inaccessible. [2] Unobtainable. E. अ neg. and आगम्य.

अनागस् Bahuvr. m. f. n. (-गाः-गाः-गः) [1] Free from fault or sin, pious, virtuous. [2] Removing fault or sin, conferring happiness. E. अ priv. and आगस्. Comp. अनाग.

अनागामिन् Tatpur. I. m. f. n. (-मी-मिनी-मि) [1] Not arriving, not coming. [2] Not future.

II. m. (-मी) The third of the four orders of the Buddhists, generally termed Áryás; (see besides स्रोतआपन्न, सकृदागामिन् and अर्हत्): literally, one who does not return, but it means one who has only to pass through forty thousand kalpas and then is freed from transmigration. E. अ neg. and आगामिन्.

अनागामुक Tatpur. m. f. n. (-कः-का-कम्) Not arriving or coming frequently, not disposed to come habitually. E. अ neg. and आगामुक.

अनागास्त्व n. (-त्वम्) (ved.) Exemption from fault or sin, sinlessness. E. अनागस्, taddh. aff. त्व.

अनाचरण Tatpur. n. (-णम्) Improper or immoral conduct. E. अ neg. and आचरण.

अनाचार I. Tatpur. m. (-रः) Impropriety, misconduct, violation of moral or civil laws.

II. Bahuvr. m. f. n. (-रः-रा-रम्) Ill behaved, indecent, immoral.

अनाचारिन् Tatpur. m. f. n. (-री-रिणी-रि) Ill behaved, indecent, immoral. E. अ neg. and आचारिन्.

अनाचार्यभोगीन Tatpur. m. f. n. (-नः-ना-नम्) Not fit to be eaten or enjoyed by a spiritual teacher. E. अ neg. and आचार्यभोगीन.

अनाज्ञप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Not ordered, not commanded. E. अ neg. and आज्ञप्त.

अनाज्ञप्तकारिन् Tatpur. m. f. n. (-री-रिणी-रि) Doing what is not ordered, acting without order. E. अनाज्ञप्त and कारिन्.

अनाज्ञात Tatpur. m. f. n. (-तः-ता-तम्) Not known, unheard of. (This word may form, as a term of praise, the first part of Karmadh. compounds e. g. अनाज्ञाताध्यापक.) E. अ neg. and आज्ञात.

अनाढ्य Tatpur. m. f. n. (-ढ्यः-ढ्या-ढ्यम्) Not rich, poor. E. अ neg. and आढ्य.

अनाढ्यंभविष्णु Tatpur. m. f. n. (-ष्णुः-ष्णुः-ष्णु) Not becoming rich or wealthy. E. अ neg. and आढ्यंभविष्णु.

अनातत Tatpur. m. f. n. (-तः-ता-तम्) Not strung (as a bow). (According to a vaidik commentary also: not placed on a bow, as an arrow; this latter meaning, however, seems doubtful.) E. अ neg. and आतत.

अनातप Tatpur. m. (-पः) [1] Coolness. [2] Shade, shadow. E. अ neg. and आतप.

अनातुर Tatpur. m. f. n. (-रः-रा-रम्) Free from sickness or disease, well, vigorous. E. अ neg. and आतुर.

अनात्मक Bahuvr. m. f. n. (-कः-का-कम्) Void of substance or reality (as the phenomena of this world, according to the Bauddha doctrine). E. अ priv. and आत्मन्, samásánta aff. कप्.

अनात्मन् I. Tatpur. m. (-त्मा) [1] No-soul, other than spirit or soul. [2] Not self, other. E. अ neg. and आत्मन्.
II. Bahuvr. m. f. n. (-त्मा-त्मा-त्म) Without spirit or soul. E. अ priv. and आत्मन्.

अनात्मनीन Tatpur. m. f. n. (-नः-ना-नम्) Not suitable, not fit for one's self. E. अ neg. and आत्मनीन.

अनात्मप्रत्यवेक्षा Tatpur. f. (-क्षा) In Buddhist doctrine, one of the 108 धर्मालोकमुख (q. v.): the reflection that there is no soul or self. E. अनात्मन् and प्रत्यवेक्षा.

अनात्मवत् Tatpur. m. f. n. (-वान्-वती-वत्) Not self possessed, without self-control. E. अ neg. and आत्मवत्.

अनात्म्य Tatpur. m. f. n. (-त्म्यः-त्म्या-त्म्यम्) Impersonal (as Brahman. n.). E. अ neg. and आत्म्य.

अनात्यन्तिक Tatpur. m. f. n. (-कः-की-कम्) Not final, not permanent. E. अ neg. and आत्यन्तिक.

अनात्यन्तिकत्व n. (-त्वम्) Absence of finality, reoccurrence (e. g. of pains). E. अनात्यन्तिक, taddh. aff. त्व.

अनाथ Bahuvr. m. f. n. (-थः-था-थम्) [1] Without a lord or protector (as an orphan, one without a सपिण्ड (q.v.) &c.), without a master. [2] Helpless, poor. E. अ priv. and नाथ.

अनाथपिण्डद Tatpur. m. (-दः) The name of a celebrated merchant, the owner of the garden Jetavana near Śrávasti, where the Buddha Sákyamuni used to explain his doctrine to his disciples. He was also called अनाथपिण्डिक. E. अनाथ and पिण्ड-द 'giving food to the poor'.

अनाथपिण्डिक m. (-कः) The same as the preceding. E. अनाथपिण्डद, taddh. aff. कन्.

अनाथसभा Tatpur. f. (-भा) A poor-house. E. अनाथ and सभा.

अनादर I. Tatpur. m. (-रः) Disrespect, contempt. E. अ neg. and आदर.
II. Bahuvr. m.f.n. (-रः-रा-रम्) (According to the commentary of an Upanishad.) Not bewildered, not agitated (an epithet of आत्मन् or the soul; but perhaps also: 'not zealous, not making any effort, calm, quiet'). E. अ priv. and आदर.

अनादरण Tatpur. n. (-णम्) Not having regard, treating with disrespect or contempt. E. अ neg. and आदरण.

अनादरिन् m.f.n. (-री-रिणी-रि) Wanting in respect or regard, disrespectful, disregardful. E. अनादर, taddh. aff. इनि.

अनादि Bahuvr. m. f. n. (-दिः-दिः-दि) Without any beginning, unborn, uncreate, eternal. E. अ priv. and आदि.

अनादिता f. (-ता) or **अनादित्व** n. (-त्वम्) Exemption from commencement, eternity. E. अनादि, taddh. aff. तल् or त्व.

अनादिन् Tatpur. m. f. n. (-दी-दिनी-दि) Who or what does not sound. E. अ neg. and नादिन्.

अनादिनिधन Bahuvr. m.f.n. (-नः-ना-नम्) Without beginning and termination, eternal. E. अ priv. and आदि-निधन (Dwandwa).

अनादिमत् m. f. n. (-मान्-मती-मत्). The same as अनादि. E. अनादि, taddh. aff. मतुप्.

अनादिमत्त्व n. (-त्त्वम्) The being without any beginning, the being eternal. E. अनादिमत्, taddh. aff. त्व.

अनादिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) [1] Not assigned, not appointed, not fixed. [2] Not commanded, not directed. [3] Not allowed. E. अ neg. and आदिष्ट.

अनादृत Tatpur. m.f.n. (-तः-ता-तम्) [1] Not respected. [2] Disrespected, disregarded, despised. E. अ neg. and आदृत.

अनादेय Tatpur. m. f. n. (-यः-या-यम्) [1] Not to be taken or received, unacceptable. [2] Not admissible, inadmissible (as a law suit, a plaint). E. अ neg. and आदेय.

अनाद्य m. f. n. (-द्यः-द्या-द्यम्) I. Tatpur. Not to be eaten, not edible. E. अ neg. and आद्य.
II. Bahuvr. Without a beginning, unborn, uncreate, eternal. E. अ priv. and आद्य.

अनाद्यनन्त Dwandwa m. f. n. (-न्तः-न्ता-न्तम्) Without a beginning and end, eternal. E. अनादि and अनन्त.

अनाद्यन्त Bahuvr. I. m. f. n. (-न्तः-न्ता-न्तम्) Without a beginning and end, eternal.
II. m. (-न्तः) A name of Śiva. E. अ priv. and आदि-अन्त (Dwandwa).

अनाधृष्ट Tatpur. m.f.n. (-ष्टः-ष्टा-ष्टम्) (ved.) Not overcome, not vanquished, unconquered. E. अ neg. and आधृष्ट.

अनाधृष्टि Bahuvr. m. (-ष्टिः) [1] The proper name of [a] a prince, the son of Śura by Bhojyá, or according to others by Márishá, and brother of Vasudeva; his wife is Aśmakí and his son Ninartaśatru or according to another reading, Nirvṛittiśatru; [b] a son of Ugrasena and chief of the Yádavas. [2] A name or epithet of Ṛicheyu, the son of Raudráśwa. E. अ priv. and आधृष्टि, 'suffering no defeat, invincible'.

अनाधृष्य Tatpur. m.f.n. (-ष्यः-ष्या-ष्यम्) (ved.) Unconquerable, indomitable. E. अ neg. and आधृष्य.

अनानत Tatpur. I. m. f. n. (-तः-ता-तम्) (ved.) Not bent, not depressed, unimpaired, superior.
II. m. (-तः) The name of a Ṛishi, the son of Paruchhepa and author of a vaidik hymn. E. अ neg. and आनत.

अनानुकृत्य Tatpur. m. f. n. (-त्यः-त्या-त्यम्) (ved.) Not to be done again, unparalleled. E. अ neg. and अनुकृत्य, the first syllable of the latter part of the compound being made long, or perhaps अन neg. and अनुकृत्य.

अनानुद Bahuvr. m. f. n. (-दः-दा-दम्) (ved.) [1] Having no follower, unaided, alone. [2] Unsurpassed in liberality (lit. without any one who could give after, i. e. in a similar manner). Both meanings of this word, as given according to the comm., seem doubtful; it occurs as an epithet of Indra and Brihaspati. E. अ priv. and अनुद, the first syllable of the latter part of the compound being lengthened, or perhaps अन priv. and अनुद.

अनानुदिष्ट Tatpur. m.f.n. (-ष्टः-ष्टा-ष्टम्) (ved.) Unasked. E. अ neg. and अनुदिष्ट, the first syllable of the latter part of the compound being made long, or perhaps अन neg. and अनुदिष्ट.

अनानुभूति Tatpur. f. (-तिः; occurs only in the plur. -तयः) (ved.) Inattentiveness, neglect; esp. personified: those who are neglectful in holy acts or worship (sc. प्रजाः). Cf. अनाभू.

E. अ neg. and अनुभूति, the अ of the latter part of the compound being made long, or perhaps, अन neg. and अनुभूति.

अनापद् Tatpur. f. (-त्) Absence of calamity or misfortune. E. अ neg. and आपद्.

अनापन्न Tatpur. m.f.n. (-न्नः-न्ना-न्नम्) Unobtained, unattained. E. अ neg. and आपन्न.

अनापान Bahuvr. m. (-नः) The proper name of a prince; according to one authority, the son of Anga, a descendant of Anu. E. अ priv. and आपान.

अनापि Bahuvr. m. (-पिः) (ved.) Without relations, without equals (?); an epithet of Indra. E. अ priv. and आपि, relation (equal?).

अनापूयित Tatpur. m. f. n. (-तः-ता-तम्) Not infected with stench or putrefaction. E. अ neg. and आपूयित.

अनाप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) [1] Not obtained, not *gained*. [2] Not having obtained, not having *attained*. [3] Unskilful, unapt. E. अ neg. and आप्त.

अनाप्ति Tatpur. f. (-प्तिः) Not obtaining, not attaining. E. अ neg. and आप्ति.

अनाप्य Tatpur. m.f.n. (-प्यः-प्या-प्यम्) Not obtainable. E. अ neg. and आप्य.

अनाबाध Bahuvr. m.f.n. (-धः-धा-धम्) *Without* obstruction or vexation, unobstructed, unmolested. See also निराबाध. E. अ priv. and आबाधा.

अनाभयिन् Tatpur. m. (-यी) (ved.) Fearless; an epithet of Indra. E. अ neg. and आभयिन् (?).

अनाभू Tatpur. m. (-भूः, esp. in the plur. -भुवः) (ved.) One who is *neglectful in* worship or holy acts. Cf. अनानुभूति. E. अ neg. and आभू.

अनामक Bahuvr. I. m.f.n. (-कः-का-कम्) [1] Nameless. [2] Having a bad name.

II. m. (-कः) An intercalary month. See मलमास.

III. n. (-कम्) Piles or hœmorrhoids. E. अ priv. or deter. and नामन्, samásánta aff. कप्.

अनामन् Bahuvr. I. m.f.n. (-मा-मा-म) [1] Nameless. [2] Having a bad name.

II. f. (-मा) The ring finger. See अनामिका. E. अ priv. and नामन्, 'because the head of Brahmá having being cut off with this finger, it has become unworthy of a name'.

अनामय Bahuvr. I. m. f. n. (-यः-या-यम्) [1] Free from disease or sickness, healthy. [2] Not producing disease.

II. m. (-यः) A name of Śiva.

III. n. (-यम्) [1] Health. [2] A medicament or drug (?). E. अ priv. and आमय.

अनामयत् Tatpur. n. (-यत्) (ved.) Health. E. अ neg. and आमयत्, lit.: absence of what makes or allows to be sick.

अनामयित्नु m. f. n. (-त्नुः-त्नुः-त्नु) (ved.) Freeing from disease. E. अनामय् (denom. from अनामय), uṇ. aff. इत्नुच्.

अनामिका Bahuvr. f. (-का) The ring finger. See अनामन्. E. अ priv. and नामन्, samásánta aff. कप् (the insertion of इ before the aff. is irregular).

अनामिन् Tatpur. m. f. n. (-मी-मिनी-मि) (ved.) Unbending. E. अ neg. and नामिन्.

अनामिष Bahuvr. m. f. n. (-षः-षा-षम्) Without flesh, without enjoyment, bootless, profitless &c. See आमिष. E. अ priv. and आमिष.

अनामृण Bahuvr. m. (-णः) (ved.) Free from foes or such as can do injury; an epithet of Indra. E. अ priv. and आमृण.

अनामृत Tatpur. m. f. n. (-तः-ता-तम्) No where perishable, everlasting. E. अ neg. and आमृत.

अनायक Bahuvr. m. f. n. (-कः-का-कम्) Without a leader, without a ruler or chief. E. अ priv. and नायक.

अनायत Tatpur. m. f. n. (-तः-ता-तम्) [1] Unchecked, unrestrained. [2] Close, continuous, unseparated. [3] Unextended, having no length. E. अ neg. and आयत.

अनायतन I. Tatpur. n. (-नम्) No-altar, no-abode. E. अ neg. and आयतन.

II. Bahuvr. m. f. n. (-नः-ना-नम्) Having no abode, no altar. E. अ priv. and आयतन.

अनायतनवत् Tatpur. m. f. n. (-वान्-वती-वत्) [1] Having no abode. [2] Having no altar. E. अ neg. and आयतनवत्.

अनायत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Independent, uncontrolled. E. अ neg. and आयत्त.

अनायत्तवृत्ति Bahuvr. m. f. n. (-त्तिः-त्तिः-त्ति) Having an independent subsistence or livelihood. E. अनायत्त and वृत्ति.

अनायत्तवृत्तिता f. (-ता) Independence, self subsistence. E. अनायत्तवृत्ति, taddh. aff. तल्.

अनायसाग्र Tatpur. m. f. n. (-ग्रः-ग्रा-ग्रम्) Having no iron point (as an arrow). E. अ neg. and आयसाग्र.

अनायास I. Tatpur. m. (-सः) [1] Exemption from pain or difficulty, *facility*, ease. [2] Absence of exertion, idleness, neglect. E. अ neg. and आयास.

II. Bahuvr. m. f. n. (-सः-सा-सम्) Easy, not difficult. E. अ priv. and आयास.

अनायासकृत Tatpur. I. m.f.n. (-तः-ता-तम्) Done easily, readily, without effort.

II. n. (-तम्) (In medicine.) An infusion made by simply putting the plant into water without any other preparations and extracting in such a manner its juice or essence; f. i. myrobalan (त्रिफला) — infusions &c. E. अनायास and कृत.

अनायुषा Bahuvr. f. (-षा) A proper name: one of the daughters of Daksha and wives of Káśyapa, the mother of Bala and Vṛitra. See अनायुस्. E. अ priv. and आयुस्, fem. aff. टाप्; (the formation is irregular).

अनायुष्य Tatpur. m. f. n. (-ष्यः-ष्या-ष्यम्) Not giving long life, destructive of life, fatal. E. अ neg. and आयुष्य.

अनायुस् Bahuvr. f. (-युः) A proper name: the same as अनायुषा. E. अ priv. and आयुस्.

अनारत Bahuvr. m. f. n. (-तः-ता-तम्) Continual, eternal. अनारतम् continually, eternally. E. अ priv. and आरत.

अनारभ्य Tatpur. m. f. n. (-भ्यः-भ्या-भ्यम्) What cannot or aught not to be begun or attempted. E. अ neg. and आरभ्य.

अनारभ्यवाद Tatpur. m. (-दः) An injunction (concerning sacrifices or vaidik rites) not connected with the books or chapters which treat authoritatively on sacrifices &c. in the regular order. See आरभ्यवाद and the following. E. अ neg. and आरभ्यवाद.

अनारभ्याधीत Tatpur. m.f.n. (-तः-ता-तम्) Not read in connexion with chapters or books treating authoritatively on vaidik rites or sacrifices; said of passages, esp. in the Bráhmaṇas, which treat on rites, sacrifices &c. not to be connected with other passages with which they may happen

to be found together, the injunctions of the latter not being applicable to those of the former. A ceremonial, for instance, taught in an anárabhyádhíta, would not be considered as the essential part of another ceremonial, treated in passages, called árabhyádhíta, which may precede or follow it, nor share in the general rules concerning these; and it is, therefore, always the object of special rules which define its position amongst the other parts of the ritual and its applicability. E. अ neg. and आरभ्याधीत.

अनारम्बण Bahuvr. m. f. n. (-णः-णा-णम्) (ved.) Without support, unsupported. See अनालम्बन. E. अ priv. and आरम्बण.

अनारम्भ I. Tatpur. m. (-म्भः) Non-commencement, not attempting or undertaking. E. अ neg. and आरम्भ.

II. Bahuvr. m. f. n. (-म्भः-म्भा-म्भम्) Without beginning or commencement. E. अ priv. and आरम्भ.

अनारम्भण Bahuvr. m. f. n. (-णः-णा-णम्) (ved. according to the comm.) Without support, unsupported (see अनालम्बन); but it may mean also: without a point of touch, not palpable, as æther, darkness. E. अ priv. and आरम्भण.

अनारोग्य Tatpur. I. m. f. n. (-ग्यः-ग्या-ग्यम्) Unhealthy, not salubrious, unwholesome.

II. n. (-ग्यम्) Want of health, sickness. E. अ neg. and आरोग्य.

अनारोग्यकर Tatpur. m. f. n. (-रः-री-रम्) Causing sickness, unwholesome. E. अनारोग्य and कर, fem. ङीप्.

अनार्जव Tatpur. n. (-वम्) [1]Crookedness, moral or physical. [2]Disease. E. अ neg. and आर्जव.

अनार्तव Tatpur. m.f.n. (-वः-वी-वम्) Not seasonable, as plants &c. E. अ neg. and आर्तव.

अनार्त्विजीन Tatpur. m.f.n. (-नः-ना-नम्) Not fit for a priest, not fit to be a priest. E. अ neg. and आर्त्विजीन.

अनार्य I. Tatpur. 1. m. f. n. (-र्यः-र्या-र्यम्) Not respectable, not venerable, unworthy, inferior, bad, vile.

2. m. (-र्यः) Other than an Árya, a barbarian, a Súdra, a Mlechchha, a Kiráta &c. E. अ neg. and आर्य.

II. Bahuvr. m. f. n. (-र्यः-र्या-र्यम्) Having no Áryas, inhabited by Mlechchhas &c. as a country. E. अ priv. and आर्य.

अनार्यक Bahuvr. n. (-कम्) Agallochum or aloe wood (Aquila agallocha). See also अनार्यज. E. अनार्य II., samásánta aff. कप्.

अनार्यकर्मिन् m. (-र्मी) One doing the work of a Súdra or a non-Árya. E. अनार्य-कर्म, taddh. aff. इनि.

अनार्यज Tatpur. n. (-जम्). The same as अनार्यक q. v. E. अनार्य and ज 'produced in the country of the Mlechchhas or barbarians'.

अनार्यता f. (-ता) or **अनार्यत्व** n. (-त्वम्) Vileness, unworthiness, baseness. E. अनार्य, taddh. aff. तल् or त्व.

अनार्यतिक्त Tatpur. m. (-क्तः) A medicinal plant, a kind of gentian (Gentiana cherayta, Rox.) See also किराततिक्त. E. अनार्य I. 2. and तिक्त.

अनार्ष Tatpur. m. f. n. (-र्षः-र्षी-र्षम्) [1]Not relating or belonging to a Ṛishi (to his name &c.). [2]Not relating to the vaidik hymns (considered as the inspirations of the Ṛishis). E. अ neg. and आर्ष.

अनार्षेय Tatpur. m. f. n. (-यः-यी-यम्) Not relating or belonging to a Ṛishi. E. अ neg. and आर्षेय.

अनालम्ब I. Tatpur. m. (-म्बः) [1]Want of support. [2]Despondency, heart-brokenness. E. अ neg. and आलम्ब.

II. Bahuvr. m. f. n. (-म्बः-म्बा-म्बम्) Without support or stay, unsupported. E. अ priv. and आलम्ब.

अनालम्बन Bahuvr. m. f. n. (-नः-ना-नम्) [1]Without stay or support, unsupported. [2]Despondent, heart-broken. E. अ priv. and आलम्बन.

अनालम्बनता f. (-ता) [1]Unsupportedness. [2]Despondency, heart-brokenness. E. अनालम्बन, taddh. aff. तल्.

अनालम्बी Tatpur. f. (-म्बी) The Víńá or lute of Śiva. E. अ neg. and आलम्बी.

अनालम्बुका Tatpur. f. (-का). See the following.

अनालम्भुका Tatpur. f. (-का) A woman during menstruation. This word occurs only in ritual works and is sometimes, though less correctly written अनालम्बुका. E. अ neg. and आलम्भुका.

अनालाप I. Tatpur. m. (-पः) Taciturnity, silence. E. अ neg. and आलाप.

II. Bahuvr. m. f. n. (-पः-पा-पम्) Silent, taciturn. E. अ priv. and आलाप.

अनालोचित Tatpur. m. f. n. (-तः-ता-तम्) [1]Unseen, unbeheld. [2]Unweighed, unconsidered, rash, imprudent. E. अ neg. and आलोचित.

अनाविद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Not pierced, not wounded, not hurt. E. अ neg. and आविद्ध.

अनाविल Tatpur. m. f. n. (-लः-ला-लम्) Clear, clean, pure. E. अ neg. and आविल.

अनावृत Tatpur. m.f.n. (-तः-ता-तम्) [1]Uncovered, unhidden. [2]Open, uninclosed (as a field &c.). E. अ neg. and आवृत.

अनावृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) [1]Not turned round. [2]Not retreating. [3]Not approached, not visited. E. अ neg. and आवृत्त.

अनावृत्ति Tatpur. f. (-त्तिः) Not-returning, literally and metaphorically (as after death into this world). E. अ neg. and आवृत्ति.

अनावृष्टि Tatpur. f. (-ष्टिः) Drought. E. अ neg. and आ-वृष्टि (explained with समन्तावृष्टि). See also under अना.

अनावेदित Tatpur. m. f. n. (-तः-ता-तम्) Not made known, not announced. E. अ neg. and आवेदित.

अनाश Bahuvr. m.f.n. (-शः-शा-शम्) I. Without hope, hopeless. E. अ priv. and आशा.

II. Not dead, living. E. अ priv. and नाश. The latter meaning is artificial.

अनाशक Tatpur. n. (-कम्) Fasting. E. अ neg. and आशक.

अनाशकनिवृत्त Tatpur. m. (-त्तः) One who desists from fasting (as a Sannyásin who returns to his home &c.). E. अनाशक and निवृत्त.

अनाशकायन Tatpur. n. (-नम्) The penitence of fasting. E. अनाशक and अयन.

अनाशस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) Not excellent, not praiseworthy; (according to a vaidik commentary). E. अ neg. and आशस्त.

अनाशिन् Tatpur. m.f.n. (-शी-शिनी-शि) Not perishing, not being lost. E. अ neg. and नाशिन्.

अनाशु m. f. n. (-शुः-शुः-शु) I. Tatpur. Not quick, slow. E. अ neg. and आशु.
II. Bahuvr. (ved.) Without destruction, indestructible, unchecked (as horses going extremely fast). This meaning seems doubtful. E. अ priv. and नाशु (?).

अनाश्य Tatpur. m. f. n. (-श्यः-श्या-श्यम्) Indestructible. E. अ neg. and नाश्य.

अनाश्रमवास Tatpur. m. (-सः). See अनाश्रमिवास. E. अ neg. and आश्रमवास.

अनाश्रमिन् Tatpur. m (-मी) One not belonging to one of the áśramas (q. v.) or religious orders. E. अ neg. and आश्रमिन्.

अनाश्रमिवास Tatpur. m. (-सः) Not staying in or belonging to one of the áśramas (q. v.) or religious orders. E. अ neg. and आश्रमवास.

अनाश्रय Bahuvr. m. f. n. (-यः-या-यम्) Without an asylum or refuge, unprotected. E. अ priv. and आश्रय.

अनाश्रित Tatpur. m. f. n. (-तः-ता-तम्) [1] Not connected with, not resorting to, esp. not belonging to one of the áśramas (q. v.) or religious orders. [2] (In philosophy.) Not inherent in, not requiring any thing else, self-dependent, absolute; as in the Sánkhya philosophy, pradhána or matter, which is complete or absolute in itself, unlike the produced principles mahat, ahamkára &c., which are आश्रित relative or resorting to one another. E. अ neg. and आश्रित.

अनाश्वस् Tatpur. m. f. n. (-श्वान्-शुषी-श्वः) Not having eaten, fasting. E. अ neg. and आश्वस् (from अश् to eat).

अनाष्ट्र Bahuvr. m. f. n. (-ष्ट्रः-ष्ट्रा-ष्ट्रम्) (ved.) Free from enemies, free from mischievous beings. E. अ priv. and नाष्ट्र.

अनासिक Bahuvr. m. f. n. (-कः-का-कम्) Noseless. E. अ priv. and नासिका.

अनास्था Tatpur. f. (-स्था) [1] Want of fixity or condition. [2] Disregard, want of consideration. E. अ neg. and आस्था.

अनास्थान Bahuvr. m. f. n. (-नः-ना-नम्) Without a fixed site, without a basis or foundation. E. अ priv. and आस्थान.

अनाहत Tatpur. I. m. f. n. (-तः-ता-तम्) [1] Unhurt, unbeaten, unwounded. [2] Unwashed, new (as cloth). [3] (In music.) Not beat or struck, not produced in the ordinary way (as a sound). See अनाहतनाद.
II. n. (-तम्) [1] A new garment (see आहत). [2] The fourth of the six mystical Chakras or circles of the body. E. अ neg. and आहत.

अनाहतनाद Karmadh. m. (-दः) A sound not produced in the ordinary manner; the mysterious sound (om) which is heard in consequence of religious meditation and which is said 'not to give pleasure, but eternal bliss'; unlike the आहतनाद (q. v.) or the real musical sound. E. अनाहत and नाद.

अनाहार I. Tatpur. m. (-रः) [1] Abstinence, starvation. [2] Non-seizure. E. अ neg. and आहार.
II. Bahuvr. m. f. n. (-रः-रा-रम्) Not taking food. E. अ priv. and आहार.

अनाहिताग्नि Tatpur. m. (-ग्निः) A householder who has not performed the ceremony of the अग्न्याधान q. v. E. अ neg. and आहिताग्नि.

अनाहिताग्निता f. (-ता) or **अनाहिताग्नित्व** n. (-त्वम्) The condition of an अनाहिताग्नि q. v. E. The preceding, taddh. aff. तल् or त्व.

अनाहुति Tatpur. f. (-तिः) [1] Not-sacrificing. [2] A bad or improper sacrificing. E. अ neg. or deter. and आहुति.

अनाहूत Tatpur. m. f. n. (-तः-ता-तम्) Uncalled, unbidden. E. अ neg. and आहूत.

अनिकेत Bahuvr. m. f. n. (-तः-ता-तम्) Without a house. E. अ priv. and निकेत.

अनिकेतन Bahuvr. m. f. n. (-नः-ना-नम्) Without a house. E. अ priv. and निकेतन.

अनिक्षिप्तधुर Tatpur. m. (-रः) The proper name of a Bodhisattva or Bauddha deified saint. E. अ neg. and निक्षिप्तधुर (?).

अनिक्षु Tatpur. m. (-क्षुः) A sort of long grass or reed (Saccharum spontaneum). E. अ comp. and इक्षु sugar-cane. Cf. इक्षुतृष्णा.

अनिगीर्ण Tatpur. m. f. n. (-र्णः-र्णा-र्णम्) [1] Not swallowed. [2] (In rhetoric.) Not to be supplied, not being the object of an ellipsis. E. अ neg. and निगीर्ण.

अनिग्रह I. Tatpur. m. (-हः) [1] Want of restraint &c. See निग्रह. [2] (In Nyáya phil.) No-failure in argument, not perceiving one's self having failed in argument. E. अ neg. and निग्रह.
II. Bahuvr. m. f. n. (-हः-हा-हम्) Unrestrained, unconfined. E. अ priv. and निग्रह.

अनिग्रहस्थान Tatpur. n. (-नम्) (In Nyáya phil.) No-failure in argument. E. अ neg. and निग्रहस्थान.

अनिघातेषु Bahuvr. m. (-षुः) Probably a proper name or surname implying blame; lit. one whose arrows do no harm. E. अ priv. and निघात-इषु.

अनिचि. See आनिचेय.

अनिच्छ I. Bahuvr. m. f. n. (-च्छः-च्छा-च्छम्) Undesirous, indifferent, disliking. E. अ priv. and इच्छा.
II. Tatpur. f. (-च्छा). Absence of wish or desire, indifference, dislike. E. अ neg. and इच्छा.

अनित्य Tatpur. m. f. n. (-त्यः-त्या-त्यम्) [1] Transient, not everlasting (as the body, or in the Sánkhya philosophy the discrete principles mahat, ahankára &c. or in the Nyáya the sound &c. [2] Occasional, not peremptory, not obligatory as a rule &c. (see also काम्य; as in the Jyotishṭoma the six samsthás: अत्यग्निष्टोम, उक्थ्य, षोडशिन्, अतिरात्र, अप्तोर्याम and वाजपेय &c.). [3] Not necessary, not immutable. See अनित्यसमास. [4] Unstable, inconstant. [5] Unusual, irregular. (अनित्यम् not always.) E. अ neg. and नित्य.

अनित्यकर्मन् Karmadh. n. (-र्म) An act of worship which is not peremptory, but voluntary and occasional. See काम्यकर्मन्. E. अनित्य and कर्मन्.

अनित्यक्रिया Karmadh. f. (-या). The same as the preceding. E. अनित्य and क्रिया.

अनित्यता f. (-ता) or **अनित्यत्व** n. (-त्वम्) [1] Impermanence, transient existence. [2] The being occasional, not peremptory. [3] The being not necessary. [4] Unstableness, inconstance. [5] Unusual occurrence. See the meanings of अनित्य. E. अनित्य, taddh. aff. तल् or त्व.

अनित्यदत्त Tatpur. m. (-त्तः) (In law.) A son given away by his natural parents temporarily or for a term. The adoption of such a son is performed without the homas or burnt offerings required at the adoption of a nityadatta (q.v.). Also अनित्यदत्तक and अनित्यदत्रिम. E. अनित्य and दत्त, temporarily given, scil. पुत्र.

अनित्यदत्तक m. (-कः) (In law.) The same as अनित्यदत्त q. v. E. The preceding, taddh. aff. कन्.

अनित्यदत्रिम Tatpur. m. (-मः) (In law.) The same as अनित्यदत्त q. v. E. अनित्य and दत्रिम.

अनित्यप्रत्यवेक्षा Tatpur. f. (-क्षा) In Buddhist doctrine, one of the 108 धर्मालोकमुख (q.v.): the reflection that (every thing) is transitory. E. अनित्य and प्रत्यवेक्षा.

अनित्यभाव Tatpur. m. (-वः) The state or condition of what is transient or perishable, perishableness. E. अनित्य (in the sense of the genitive) and भाव.

अनित्यसम Tatpur. m. f. (-मः-मा) (In the Nyáya philosophy.) Wrongly generalizing the predicament of perishableness i. e. a sophism on perishableness; viz. arguing perishableness from the reason that every thing is perishable because it shares in some qualities with other things which are perishable. E. अनित्य and सम (in the sense of जाति, sophism); the masc. form of this word is explained according to some, by the ellipsis of प्रतिषेध or contradiction, as a Sútra in the Nyáya treating on a sophism is always followed by another containing the refutation; or, according to others, by the ellipsis of विकल्प (in the sense of विविधः कल्पः i. e. प्रकारः or variousness), there being various sophisms, viz. twenty-four; or according to others, by the ellipsis of प्रयोग i. e. a (logical) proceeding which likens or produces the plausibility of perishableness; or the word is taken as a Bahuvr. with the ellipsis of प्रयोग i. e. a logical proceeding in which perishableness is likened (viz. made plausible). — As a feminine, °समा is taken in the sense of जाति, sophism.

अनित्यसमप्रकरण Tatpur. n. (-णम्) The chapter in the Nyáya philosophy which treats on the sophism अनित्यसम q. v. E. अनित्यसम and प्रकरण.

अनित्यसमास Karmadh. m. (-सः) (In grammar.) A compound which may be dissolved into its constituent parts without undergoing a material change of sense; e.g. राजपुरुषः, which may be dissolved into राज्ञः पुरुषः. The converse of नित्यसमास q. v.

अनिद्र I. Bahuvr. m. f. n. (-द्रः-द्रा-द्रम्) Sleepless, awake. E. अ priv. and निद्रा.

II. Tatpur. f. (-द्रा) Want of sleep. E. अ neg. and निद्रा.

अनिधि Bahuvr. See आनिधेय.

अनिधृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not defeated, not overcome. Cf. अनिभृष्ट. E. अ neg. and निधृष्ट.

अनिध्म Bahuvr. m. f. n. (-ध्मः-ध्मा-ध्मम्) Without fuel. E. अ priv. and इध्म.

अनिन Bahuvr. m. f. n. (-नः-ना-नम्) Without a master, independent. E. अ priv. and इन.

अनिन्दित Tatpur. m.f.n. (-तः-ता-तम्) Irreproachable, blameless, virtuous, good. E. अ neg. and निन्दित.

अनिन्द्य Tatpur. m. f. n. (-न्द्यः-न्द्या-न्द्यम्) Irreproachable, blameless. E. अ neg. and निन्द्य.

अनिन्द्र Bahuvr. m. f. n. (-न्द्रः-न्द्रा-न्द्रम्) [1] Deprived of Indra. [2] (ved.) Not paying regard to Indra, not holding Indra in esteem. E. अ priv. and इन्द्र.

अनिन्द्रिय Tatpur. n. (-यम्). The same as अन्तःकरण q. v. E. अ neg. and इन्द्रिय, 'no-indriya (q.v.), different from the indriyas'.

अनिपद्यमान Tatpur. m. f. n. (-नः-ना-नम्) Not falling down, not dejected, untiring. (ved.) E. अ neg. and निपद्यमान.

अनिपात Tatpur. m. (-तः) Not dying, remaining alive. E. अ neg. and निपात.

अनिपुण Tatpur. m. f. n. (-णः-णा-णम्) Unskilled, unlearned, not conversant. Comp. आनैपुण्य. E. अ neg. and निपुण.

अनिबद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Not attached, not bound, not connected, incoherent. E. अ neg. and निबद्ध.

अनिबद्धप्रलापिन् Tatpur. m. f. n. (-पी-पिनी-पि) Talking incoherently, talking without regard to the subject in question. E. अनिबद्ध and प्रलापिन्.

अनिबाध Bahuvr. m. f. n. (-धः-धा-धम्) Unconfined, unrestricted, extended. E. अ priv. and निबाध.

अनिभृत Tatpur. m. f. n. (-तः-ता-तम्) [1] Not modest, bold. [2] Not lonely, not private. E. अ neg. and निभृत.

अनिभृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) (ved.) Not defeated, not overcome, unhurt. E. अ neg. and निभृष्ट.

अनिभृष्टतविषि Bahuvr. m. (-षिः) (ved.) Of unhurt power, of unabated strength. E. अनिभृष्ट and तविषी.

अनिभ्य Tatpur. m. f. n. (-भ्यः-भ्या-भ्यम्) Not wealthy, not opulent. E. अ neg. and इभ्य.

अनिमन्त्रित Tatpur. m.f.n. (-तः-ता-तम्) Uninvited, uncalled. E. अ neg. and निमन्त्रित.

अनिमन्त्रितभोजिन् Tatpur. m. f. n. (-जी-जिनी-जि) Eating without having being invited. E. अनिमन्त्रित and भोजिन्.

अनिमान Bahuvr. m. f. n. (-नः-ना-नम्) Measureless, immense, boundless. E. अ priv. and निमान.

अनिमित्त I. Tatpur. n. (-त्तम्) No cause, want of cause. E. अ neg. and निमित्त.

II. Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) Having no cause or motive. (अनिमित्तम् from no cause, without a cause.) E. अ priv. and निमित्त.

अनिमित्ततस् ind. From no cause, without a cause. E. अनिमित्त (Tatpur.), taddh. aff. तसिल्.

अनिमित्तलिङ्गनाश Karmadh. m. (-शः) (In medicine.) A disease of the pupil of the eye, when the whole crystalline lens is affected; it is described as being produced 'by the sight of the divine Ṛishis, the Gandharvas, the great Serpents and luminous bodies' and causing the entire loss of vision. See also लिङ्गनाश and सनिमित्तलिङ्गनाश. E. अनिमित्त and लिङ्गनाश.

अनिमिष् Tatpur. f. (only in the acc. -षम् and instrum. -षा) (ved.) [1] The not twinkling. [2] Attentiveness, watchfulness. [3] Uninterruptedness. अनिमिषम् and अनिमिषा [1] Attentively, watchfully. [2] Uninterruptedly, continually. E. अ neg. and निमिष्.

अनिमिष Bahuvr. I. m. f. n. (-षः-षा-षम्) [1] Not twinkling, having the eyes fixed. [2] Attentive, watchful.

II. m. (-षः) [1] A god. [2] A fish. See also अनिमेष. E. अ priv. and निमिष.

III. Tatpur. m. (-षः). The same as अनिमिष्. E. अ neg. and निमिष्.

अनिमिषम् Tatpur. (ved.) See अनिमिष् and अनिमेषम्.

अनिमिषा Tatpur. (ved.) See अनिमिष्.

अनिमिषाक्ष Bahuvr. m.f.n. (-क्षः-क्षी-क्षम्) One whose eyes are fixed (as in disease). E. अनिमिष and अक्षि, samásánta aff. षच्.

अनिमिषाचार्य Tatpur. m. (-र्यः) A name of Vṛihaspati. E. अनिमिष and आचार्य, 'the preceptor of the gods'.

अनिमिषीय m. f. n. (-यः-या-यम्) Relating to the gods. E. अनिमिष, taddh. aff. छ.

अनिमेष I. Tatpur. m. (-षः) The not-twinkling. E. अ neg. and निमेष.

II. Bahuvr. 1. m. f. n. (-षः-षा-षम्) *Not twinkling.*

2. m. (-षः) [1] A god. [2] A fish. E. अ priv. and निमेष.

अनिमेषम् Tatpur. ind. (ved.) [1] Without twinkling. [2] Attentively, watchfully, without interruption. See also अनिमिषम्. E. अ and निमेषम् (from मिष् with नि, krit aff. णमुल्).

अनियत Tatpur. m. f. n. (-तः-ता-तम्) [1] Not restrained, not fastened. [2] Not necessarily connected. [3] Not inevitable, not certain, not always occurring. [4] Not positive, not definite, undefined, undetermined. (The अनियता धर्माः or 'undetermined rules' of the Buddhists, are the topic of one of the chapters of their Phátimokkha, and treat on transgressions that involve exclusion, suspension and penance, but not permanent exclusion, of a Bauddha priest.) E. अ neg. and नियत.

अनियतपुंस्का Tatpur. f. (-स्का) An unsteady or unchaste woman. E. अ neg. and नियत-पुम् (Bahuvr. samásánta aff. कप्).

अनियतवृत्ति Tatpur. m. f. n. (-त्तिः-त्तिः-त्ति) One who has no fixed profession or livelihood. E. अ neg. and नियत-वृत्ति.

अनियताङ्क Karmadh. m. (-ङ्कः) (In Arithmetic.) An indeterminate digit. E. अनियत and अङ्क.

अनियतात्मन् Tatpur. m. (-त्मा) Not exercising self-control, not subduing one's mind. E. अ neg. and नियत-आत्मन्.

अनियम 1. Tatpur. m. (-मः) [1] Absence of a restriction or fixed rule. [2] Absence of moral or religious obligation. [3] Indecorous or improper conduct. E. अ neg. and नियम.

2. Bahuvr. m. f. n. (-मः-मा-मम्) Without restriction, undetermined, undefined, unprovided for, by any rule or law. E. अ priv. and नियम.

अनियुक्त Tatpur. 1. m. f. n. (-क्तः-क्ता-क्तम्) Not authorised, not called, not appointed &c. See नियुक्त.

2. m. (-क्तः) (In Law.) A Bráhmańa who attends a court without having been appointed a member of it, whose vote is therefore not binding, and who is at liberty to attend the court meetings and to debate in them, or not. (See, on the contrary, सभासद्.)

अनिर (ved.) I. Bahuvr. m. f. n. (-रः-रा-रम्) Without food, without an offering (of clarified butter). E. अ priv. and इरा.

II. Tatpur. f. (-रा) Want of food, famine, calamity, distress. E. अ neg. and इरा.

अनिराकरिष्णु Tatpur. m. f. n. (-ष्णुः-ष्णुः-ष्णु) [1] Not disposed to or in the habit of throwing obstacles in the way, of being obstructive. [2] Not in the habit of disdaining, of dispising. E. अ neg. and निराकरिष्णु.

अनिराकृत Tatpur. m. f. n. (-तः-ता-तम्) Unchecked, unobstructed. E. अ neg. and निराकृत.

अनिरुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) [1] Not spoken out, not declared. [2] Not explained, not defined (e. g. the divinity, if spoken of in general terms, or Brahma (n.) that is without qualities, or an invocation, not containing the special name of the god addressed, one addressed to the gods in general &c.). [3] Obscure, incomprehensible, literally and metaphorically; e. g. Prajápati, Brahman (n.) or a hymn uttered inaudibly, so as not being comprehensible to the by-standers. E. अ neg. and निरुक्त.

अनिरुक्तगान Tatpur. n. (-नम्) One of the modes of chanting the hymns of the Sámaveda. See गान. E. अनिरुक्त and गान.

अनिरुद्ध Tatpur. 1. m. f. n. (-द्धः-द्धा-द्धम्) [1] Unobstructed, unrestrained. [2] Self-willed, ungovernable, headstrong. [3] Moveable, unsteady (?).

2. m. (-द्धः) [1] The name of the son of Pradyumna or Kámadeva by Śubhángí or, according to others, Kakudwatí, the daughter of Rukmin; his wife is Ushá, the daughter of Váńa, or, according to others, Subhadrá, the granddaughter of Rukmin, and his son Vajra. — The Vaishńava sect, called Páncharátra or Bhágavatas, consider him as an incarnation or part of Vishńu and identify him with Ahankára, self-consciousness. — [2] A name of Śiva. [3] The name of a celebrated Bauddha Arhat and contemporary of Śákyamuni. [4] The name of a member of the Vrishńi tribe, the descendants of Vrishńi. See also आनिरुद्ध and आनिरुद्धायनि. [5] A spy (?).

3. n. (-द्धम्) A rope for fastening cattle. E. अ neg. and निरुद्ध. (It is doubtful whether the meaning 1. 3. (moveable) or the meaning 2. 5. (spy) is the correct one, the translation being founded on the word चर, given as one of the meanings of अनिरुद्ध, but without any further indication as to the gender. From the place, however, चर occupies in the explanation of some of the native dictionaries, the meaning 'spy' is likely to be preferable to the meaning 'moveable'.)

अनिरुद्धपथ Bahuvr. n. (-थम्) Atmosphere, æther. E. अनिरुद्ध and पथिन्, samásánta aff. अ; lit. having an unobstructed path.

अनिरुद्धभाविनी Tatpur. f. (-नी) The wife of Aniruddha, Ushá (q. v.). E. अनिरुद्ध and भाविनी.

अनिर्जित Tatpur. m. f. n. (-तः-ता-तम्) Unsubdued, unconquered. E. अ neg. and निर्जित.

अनिर्णय Tatpur. m. (-यः) Uncertainty. E. अ neg. and निर्णय.

अनिर्णीत Tatpur. m. f. n. (-तः-ता-तम्) Unascertained, undetermined. E. अ neg. and निर्णीत.

अनिर्दश Tatpur. m. f. n. (-शः-शा-शम्) Not out of, i. e. within, the ten days of impurity which follow after a case of birth or death. अनिर्दशम् also used adverbially. See the following. E. अ neg. and निर्दश; scil. अहन्.

अनिर्दशाह Tatpur. m. f. n. (-हः-हा-हम्). The same as the preceding. E. अ neg. and निर्दशाह.

अनिर्दिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not defined or determined by a rule. E. अ neg. and निर्दिष्ट.

अनिर्देश Tatpur. m. (-शः) [1] Absence of rule or direction. [2] A bad or imperfect direction, a rule not conveying exactly the bearing or sense it is intended to have. E. अ neg. or deter. and निर्देश.

अनिर्धारित Tatpur. m. f. n. (-तः-ता-तम्) Unascertained, undetermined, undefined. E. अ neg. and निर्धारित.

अनिर्मल Tatpur. m. f. n. (-लः-ला-लम्) Unclean, dirty. E. अ neg. and निर्मल.

अनिर्माल्या Tatpur. f. (-ल्या) A plant (Trigonella corniculata or Medicago esculenta, Rox.). Also निर्माल्या, लङ्का, पिका, पृक्का, पिशुना, and ranging amongst the महौषध. E. अ neg. and निर्माल्य, according to a commentary 'because no garland can be made of it'.

अनिर्लोचित Tatpur. m. f. n. (-तः-ता-तम्) Not considered, not reflected. E. अ neg. and निर्लोचित.

अनिर्वचनीय Tatpur. m. f. n. (-यः-या-यम्) Not explainable, indescribable. E. अ neg. and निर्वचनीय.

अनिर्वाच्य Tatpur. m. f. n. (-च्यः-च्या-च्यम्) Not explainable, indescribable. E. अ neg. and निर्वाच्य.

अनिर्वाह Tatpur. m. (-हः) [1] Want of completion. [2] Want of logical connexion (in a sentence &c.). [3] Want of means of subsistence. E. अ neg. and निर्वाह.

अनिर्वृत Tatpur. m. f. n. (-तः-ता-तम्) [1] Unaccomplished, unterminated. [2] Unhappy, discontented, ill at ease. E. अ neg. and निर्वृत.

अनिर्वृति Tatpur. f. (-तिः) [1] Incompleteness, want of completion. [2] Discontent, unhappiness. [3] Poverty. E. अ neg. and निर्वृति.

अनिर्वेद Tatpur. m. (-दः) Undauntedness, hopefulness, self-confidence. E. अ neg. and निर्वेद.

अनिल m. (-लः) [1] Wind, viz. [a] (in its usual acceptation) the motion of air; [b] the deity of wind; [c] one of the eight Maruts, and in this sense distinct from मारुत, वायु &c. (see मरुत्); [d] one of the eight Vasus (see वसु); [e] (in the plural अनिलाः) a class of the Gańadevatás, comprising forty-nine Anilas; [f] (in medicine) one of the three Rasas or temperamental elements of the body (see रस), subdivided into प्राण, उदान, समान, व्यान and अपान; in this sense used synonymously with मारुत, वात, वायु, समीरण and other words meaning wind; [g] (in the terminology of the Upanishads) the exterior wind or the surrounding air, in distinction from वायु or प्राण, the vital air of the body. [2] A proper name of [a] a son of Tansu and father of Dushwanta; [b] a Rákshasa; [c] a Ŕishi, author of a vaidik hymn; [d] (in the mythology of the Jainas) the seventeenth Arhat of the past Utsarpińí. [3] (In arithmetic, sometimes used to denote) the numeral 49 (there being *forty-nine* Anilas). [4] A mystic denomination of the letter य. E. अन्, uń. aff. इलच्.

अनिलकुमार Tatpur. m. pl. (-राः) (In the mythology of the Jainas.) One of the ten kinds of Bhavanapatis (q. v.) or Bhavanádhíśas (q. v.), the first of the four classes of Jaina divinities. E. अनिल and कुमार.

अनिलघ्न Tatpur. m. f. n. (-घ्नः-घ्नी-घ्नम्) Removing disorders from wind (see अनिल 1.f.), as a medicine &c. Also वातघ्न, वायुघ्न &c. E. अनिल and घ्न.

अनिलघ्नक m. (-कः) A large tree (Terminalia belerica). See also विभीतक. E. अनिलघ्न, taddh. aff. कन्.

अनिलपर्याय Tatpur. m. (-यः) (In Medicine.) An inflammation affecting the whole eye, described as produced from the vitiated Rasa wind (see अनिल 1.f.) 'which pervades the eyelids, eye and eyebrows and makes them diseased one after the other'. The less correct reading of this word is अनिलपर्यय. See also मारुतपर्याय and वातपर्याय. E. अनिल and पर्याय.

अनिलप्रकृति Bahuvr. m. f. n. (-तिः-तिः-ति) Of airy or windy nature; an epithet of the planet Saturn. E. अनिल and प्रकृति.

अनिलम्भसमाधि Karmadh. f. (-धिः) A fanciful name of a Buddhistic samádhi or profound meditation. E. अनिलम्भ and समाधि, meaning perhaps 'a meditation that surpasses all impediments or limits, one which nothing can resist'.

अनिलयन Tatpur. n. (-नम्) No-resting place, no-support (an epithet of the neuter Brahman, in an Upanishad, because it is devoid of qualities, impersonal &c.). E. अ neg. and निलयन.

अनिलव्याधि Tatpur. f. (-धिः) (In Medicine.) Derangement of the Rasa wind (see अनिल 1.f.), produced, according to the native theory, by the continued use of dry, cold or light articles of food, taken in unusually small quantities &c. and causing, according to some authorities, eighty varieties of nervous diseases. See also अनिलामय and वातव्याधि. E. अनिल and व्याधि.

अनिलसख Tatpur. m. (-खः) A name of Fire. Cf. अग्निसख. E. अनिल and सखि, samásánta aff. टच्, 'the friend of Wind'.

अनिलहन् Tatpur. m. f. n. (-हा-घ्नी-ह) The same as अनिलघ्न q. v. E. अनिल and हन्.

अनिलहृत् Tatpur. m. f. n. (-त्-त्-त्) The same as अनिलघ्न q. v. E. अनिल and हृत्.

अनिलात्मज Tatpur. m. (-जः) [1] A name of Hanumat. [2] A name of Bhíma. See also वायुपुत्र and similar synonymes. E. अनिल and आत्मज.

अनिलान्तक Tatpur. m. (-कः) The name of a plant. See इङ्गुदी or अङ्गारपुष्प. E. अनिल and अन्तक, in the same sense as अनिलघ्न.

अनिलापह Tatpur. m. f. n. (-हः-हा-हम्) The same as अनिलघ्न q. v. E. अनिल and अपह.

अनिलामय Tatpur. m. (-यः) The same as अनिलव्याधि q. v. E. अनिल and आमय.

अनिलाशिन् Tatpur. m. f. n. (-शी-शिनी-शि) Feeding on the wind, fasting. E. अनिल and आशिन्.

अनिवर्तित्व n. (-त्वम्) [1] The not returning. [2] The not turning back, not running away, not flying. E. अनिवर्तिन्, taddh. aff. त्व.

अनिवर्तिन् Tatpur. m. f. n. (-र्ती-र्तिनी-र्ति) [1] Not *coming* back, not returning. [2] Not turning back, not flying.

अनिवारित Tatpur. m. f. n. (-तः-ता-तम्) Unchecked, unimpeded, unopposed, unforbidden. E. अ neg. and निवारित.

अनिवार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) Not to be prevented or forbidden, necessary, unavoidable. E. अ neg. and निवार्य.

अनिविशमान Tatpur. m. f. n. (-नः-ना-नम्) Not reposing, not resting, restless. (ved.) E. अ neg. and निविशमान.

अनिवृत Tatpur. m. f. n. (-तः-ता-तम्) Unchecked, unimpeded, unopposed. E. अ neg. and निवृत.

अनिवेदित Tatpur. m. f. n. (-तः-ता-तम्) Not told, not mentioned, not pointed out. E. अ neg. and निवेदित.

अनिवेदितविज्ञात Tatpur. m. f. n. (-तः-ता-तम्) Known without having been told or pointed out. E. अनिवेदित and विज्ञात.

अनिवेशन Bahuvr. m. f. n. (-नः-ना-नम्) Without a resting place, without an abode, restless. E. अ priv. and निवेशन.

अनिश Bahuvr. m. f. n. (-शः-शा-शम्) Continual, incessant. अनिशम् used adv. continually, without interruption. E. अ priv. and निशा, according to some, implying here merely the period of time, according to others, the want of occupation or rest i. e. literally 'without a night' or 'without rest'.

अनिशित m. f. n. (-तः-ता-तम्) (ved.) Restless, incessant (?). E. अनिशि (a denom. from अनिश), krit aff. क्त (?). (Meaning and etymology of this word are doubtful. According to the native commentaries it would be a Tatpur. compounded of अ *neg.* and निशित, sharpened, *sharp*, and would mean either: [1] not sharp, not injurious, or: [2] not difficult, easy, or [3] not slender, not little; but these explanations, when applied to the passages to which they refer, seem artificial.

अनिशितसर्ग Bahuvr. m. f. n. (-र्गः-र्गा-र्गम्) (ved.) Of continual effusion, continually flowing (an epithet of the waters) (?). (This meaning is doubtful; according to the comm. it would be: of strong or abundant effusion. See the preceding.) E. अनिशित and सर्ग.

अनिषङ्ग Bahuvr. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Without a quiver. (According to the vaidik comm.: not connected with or impeded by, scil. the Rákshasas; this interpretation seems artificial.) E. अ priv. and निषङ्ग.

अनिषिद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Not *prohibited*, not forbidden. E. अ neg. and निषिद्ध.

अनिषु Bahuvr. m. f. n. (-षुः-षुः-षु) Having no arrow or having bad arrows. E. अ priv. and इषु.

अनिषेद्ध Bahuvr. m. f. n. (-द्धः-द्धा-द्धम्) (ved.) Without impediment, unchecked, unimpeded. E. अ priv. and निषेद्ध.

अनिष्कृत Tatpur. m. f. n. (-तः-ता-तम्) Not completed, not accomplished, not perfect. E. अ neg. and निष्कृत.

अनिष्ट Tatpur. I. 1. m. f. n. (-ष्टः-ष्टा-ष्टम्) [1] Unwished, undesirable, bad, wrong. [2] Bad, evil. [3] Unlucky.

2. n. (-ष्टम्) [1] Bad luck, evil occurrence, misfortune. [2] Evil deed, crime.

3. f. (-ष्टा) The name of a plant (Sida alba). See नागबला. E. अ neg. and इष्ट (इष्, krit aff. क्त).

II. m. f. n. (-ष्टः-ष्टा-ष्टम्) [1] Not sacrificed. [2] Not honoured with a sacrifice (as a god). E. अ neg. and इष्ट (यज्, krit aff. क्त).

अनिष्टदुष्टधी Bahuvr. m. f. n. (-धीः-धीः-धि) Of a bad and wicked disposition or mind. (Another and apparently more correct reading of this word is अरिष्टदुष्टधी q. v.) E. अनिष्टदुष्ट (Dwandwa) and धी.

अनिष्टप्रसङ्ग Tatpur. m. (-ङ्गः) Connexion or association with what is undesirable, incongruous or wrong connexion, as that of a Yogin with worldly objects; or (in Nyáya) that of an inference with wrong premises, the former tending to prove the absurdity of the argument advanced; or (in grammatical literature) connecting one rule with an other rule which has no relation to it. E. अनिष्ट and प्रसङ्ग.

अनिष्टफल Karmadh. n. (-लम्) Evil consequence, evil result. E. अनिष्ट and फल.

अनिष्टशङ्का Tatpur. f. (-ङ्का) Apprehension of an unpleasant or unlucky occurrence, apprehension of danger; (in rhetoric one of the व्यभिचारिभाव (q. v.) of the rasa वत्सल (q. v.). E. अनिष्ट and शङ्का.

अनिष्टहेतु Tatpur. m. (-तुः) An evil omen. E. अनिष्ट and हेतु.

अनिष्टापादन Tatpur. n. (-नम्) 1. Obtaining or getting what is not desirable. See प्राप्तिसम. E. अनिष्ट and आपादन.

2. Not obtaining what is desirable. See अप्राप्तिसम. E. अ neg. and इष्ट-आपादन.

अनिष्टाप्ति Tatpur. f. (-प्तिः) The same as the preceding. E. 1. अनिष्ट and आप्ति, 2. अ neg. and इष्ट-आप्ति.

अनिष्टाशंसिन् Tatpur. m. f. n. (-सी-सिनी-सि) Boding ill or evil. E. अनिष्ट and आशंसिन्.

अनिष्टिन् Tatpur. m. (-ष्टी) One who has not performed a sacrifice. E. अ neg. and इष्टिन्.

अनिष्टृत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Not hurt, not injured. E. अ neg. and निष्टृत.

अनिष्टोत्प्रेक्षण Tatpur. n. (-णम्) Apprehension of an unpleasant or unlucky occurrence, apprehension of danger, fear. E. अनिष्ट and उत्प्रेक्षण.

अनिष्ठुर Tatpur. m. f. n. (-रः-रा-रम्) [1] Not contumelious. [2] Not harsh. E. अ neg. and निष्ठुर.

अनिष्णात Tatpur. m. f. n. (-तः-ता-तम्) Unskilful, *ignorant*. E. अ neg. and निष्णात.

अनिष्पत्ति Tatpur. f. (-त्तिः) Non-completion, non-termination. E. अ neg. and निष्पत्ति.

अनिष्पत्रम् Tatpur. ind. (Wounding) so as *not to* make the arrow come out on the other side of the body, i. e. not too violently. E. अ neg. and निष्पत्र.

अनिष्पन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Not accomplished, incomplete, imperfect. E. अ neg. and निष्पन्न.

अनिसर्ग Bahuvr. m. f. n. (-र्गः-र्गा-र्गम्) Unnatural, unnaturally elated or depressed. E. अ priv. and निसर्ग.

अनिस्तब्ध Tatpur. m. f. n. (-ब्धः-ब्धा-ब्धम्) [1] Not paralyzed, not overpowered. [2] Not stopped, not fixed. E. अ neg. and निस्तब्ध.

अनिस्तीर्ण Tatpur. m. f. n. (-र्णः-र्णा-र्णम्) [1] Not got over. [2] (In law.) Not refuted, not answered (as a plaint, a charge). See the following. E. अ neg. and निस्तीर्ण.

अनिस्तीर्णाभियोग Bahuvr. m. (-गः) (In law.) A defendant who has not or not yet refuted the charge brought against him. E. अनिस्तीर्ण and अभियोग.

अनीक m. n. (-कः-कम्) [1] The face (ved.). [2] The fore part, front, the principal or conspicuous part (ved.). [3] The point (e. g. of an arrow) (ved.). [4] Multitude, assemblage, quantity (ved.). [5] An army, a host, forces (according to some, also: part of an army). [6] War, combat. E. अन्, to breathe (in 1. 2. 3.) and to go (in 4. 5. 6.), uń. aff. ईकन्, the radical being कित्.

अनीकवत् m. (-वान्) (ved.) Having or occupying the prominent or principal place, principal, superior, first, an epithet of Agni, used chiefly when the god receives the first offerings in certain sacrifices, his name then also occurring as the first in the list of the gods invoked. E. अनीक, taddh. aff. मतुप्.

अनीकविदारण Tatpur. m. (-णः) A proper name; a brother of Jayadratha. E. अनीक and विदारण 'destroyer of hosts'.

अनीकस्थ Tatpur. m. (-स्थः) [1] A warrior, a combattant. [2] A royal body guard. [3] A trainer of an elephant, an elephant driver. [4] A large *military* drum. [5] A mark, a sign, a signal. [6] (According to one authority: अम्बल q. v.) E. अनीक and स्थ.

अनीकिनी f. (-नी) [1] An army, a host, forces. [2] A certain force; three chamús or one-tenth of an Akshauhiní, containing two thousand, one hundred and eighty-seven elephants, and as many cars, six thousand, five hundred and

sixty-one horses, and ten thousand, nine hundred and thirty-five foot. E. अनीक, taddh. aff. इनि.

अनीक्षण Tatpur. n. (-णम्) Not seeing, not looking at (e. g. the rising or the setting sun, as one of the प्रजापतिव्रत q. v.). E. अ neg. and ईक्षण.

अनीच Tatpur. m. f. n. (-चः-चा-चम्) [1] Not low, respectable, decent. [2] (In grammar.) Not pronounced with the low or anudátta accent (as a syllable). E. अ neg. and नीच.

अनीचानुवर्तिन् Tatpur. 1. m. f. n. (-र्ती-र्तिनी-र्ति) Not keeping low or improper company. 2. m. (-र्ती) A faithful lover or husband. E. अ neg. and नीच-अनुवर्तिन्.

अनीचिदर्शिन् Tatpur. m. (-र्शी) The name of a Bauddha saint. E. अनीचि (?) and दर्शिन्. (The reading of this word is doubtful, and the correct form is probably अवीचिदर्शिन्; from अवीचि the last of the eight fiery hells of the Buddhists and दर्शिन्, 'seeing'; as an Arhat, who has made himself conversant with the whole doctrine of Sákyamuni, is promised to penetrate with his sight all the worlds, 'from the highest summit of existence, down to the great hell Avíchi'.)

अनीड I. Tatpur. m. (-नीडः) (ved.) Not nesting, not resting, restless; an epithet of Agni. Also written अनीळ. E. अ neg. and नीड.

II. Bahuvr. m. f. n. (-डः-डा-डम्) Having no nest or repose; metaphorically applied to the highest divinity which is without an abode i. e. without a body. E. अ priv. and नीड.

अनीति Tatpur. f. (-तिः) I. [1] Impropriety, immorality. [2] Impolicy, ill conduct. E. अ neg. and नीति.

II. Freedom from calamities of season, as excessive rain &c. E. अ neg. and ईति.

अनीतिज्ञ Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) [1] Indiscreet, immoral. [2] Impolitic. E. अ neg. and नीतिज्ञ.

अनीतिविद् Tatpur. m. f. n. (-त्-त्-त्) The same as the preceding. E. अ neg. and नीतिविद्.

अनीदृश Tatpur. m. f. n. (-शः-शी-शम्) Unlike, dissimilar. E. अ neg. and ईदृश.

अनीप्सित Tatpur. m. f. n. (-तः-ता-तम्) Not desirable. E. अ neg. and ईप्सित.

अनीश I. Tatpur. 1. m. f. n. (-शः-शा-शम्) Not ruling, not being master over, without power, powerless, unable.

2. f. (-शा) (In the Upanishads.) Want of power, impotence, insufficiency. E. अ neg. and 1. ईश, 2. ईशा.

II. Bahuvr. 1. m. f. n. (-शः-शा-शम्) Without a lord or superior. And see अनीश्वर II.

2. m. (-शः) [1] A name of Vishńu. [2] A name of Śiva. E. अ priv. and ईश.

अनीशता f. (-ता) or **अनीशत्व** n. (-त्वम्) The condition or state of not being a master or ruler. E. अनीश I., taddh. aff. तल् or त्व.

अनीश्वर I. Tatpur. m. f. n. (-रः-रा-रम्) Not ruling, not being master over, without power, powerless, unable. E. अ neg. and ईश्वर.

II. Bahuvr. m. f. n. (-रः-रा-रम्) [1] Without a lord or superior. [2] Unchecked, uncontrolled. [3] Not belonging to the supreme deity. [4] Not acknowledging a supreme deity, atheistic. E. अ priv. and ईश्वर.

अनीश्वरता f. (-ता) or **अनीश्वरत्व** n. (-त्वम्) [1] Want of power, impotence, insufficiency. [2] The being without a lord. [3] The being unchecked. [4] Atheism. E. 1. अनीश्वर I.; 2. 3. 4. अनीश्वर II., taddh. aff. तल् or त्व.

अनीश्वरवादिन् Tatpur. m. (-दी) An atheist, one who denies a supreme ruler of the universe. E. अनीश्वर and वादिन्.

अनीह I. Bahuvr. 1. m. f. n. (-हः-हा-हम्) Without a desire, indifferent.

2. m. (-हः) The proper name of a king of Ayodhyá, father of Párijátra; (according to other authorities the same king is called Ahínagu and is father of Párijátra or Sahaśráswa). E. अ priv. and ईहा.

II. Tatpur. f. (-हा) [1] Want of desire, indifference. [2] Want of energy, apathy. E. अ neg. and ईहा.

अनीहित Tatpur. 1. m. f. n. (-तः-ता-तम्) Unwished for, disagreeable. 2. n. (-तम्) Displeasure. E. अ neg. and ईहित.

अनीळ see अनीड.

I. **अनु** ind. (see निपात, उपसर्ग, गति, कर्मप्रवचनीय). A particle implying the notion of 'after' in its literal and metaphorical acceptations; it is used either as a separable preposition or as a prefix to verbs, but, in the latter capacity, in the Vedas and in archaic passages of the epic literature, also detached from the verb, very much in the same manner as German prepositions when connected with verbs; in the Vedas it is sometimes also used adverbially. With nouns it may form Avyayíbh., Tatpur. and Bahuvr. compounds. It means:

1. (as a separable preposition, with a noun following or preceding in the accusative) [1] After; [a] in space (literally), [b] in time, implying successiveness, [c] in rank or order, implying inferiority. [2] Along, lengthwise (in this sense also with a noun in the genitive). [3] With, together with (in this meaning, however, only in conventional phrases; e. g. पर्वतमनु or नदीमन्ववसिता सेना 'the army was (so placed as to be) in communication with a mountain or with a river'. [4] To the part or share of; e. g. यदत्र मामनु स्यात् 'what there may fall to my share'. [5] By (implying distribution); e. g. वृक्षं वृक्षमनु सिञ्चति 'he throws water tree by tree i. e. he waters every tree. [6] After, in the sense of to, towards, in the direction of; e. g. वृक्षमनु विद्योतते विद्युत् 'the lightning flushes after i. e. towards, in the direction of the tree'. [7] In regard to, in consequence of, on behalf of (only in conventional phrases), e. g. जपमनु प्रावर्षत् 'it rained in consequence of prayers' or शाकल्यस्य संहितामनु or अनुडुद्यज्ञमनु प्रावर्षत् 'it rained in consequence of the hymns of Sákalya (having been recited) or in consequence of an ox having being sacrificed'. [8] In accordance with, agreeably to, like, similar. [9] According to the statement of, e. g. साधुर्देवदत्तो मातरमनु 'Devadatta is an excellent man, according to what his mother tells'.

2. (as a prefix to verbs, undetached or detached) [1] After, in space or time, literally and metaphorically, e. g. गम्, सञ्ज्, श्रि &c. with अनु qq. vv. [2] Similarly, likewise (implying imitation); in accordance with, agreeably to, lit. and met., see f. i. कृ, वच्, ज्ञा with अनु &c.

3. (as adverb, in the Vedas) Afterwards.

4. (in composition with nouns) I. (In Avyayíbh. compounds.) [1] After, [a] in space (literally), e. g. अनुरथम्, after, behind the cart; [b] in order or rank, e. g. अनुज्येष्ठम्, after, next to the eldest. [2] Along, *lengthwise*, on, e. g. अनुगङ्गं वाराणसी 'Benares is situated along, i. e. on the Ganges'. [3] Near to; e. g. अनुवनमशनिर्गतः 'it lightens near the forest'. [4] According to, agreeably to, like; e. g. अनुक्रमम् 'according to order, in due order'. [5] Severally, by; e. g. अनुदिनम् 'day by day, daily'.

II. (In Tatpur. compounds.) [1] After (in order or rank), subsequent, inferior, secondary; see f. i. अनुकनीयस्, अनुकल्प, अनुनायिका. [2] According to, in conformance with, similar, like to; e. g. अनुकूल, अनुलोम, अनुब्राह्मण. [3] Again; e. g. अनुलाप.

III. (In Bahuvr. compounds.) In conformity with, similar, like, e. g. अनुगुण, अनुरूप &c. E. unknown; the native etym. अन्, uń. aff. उ, is not plausible; अनु is probably connected in origin with आ, towards, in its oldest form आँ = अँस्. See s. v. आ and the Preface.

II. अनु m. (-नुः) [1] (in the Vedas; esp. in the plural अनवः) Man in general; but it seems that this word is *in the* Vedas the name of a tribe or family, the meaning 'men' being an etymological interpretation of the commentaries. [2] The proper name of a king in the North, the fourth son of Yayáti by Śarmishṭhá; according to others, a son of Kuruvaśa or of Kuru. E. अन्, uń. aff. उ.

अनुक m. f. n. (-कः-का-कम्) Desirous, lustful, libidinous. E. अनु (the particle), taddh. aff. कन्; acc. to others, a Tatpur., E. कम् with अनु, kṙit aff. ड.

अनुकथन Tatpur. n. (-नम्) Telling according to (what has been said), report, account. E. कथ् with अनु, kṙit aff. ल्युट्.

अनुकनीयस् Tatpur. m. f. n. (-यान्-यसी-यः) The next youngest, the youngest in succession. Comp. अनुज्येष्ठ. E. अनु and कनीयस्.

अनुकम्पक Tatpur. m. (-कः) The name of a king, who lived, accord. to the Mahábh., in the Kṙita-yuga. E. कम्प्, with अनु, kṙit aff. ण्वुल्.

अनुकम्पन Tatpur. n. (-नम्) Compassion, commiseration. E. कम्प् with अनु, kṙit aff. ल्युट्.

अनुकम्पा Tatpur. f. (-म्पा) Compassion, tenderness. E. कम्प् with अनु, kṙit aff. अ, and fem. aff. टाप्.

अनुकम्प्य Tatpur. I. m. f. n. (-म्प्यः-म्प्या-म्प्यम्) Worthy of tenderness or compassion.

II. m. (-म्प्यः) [1] A courier, an express, a runner. [2] An ascetic, keeping the vow of rigorous penance. E. कम्प् with अनु, kṙitya aff. ण्यत्.

अनुकर Tatpur. m. f. n. (-रः-रा-रम्) Doing any thing like another, imitating. E. कृ with अनु, kṙit aff. अप्.

अनुकरण Tatpur. n. (-णम्) [1] Making or doing like or in imitation of another, imitating. [2] Resemblance, similarity. E. कृ with अनु, kṙit aff. ल्युट्.

अनुकर्तृ Tatpur. 1. m. f. n. (-र्ता-र्त्री-र्तृ) Imitating. 2. m. (-र्ता) A performer, an actor. E. कृ with अनु, kṙit aff. तृच्.

अनुकर्मन् Tatpur. n. (-र्म) A subsequent rite or ceremony. E. अनु and कर्मन्. See अनुक्रिया.

अनुकर्ष Tatpur. m. (-र्षः) [1] Attracting. [2] (In Grammar.) Including a preceding in a subsequent rule. [3] Invoking, summoning by incantations. [4] Deferred performance of a duty: performance at a period posterior to that for which it is prescribed (opp. to अपकर्ष q. v.). [5] The bottom of a carriage (so called, because it is, as it were, dragged after by the wheel which is under it). E. कृष् with अनु, kṙit aff. घञ्.

अनुकर्षण Tatpur. n. (-णम्). The same as अनुकर्ष 1. 2. 3. E. कृष् with अनु, kṙit aff. ल्युट्.

अनुकर्षन् Tatpur. m. (-र्षा) The bottom of a carriage. See अनुकर्ष. E. Probably a further developement of the partic. अनुकर्षत्, from कृष् with अनु, conformably to the general origin of bases in अन्; the native dict. consider it as अनुकर्ष with an additional न्, but अनुकर्ष is more likely the curtailed अनुकर्षन् as most bases in अ probably originate in a fuller form on अस्, अत्, अन्.

अनुकल्प Tatpur. m. (-ल्पः) A secondary or succedaneous injunction: an injunction of what is to be done, if the original injunction cannot be acted upon; f. i. to make offerings with *nivára*, if *vríhi* — the *dravya* originally required — cannot be had; but used also in a more general sense with regard to other duties. E. अनु and कल्प.

अनुकाङ्क्षा Tatpur. f. (-ङ्क्षा) Wish, desire after. E. काङ्क्ष् with अनु, kṙit aff. अ and fem. aff. टाप्.

अनुकाम I. Tatpur. 1. m. (-मः) (ved.) Wish, desire. E. कम् with अनु, kṙit aff. घञ्.

2. m. f. n. (-मः-मा-मम्) Consistent with one's desire, agreeable, liked. E. अनु and काम.

II. Avyayíbh. (-मम्) [1] According *to wish or desire*. [2] After (i. e. past) one's wish or desire (?). [3] Desire by desire, every desire (?). E. अनु and काम.

अनुकामकृत् Tatpur. m. f. n. (-कृत्) (ved.) Fulfilling desire or wish. E. अनुकाम and कृत्.

अनुकामीन m. f. n. (-नः-ना-नम्) [1] One who goes where he pleases. [2] One who acts as he pleases. E. अनुकाम, taddh. aff. ख.

अनुकामीनता f. (-ता) [1] Going according to wish or inclination. [2] Acting according to wish or inclination. E. अनुकामीन, taddh. aff. तल्.

अनुकार Tatpur. m. (-रः) [1] Imitation. [2] Resemblance. E. कृ with अनु, kṙit aff. घञ्.

अनुकारिन् Tatpur. m. f. n. (-री-रिणी-रि) Imitating (also as an actor). Comp. अनुकर्तृ. E. कृ with अनु, kṙit aff. णिनि.

अनुकार्य Tatpur. 1. m. f. n. (-र्यः-र्या-र्यम्) [1] To be imitated. [2] To be performed (as the character in a play). E. कृ with अनु, kṙitya aff. ण्यत्.

2. n. (-र्यम्) A subsequent duty or business. E. अनु and कार्य.

अनुकालम् Avyayíbh. In due time. E. अनु and काल.

अनुकीर्ण Tatpur. m. f. n. (-र्णः-र्णा-र्णम्) Filled, thronged, crowded. E. कॄ with अनु, kṙit aff. क्त.

अनुकीर्तन Tatpur. n. (-नम्) Proclaiming, publishing. E. कृत् with अनु, kṙit aff. ल्युट्.

अनुकुञ्चित Tatpur. m. f. n. (-तः-ता-तम्) Inflected, curved. E. कुञ्च् with अनु, kṙit aff. क्त with ágama इट्.

अनुकूल Tatpur. 1. m. f. n. (-लः-ला-लम्) [1] Conformable to. [2] Well disposed to, friendly, favourable.

2. m. (-लः) (In Rhetoric.) See अनुकूलनायक.

3. f. (-ला) [1]The name of a medicinal plant (Croton polyandrum). See द्रवन्ती. [2]The name of a metre regulated by number and quantity; it belongs to the class, called त्रिष्टुभ् q. v. and consists of a stanza of four lines with the following eleven syllables in each: – ⏑ ⏑ – – | ⏑ ⏑ ⏑ ⏑ – –. Also called कुड्मलदन्ती, मौक्तिकमाला and श्री.

4. n. (-लम्) (In Rhetoric.) An alankára or mode of writing or speaking elegantly, viz. representing an act, unpleasant in itself, as arising out of kindness or affection; e. g. when 'an ill-humoured mistress embraces her lover and apparently out of excess of love wounds him with her nails'. E. अनु and कूल literally 'along or according to the bank (of a river)'.

अनुकूलता f. (-ता) and **अनुकूलत्व** n. (-त्वम्) [1]Conformity, consistency. [2]Concord, good will, consent. E. अनुकूल, taddh. aff. तल् or त्व.

अनुकूलनायक Karmadh. m. (-कः) (In Rhetoric.) One of the forty-eight characters of a hero or principal personage in a poetical composition; he is described as a lover attached only to one mistress and as one of the four varieties (see also दक्षिण, धृष्ट and शठ) of either of the four principal divisions of the नायक (q. v.), viz. of the धीरोदात्त, धीरोद्धत, धीरललित and धीरप्रशान्त (qq. vv.). The अनुकूलनायक may again be उत्तम, मध्यम or अधम (qq. vv.). E. अनुकूल and नायक.

अनुकूलि Denom. (अनुकूलयति) To act kindly, to show favour. E. अनुकूल, denom. aff. णिच्.

अनुकृत Tatpur. m. f. n. (-तः-ता-तम्) Imitated, made like or done in like manner. E. कृ with अनु, kṛit aff. क्त.

अनुकृति Tatpur. f. (-तिः) [1]Making or doing any thing like or in imitation of another, imitating. [2]Resemblance, similarity. E. कृ with अनु, kṛit aff. क्तिन्.

अनुकृत्य Tatpur. m. f. n. (-त्यः-त्या-त्यम्). The same as अनुकार्य. E. कृ with अनु, kṛitya aff. क्यप् and ágama तुक्.

अनुकृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) [1]Attracted. [2](In Grammar.) Included in a subsequent rule (as a preceding one). E. कृष् with अनु, kṛit aff. क्त.

अनुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) [1]Not spoken, not expressed. [2]Unheard of, unthought of, extraordinary (esp. in Karmadh. compositions, implying praise, e. g. अनुक्ताध्यापक an unheard of i. e. a very excellent teacher). E. अ neg. and उक्त.

अनुक्तनिमित्त I. Tatpur. n. (-त्तम्) [1]A reason not expressed. [2]An extraordinary, unthought of reason.

II. Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) [1]Being without an apparent reason. [2]Having or owing its origin to an extraordinary, unthought of reason. See विभावना and विशेषोक्ति. E. अनुक्त and निमित्त.

अनुक्ति Tatpur. f. (-क्तिः) [1]The not speaking, not saying. [2]The not having been said or mentioned. E. अ neg. and उक्ति.

अनुक्थ *Bahuvr. m.* (-क्थः) *(ved.) Without hymns, not praising* (the divinity) in hymns. E. अ priv. and उक्थ.

अनुक्रकच *Tatpur. m.* f. n. (-चः-चा-चम्) Serrated, dentated. E. अनु and क्रकच.

अनुक्रम I. Tatpur. m. (-मः) Order, arrangement, regular and methodical disposal or succession. — अनुक्रमेण and अनुक्रमात् in the order. E. क्रम् with अनु, kṛit aff. घञ्.

II. Avyayibh. (-मम्) According to order, in due order. E. अनु and क्रम.

अनुक्रमण Tatpur. 1. n. (-णम्) [1]Following. [2]Arranging, disposing methodically.

2. f. (-णी) An explanatory table of contents, esp. of vaidik writings. E. क्रम् with अनु, kṛit aff. ल्युट्; 2. with fem. aff. ङीप्.

अनुक्रमणिका f. (-का). The same as अनुक्रमणी. E. अनुक्रमणी, taddh. aff. कन् and fem. aff. टाप्.

अनुक्रान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Done or arranged methodically, passed over &c. in due order. E. क्रम् with अनु, kṛit aff. क्त.

अनुक्रिया Tatpur. *f.* (-या) A subsequent *rite* or ceremony. See अनुकर्मन्. E. अनु and क्रिया.

अनुक्रोश Tatpur. m. (-शः) Tenderness, compassion. E. क्रुश् with अनु, kṛit aff. घञ्.

अनुक्षणम् Avyayibh. Momentarily, perpetually. E. अनु and क्षण.

अनुक्षत्तृ Tatpur. m. (-क्षत्ता) (ved.) [1]The follower or servant of a charioteer. [2]The follower or servant of a doorkeeper. E. अनु and क्षत्तृ.

अनुक्षपम् Avyayibh. Night by night, every night. E. अनु and क्षपा.

अनुक्षेत्र Tatpur. n. (-त्रम्) (A modern term.) A charitable allowance made to the native servants of certain temples in Orissa, by the Marathas and continued by the British Government. E. अनु and क्षेत्र.

अनुखड्ग Tatpur. m. (-ड्गः) The name of a country (as a king of which Paurava is mentioned). E. अनु and खड्ग.

अनुख्याति Tatpur. f. (-तिः) Reporting, revealing. E. ख्या with अनु, kṛit aff. क्तिन्.

अनुख्यातृ Tatpur. m. (-ता) Reporter, revealer. E. ख्या with अनु, kṛit aff. तृच्.

अनुग Tatpur. 1. m. f. n. (-गः-गा-गम्) [1]Following, lit. and met. [2]Corresponding with.

2. m. (-गः) [1]A follower, a companion. [2]A servant, an attendant.

3. f. (-गा) The proper name of an Apsaras. E. गम् with अनु, kṛit aff. ड.

अनुगङ्गम् Avyayibh. Along the Ganges, *on* the Ganges. See I. अनु 4. E. अनु and गङ्गा.

अनुगणित Tatpur. m. f. n. (-तः-ता-तम्) Reckoned over, calculated over. E. गण् with अनु, kṛit aff. क्त and ágama इट्.

अनुगणितिन् m. f. n. (-ती-तिनी-ति) One who has reckoned over, calculated over (with a noun following in the locative). E. अनुगणित, taddh. aff. इनि.

अनुगत Tatpur. 1. m. f. n. (-तः-ता-तम्) [1]Following, pursuing. [2]Followed, pursued. [3]Acquired, obtained, lit. and met. [4]Gone out, extinguished (as fire).

2. n. (-तम्) (In Music.) The middle measure, neither quick nor slow; the same as घन q. v. E. गम् with अनु, kṛit aff. क्त.

अनुगतार्थ Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Having an obvious meaning, one easily inferred from the etymon (as a word), e. g. the words गर्भाधान, अन्नप्राशन, उदयगिरि &c. E. अनुगत and अर्थ.

अनुगन्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be followed (also

in a special sense: at funeral obsequies). E. गम् with अनु, kṙitya aff. तव्य or तव्यत्.

अनुगन्धिका f. (-का) A river of mount Mályavat. E. अनु-गन्ध, taddh. aff. क (?).

अनुगम Tatpur. m. (-मः) [1] Following, going or coming after. See also अनुगमन. [2] (In Philosophy.) The comprehension mentally of the essence of an object. [3] The going out, extinction (of fire). E. गम् with अनु, kṙit aff. अप्.

अनुगमन Tatpur. n. (-नम्) [1] Following, going or coming after (also in a special sense: at funeral obsequies). [2] Following in death, the self-immolation of a widow on the funeral pile. See also अनुमरण. E. गम् with अनु, kṙit aff. ल्युट्.

अनुगवम् Avyayibh. Of a cow's breadth, as wide as is required for a cow (said of a cart). E. अनु and गो, samásánta aff. अच्.

अनुगवीन m. (-नः) A cowherd. E. अनुगु, taddh. aff. ख.

अनुगादिन् Tatpur. m. f. n. (-दी-दिनी-दि) Speaking the same as or like another. E. गद् with अनु, kṙit aff. णिनि.

अनुगामिन् Tatpur. 1. m. f. n. (-मी-मिनी-मि) Going behind or after, following.

2. m. (-मी) [1] A follower, a companion. [2] A servant, an attendant. E. गम् with अनु, kṙit aff. णिनि.

अनुगामुक Tatpur. m. f. n. (-कः-का-कम्) Always following, always connected with. E. गम् with अनु, kṙit aff. उकञ्.

अनुगिरम् Avyayibh. On the mountain (= गिरौ). E. अनु and गिरि, samásánta aff. टच्.

अनुगीति Tatpur. f. (-तिः) The name of a metre regulated by feet and belonging to the class called गणच्छन्दस् or गणवृत्त qq. vv. It consists of a couplet of two verses with twenty-seven syllables in the first, and with thirty-two syllables in the second verse; it is measured by feet, denominated गण or मात्रागण which are equivalent to two long syllables or to four short; its odd feet (the first, third, fifth and seventh) must never be amphibrachys, the sixth foot of the first verse consists of a *single* short syllable and that of the second verse of an Amphibrachys or Proceleusmaticus. The pause is commonly restricted to the close of the third foot. If the long verse precede the short one, the metre is called उद्गीति. E. अनु and गीति (another metre).

अनुगु Avyayibh. After the cow or the cows. E. अनु and गो.

अनुगुण I. Bahuvr. m. f. n. (-णः-णा-णम्) Of similar qualities, congenial with, corresponding with, suitable to.

II. Tatpur. m. (-णः) (In Rhetoric.) An alankára or mode of writing elegantly, representing the natural properties of a thing as more intense through contact with another thing.

III. Avyayibh. (-णम्) According to the quality or natural property (of an object). E. अनु and गुण.

अनुगृहीत Tatpur. m. f. n. (-तः-ता-तम्) Favoured, obliged. E. ग्रह् with अनु, kṙit aff. क्त and ágama इट् lengthened.

अनुग्र Tatpur. m. f. n. (-ग्रः-ग्रा-ग्रम्) Not violent, calm, gentle, mild. E. अ neg. and उग्र.

अनुग्रह Tatpur. m. (-हः) [1] Promoting good and preventing ill or (according to another interpretation) promoting good by preventing ill. [2] The conferring benefits, favour. [3] Aid, assistance. [4] Instructing in the mystical verses or incantations of the Vedas (?). [5] See अनुग्रहसर्ग. E. ग्रह् with अनु, kṙit aff. अप्.

अनुग्रहण Tatpur. n. (-णम्). The same as अनुग्रह 1. 2. 3. E. ग्रह् with अनु, kṙit aff. ल्युट्.

अनुग्रहसर्ग Tatpur. m. (-र्गः) (In the Sánkhya philosophy.) The creation of mental conditions; in some of the Puráṅas it is considered as an eigth creation, in others as a fifth, and subdivided into विपर्यय, अशक्ति, सिद्धि and तुष्टि qq. vv. See also प्रत्ययसर्ग. E. अनुग्रह (perhaps in the sense of 'feeling' in general) and सर्ग.

अनुग्रहिन् m. (-ही) One instructed in the mystical verses or incantations of the Vedas (?). E. अनुग्रह, taddh. aff. इनि.

अनुग्रामम् Avyayibh. Village for village, according to or in every village. E. अनु and ग्राम.

अनुग्रासक m. (-कः) A mouthful or a quantity equivalent to a mouthful of boiled rice. E. अनु-ग्रास, taddh. aff. क.

अनुग्राहक Tatpur. m. f. n. (-हकः-हिका-हकम्) [1] Manifesting grace or favour towards; e. g. आदित्यपुरुषो वा चक्षुषो ऽनुग्राहकः. [2] A supporter, an assistant (also in evil deeds). E. ग्रह् with अनु, kṙit aff. ण्वुल्.

अनुग्राहिन् Tatpur. m. f. n. (-ही-हिणी-हि) Gracious, favourable. E. ग्रह् with अनु, kṙit aff. णिनि.

अनुग्राह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) To be treated with graciousness or favour, to be favoured. E. ग्रह् with अनु, kṙitya aff. ण्यत्.

अनुचर Tatpur. 1. m. f. n. (-रः-री-रम्) Going or coming after, following.

2. m. f. (-रः-री) [1] A follower, a companion. [2] A servant, an attendant. (The fem. form अनुचरा, if not the latter part of a Bahuvr. compound, is grammatically incorrect. E. चर् with अनु, kṙit aff. अच्; चर being टित् or, according to some, चर् with अनु, kṙit aff. ट.

अनुचारक Tatpur. m. f. (-रकः-रिका) [1] A follower, a companion. [2] A servant, an attendant. E. चर् with अनु, kṙit aff. ण्वुल्.

अनुचारिन् Tatpur. m. f. n. (-री-रिणी-रि) Following, attending. E. चर् with अनु, kṙit aff. घिनुण्.

अनुचित Tatpur. m. f. n. (-तः-ता-तम्) [1] Not proper, not suitable, not convenient, wrong. [2] Not known, not understood. E. अ neg. and उचित.

अनुचितार्थ Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Having an unknown or an unusual meaning (as a word; in rhetoric considered as one of the पददोष q. v.; e. g. if the word पशु, animal, is used in the sense of sacrificial animal, in a poetical passage, while it has this sense only in the ritual literature, or with the intention of implying timidity which it does *not* imply). E. अनुचित and अर्थ.

अनुचिन्तन Tatpur. n. (-नम्) Thinking of, recollecting, recalling. E. चिन्त् with अनु, kṙit aff. ल्युट्.

अनुचिन्ता Tatpur. f. (-न्ता) Thinking of, recollecting, recalling. E. चिन्त् with अनु, kṙit aff. अङ्.

अनुच्चार Tatpur. m. (-रः) Non-utterance, omission (of a word). E. अ neg. and उच्चार.

अनुच्छाद Tatpur. m. (-दः) A cloth or garment, that hangs down; different from पर्यास, a cloth that is thrown round q. v., from नीवि q. v. &c. (ved.). E. छद् with अनु (along, scil. the body), kṙit aff. घञ्.

अनुच्छित्ति Tatpur. f. (-त्तिः) Non-destruction, indestructibility, eternity. E. अ neg. and उच्छित्ति.

अनुच्छित्तिधर्मन् Bahuvr. m. f. n. (-र्मा-र्मा-र्म) Having the property of eternity, of indestructibility (an epithet of आत्मन् in the Upan.). E. अनुच्छित्ति and धर्मन्.

अनुच्छिन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Not cut off, not destroyed. E. अ neg. and उच्छिन्न.

अनुच्छिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not rejected, pure. E. अ neg. and उच्छिष्ट.

अनुच्छेद Tatpur. m. (-दः) Non-destruction, indestructibility, eternity. E. अ neg. and उच्छेद.

अनुच्छेद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) ¹ Not divisible. ² Indestructible, permanent. E. अ neg. and उच्छेद्य.

अनुज Tatpur. 1. m. f. n. (-जः-जा-जम्) Born after or later.
2. m. (-जः) A younger brother.
3. f. (-जा) ¹ A younger sister. ² The name of a medicinal plant. See त्रायमाणा.
4. n. (-जम्) A small herbaceous plant used in medicine and as a perfume. See प्रपौण्डरीक. E. जन् with अनु, krit aff. ड.

अनुजनम् Avyayíbh. According to people, according to every body. E. अनु and जन.

अनुजन्मन् Bahuvr. m. (-न्मा) A younger brother or younger born. E. अनु and जन्मन्.

अनुजात Tatpur. I. 1. m.f.n. (-तः-ता-तम्) Born after. Used actively, passively and impersonally; when actively with a noun depending in the accusative; e. g. अनुजातो माणवको माणविकाम् or अनुजाता माणविका माणवकेन 'the boy is born after the girl' or अनुजातं माणवकेन 'the boy is later born'.
2. m. (-तः) A younger brother.
3. f. (-ता) A younger sister. E. जन् with अनु, krit aff. क्त.
II. m. f. n. (-तः-ता-तम्) ¹ After teething (as a child; the word is explained so by a commentator of Manu, where it appears as an elliptical expression instead of अनुदन्तजात, the word दन्तजात preceding immediately; this meaning is therefore restricted to the passage alone alluded to (book 5 verse 58) and not *generally* applicable). ² Born like or with similar qualities as (another). E. अनु and जात.

अनुजावर See आनुजावर. (The form आनुयाजावर which occurs in the existing edition of Páṇini V. 4. 36. v. 5.; is wrong.)

अनुजिघृक्षा Tatpur. f. (-क्षा) The desire of conferring favours, of acting kindly. E. ग्रह in the desid., with अनु, krit aff. अ.

अनुजीर्ण Tatpur. m.f.n. (-र्णः-र्णा-र्णम्) Grown old after, decayed after, or in consequence of, on behalf of. (Used actively, passively and impersonally; when actively with a noun depending in the accusative; e. g. अनुजीर्णो वृषलीं चैत्रः or अनुजीर्णा वृषली चैत्रेण; अनुजीर्णं चैत्रेण. Compare the construction of अनुजात.) E. जॄ with अनु, krit aff. क्त.

अनुजीविन् Tatpur. 1. m. f. n. (-वी-विनी-वि) Living upon, getting a livelihood by or through, dependant.
2. m. (-वी) ¹ A servant, a dependant. ² A companion, a follower. (It occurs as the proper name of a crow in a fable.) E. जीव् with अनु, krit aff. णिनि.

अनुजीविसात् ind. See the following. E. अनुजीविन्, taddh. aff. साति.

अनुजीविसात्कृत Tatpur. m. f. n. (-तः-ता-तम्) Made subservient, become entirely one's own. E. अनुजीविसात् and कृत.

अनुजीव्य Tatpur. m.f.n. (-व्यः-व्या-व्यम्) To be lived upon or after, in conformance with. E. जीव् with अनु, kritya aff. ण्यत्.

अनुज्ञप्ति Tatpur. f. (-प्तिः) Ordering, commanding, enjoining. The same as अनुज्ञापन. E. ज्ञप् with अनु (or perhaps better ज्ञा, in the caus., with अनु, with ágama पुक् and the vowel of the radical shortened), krit aff. क्तिन्.

अनुज्ञा Tatpur. f. (-ज्ञा) ¹ Assent, permission. ² Order, command (?). ³ (In Rhetoric.) An alankára or mode of writing elegantly viz. taking a favourable view of another's faults and, as it were, assenting to them. E. ज्ञा with अनु, krit aff. अङ्.

अनुज्ञात Tatpur. m.f.n. (-तः-ता-तम्) ¹ Assented to, permitted, allowed, accepted, acknowledged. ² Ordered, directed. ³ Dismissed. ⁴ Honoured. E. ज्ञा with अनु, krit aff. क्त.

अनुज्ञान Tatpur. n. (-नम्) Assenting, permitting. E. ज्ञा with अनु, krit aff. ल्युट्.

अनुज्ञापक Tatpur. m. f. n. (-पकः-पिका-पकम्) Commanding. E. ज्ञा in the caus., with अनु, with ágama पुक्, krit aff. ण्वुल्.

अनुज्ञापन Tatpur. n. (-नम्). The same as अनुज्ञप्ति. E. ज्ञा in the caus., with अनु, with ágama पुक्, krit aff. ल्युट्.

अनुज्ञाप्रार्थना Tatpur. f. (-ना) Asking permission. E. अनुज्ञा and प्रार्थना.

अनुज्ञैषणा Tatpur. f. (-णा) Asking permission. E. अनुज्ञा and एषणा.

अनुज्येष्ठ I. Tatpur. m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Following the eldest, the next eldest, eldest but one.
II. Avyayíbh. (-ष्ठम्) ¹ After the eldest. ² According to seniority. E. अनु and ज्येष्ठ.

अनुत. See E. of आनुति.

अनुतप्त Tatpur. m.f.n. (-प्तः-प्ता-प्तम्) Filled with regret or repentance, repentant, remorseful. E. तप् with अनु, krit aff. क्त.

अनुतर Tatpur. m. (-रः) Fare, freight. E. तॄ with अनु, krit aff. अप्.

अनुतर्ष Tatpur. m. (-र्षः) ¹ Thirst. ² Wish, desire. ³ A drinking vessel, one used to drink spirituous liquors from. ⁴ Spirituous liquor. See अनुतर्षण. E. तृष् with अनु, krit aff. घञ्.

अनुतर्षण Tatpur. n. (-णम्) ¹ A vessel (according to some, of crystal), from which spirituous liquor is drunk. ² Serving up or distributing liquor. (Some authorities admit only the first, some only the second meaning; neither both together. A later compilation makes this word a synonyme of अनुतर्ष also in its other meanings.) E. तृष् with अनु, krit aff. ल्युट्.

अनुताप Tatpur. m. (-पः) Repentance. E. तप् with अनु, krit aff. घञ्.

अनुतापन Tatpur. m.f.n. (-नः-नी-नम्) Making remorseful or penitent, afflicting. E. तप् with अनु, in the caus., krit aff. ल्युट्.

अनुतापिन् Tatpur. m.f.n. (-पी-पिनी-पि) Penitent, regretting. E. अनुताप, taddh. aff. इनि.

अनुतिलम् Avyayíbh. According or like a seed of sesamum; (probably used in the same manner as तिलतुल्य in negative phrases answering 'a single grain, a pin's head, an iota, a whit &c.'). E. अनु and तिल.

अनुतूलि Denom. (अनुतूलयति). E. तूल, denom. aff. णिच्, with अनु. See under तूलि.

अनुत्कर्ष Tatpur. m. (-र्षः) Want of excellence or superiority, inferiority. E. अ neg. and उत्कर्ष.

अनुत्त Tatpur. m.f.n. (-त्तः-त्ता-त्तम्) Not thrown, not over-

powered, invincible (ved.). E. अ neg. and नुत्त. (According to others: not wetted, not moistened. E. अ neg. and उत्त; this interpretation, however, seems erroneous.)

अनुत्तम m. f. n. (-मः-मा-मम्) I. Tatpur. Very best, chief, principal. E. अ compar. or expl. and उत्तम, or perhaps a compound framed after the analogy of अनुत्तर.

II. Bahuvr. (In grammar.) Without the first person, used in any but the first person, i. e. in the second or third person (viz. a verb). E. अ priv. and उत्तम.

अनुत्तमन्यु Bahuvr. m. (-न्युः) (ved.) Of invincible wrath, an epithet of Indra. E. अनुत्त and मन्यु.

अनुत्तमाम्भस् Tatpur. n. (-म्भः) A technical term in the Sánkhya philosophy denoting one of the five sorts of external acquiescence or indifference (see तुष्टि), viz. that condition of mind in which a man abstains from sensual enjoyments on the ground that there is no repose for the senses when attachment to sensual pleasures prevails. Some call this indifference मारीच; compare also अम्भस्, सलिल, ओघ, वृष्टि, सुतमस्, पार, सुनेत्र, सुपार, अपार, पारापार, उत्तमाम्भस् and the following. E. अ neg. and उत्तमाम्भस् (?).

अनुत्तमाम्भसिक Tatpur. n. (-कम्) A technical term in the Sánkhya philosophy denoting one of the five sorts of external acquiescence or indifference (see तुष्टि), viz. that condition of mind in which a man abstains from sensual enjoyments on the ground that it is sinful to injure created things, enjoyment however being impossible without doing so. Some call this indifference उत्तमाम्भस्. Compare the preceding and the terms named there. E. अनुत्तम and आम्भसिक (?).

अनुत्तर I. Tatpur. 1. m. f. n. (-रः-रा-रम्) [1] Low, nether. [2] South, southern. [3] Low, inferior, vile.

2. n. (-रम्) [1] No-answer. [2] A bad or evasive reply and held therefore to be no-answer (e. g. of the defendant, in a law-suit). E. अ neg. and उत्तर.

II. Bahuvr. 1. m. f. n. (-रः-रा-रम्) [1] Best, excellent, supreme, chief, principal (literally: than which there is no higher or better). [2] Fixed, firm. [3] Unable to answer or to give a proper answer.

2. m. pl. (-राः) In Jaina mythology, one of the two divisions (see also ग्रैवेयक) of the gods called कल्पातीत (q. v.) which are one of the two divisions (see also कल्पभव) of the gods called वैमानिक (q. v.); the अनुत्तराः comprise five classes. See विजय, वैजयन्त, जयन्त, अपराजित and सर्वार्थसिद्धि. See also अनुत्तरौपपातिक. E. अ priv. and उत्तर.

अनुत्तरयोगतन्त्र Tatpur. n. (-न्त्रम्) The name of the last of the four Bauddha Tantras, the Tantra of the supreme Yoga. (The other three are called क्रियातन्त्र, आचारतन्त्र and योगतन्त्र qq. vv.) E. अनुत्तर-योग and तन्त्र.

अनुत्तरौपपातिक m. pl. (-काः) Apparently the same as अनुत्तर m. pl.: the name of the Jaina gods so called. According to a commentary it would mean literally 'those who have the highest origin i. e. who are born in the five Vimánas' from which the five classes of the अनुत्तराः derive their appellations. E. अनुत्तरौपपातिन् (अनुत्तर and उपपात, taddh. aff. इनि), taddh. aff. कन् (?).

अनुत्तरौपपातिकदशा Bahuvr. f. pl. (-शाः) The name of the ninth of the twelve sacred writings of the Jainas: that treating on the अनुत्तरौपपातिकाः (q. v.). E. अनुत्तरौपपातिक and दशा (acc. to a comm. in the sense of अध्ययन); but more probably अनुत्त° and दशन्, samásánta aff. डच्, like आसन्नदश &c.

अनुत्पत्ति I. Tatpur. f. (-त्तिः) The not taking origin or birth, the not being produced, the not arising (as in philosophy, e. g. of all knowledge at once, or of Prakṛiti &c.). See also अनुत्पत्तिसम. E. अ neg. and उत्पत्ति.

II. Bahuvr. m. f. n. (-त्तिः-त्तिः-त्ति) Having no origin or birth, not being produced. E. अ priv. and उत्पत्ति.

अनुत्पत्तिक Bahuvr. m. f. n. (-कः-की-कम्) (In Bauddha literature.) Having no origin or birth, not or not yet being produced. (The fem. -की belongs to Bauddha writings; in the classic language, it would be -का.) See the following. E. अनुत्पत्ति II., samásánta aff. कप्.

अनुत्पत्तिकधर्मक्षान्ति Tatpur. f. (-न्तिः) (In Bauddha literature.) Enduring conditions which have not yet taken place i. e. reconciling one's mind to the conditions of a future life; one of the hundred-eight धर्मालोकमुख (q. v.) or means to comprehend the doctrine of Śákyamuni; 'it leads to the reception of revelations' i. e. it enables an enquirer to get possessed of the mysteries of the Bauddha doctrine. E. अनुत्पत्तिक-धर्म and क्षान्ति.

अनुत्पत्तिसम Tatpur. m. f. (-मः-मा) (In the Nyáya philosophy.) The sophism of the impossibility of origin or birth; viz. arguing that a thing cannot take origin, because a thing exists in consequence of an immaterial cause; as the latter, however, does not exist before the material cause and the instance proving the existence of such material cause, and as the material cause again depends upon what exists, and the instance upon the material cause, the thing itself can never come into existence: or origin in general is impossible. E. अनुत्पत्ति and सम. (With respect to the gender of this word and the ellipsis required to explain it, see the E. of अनित्यसम.)

अनुत्पन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Not born, not produced &c. See उत्पन्न. E. अ neg. and उत्पन्न.

अनुत्पाद Tatpur. m. (-दः) The not taking origin or birth, the not arising. E. अ neg. and उत्पाद.

अनुत्पादक्षान्ति Tatpur. f. (-न्तिः) (In Bauddha literature.) Enduring non-birth i. e. reconciling one's mind to not being born again; one of the hundred-eight धर्मालोकमुख (q. v.) or means to comprehend the doctrine of Śákyamuni; it is conducive to a clear apprehension of all that may impede (sc. the attainment of this desirable end). E. अनुत्पाद and क्षान्ति.

अनुत्पादन Tatpur. n. (-नम्) Not producing, not bringing forth. E. अ neg. and उत्पादन.

अनुत्पाद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) Not producible, eternal (e. g. प्रकृति or पुरुष in the Sánkhya philosophy). E. अ neg. and उत्पाद्य.

अनुत्साह I. Tatpur. m. (-हः) Want of effort or energy, indifference, unconcernedness. E. अ neg. and उत्साह.

II. Bahuvr. m. f. n. (-हः-हा-हम्) Without energy, indifferent, unconcerned. E. अ priv. and उत्साह.

अनुत्सुक Tatpur. m. f. n. (-कः-का-कम्) Not strongly attached to, not longing for &c. See उत्सुक. E. अ neg. and उत्सुक.

अनुद Tatpur. m. (-दः) (ved.) 1. A companion, a follower. E. दो with अनु, kŕit aff. क. Comp. अनुदेयी.

2. Giving like, liberal in a similar manner. E. दा with अनु, kŕit aff. क. In both meanings only in composition with अ priv. See अनानुद.

अनुदक Bahuvr. m. f. n. (-कः-का-कम्) Without water, waterless. E. अ priv. and उदक.

अनुदत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Given back, returned. Also अनूत्त q. v. E. दा with अनु, kŕit aff. क्त.

अनुदर Bahuvr. m. f. n. (-रः-रा-रम्) Thin, lank. E. अ priv. and उदर.

अनुदर्शन Tatpur. n. (-नम्) Looking after, considering. E. दृश् with अनु, kŕit aff. ल्युट्.

अनुदर्शिन् Tatpur. m. f. n. (-र्शी-र्शिनी-र्शि) Looking after, considering, foreseeing. E. दृश् with अनु, kŕit aff. णिनि.

अनुदात्त Tatpur. (In Grammar.) 1. m. f. n. (-त्तः-त्ता-त्तम्) Not elevated, not being pronounced with the accent called उदात्त (q. v.) or स्वरित (q. v.) (as the syllable of a word).

2. m. (-त्तः) The not elevated accent, the accent (see स्वर and बाह्यप्रयत्न) which is neither उदात्त (q. v.) nor स्वरित (q. v.) and which by the depression of the voice, it requires, prepares, as it were, for the greater effort in the pronunciation of the syllables accented with the उदात्त or स्वरित. *This* depression being the greatest when the syllable having the अनुदात्त accent, is *immediately* followed by a syllable accented with the उदात्त or स्वरित, the अनुदात्त is called in this case अनुदात्ततर 'a very anudátta'. The mode of marking the अनुदात्त, is restricted, as is also the case with the other two accents, to the vaidik Sanhitás (Sanhitá-Páthas) and Bráhmańas, and varies according to the different Vedas. In the Sanhitá, Pada and the Bráhmańas of the Ŕigveda, in the Sanhitá and Pada of the Yajur- and Sanhitá of the Atharvaveda the Anudátta is marked with a horizontal line under the syllable so accented *(thus becoming comparable also in graphic value to the sign of the Viráma, the horizontal line representing as it were the repose in accentuation)*; in the Bráhmańas of the White Yajurveda, it is not marked at all; and in the Sanhitá of the Sámaveda the anudátta syllable when anudáttatara before an udátta, or before a svarita syllable bearing the figures २ or ३, is marked with the figure ३ over it, except when it is preceded in the beginning of a verse by other anudátta syllables, in which case only the first anudátta syllable bears the figure ३, while the following anudátta syllables are left unmarked. If the anudáttatara is followed by a svarita syllable bearing the sign २र, the syllable so accented is marked with ३क. In the Pada-text of the Sámaveda the sign ३ denotes the anudáttatara before an udátta, if the latter occupies the second syllable from the beginning, or the syllable before an anudáttatara, if the latter is followed by a svarita, or lastly the anudátta accentuation of a syllable so marked and of all the syllables following it until an udátta or svarita syllable comes; the sign ३क or क denotes the anudáttatara immediately followed by a svarita. Compare also the terms नीच, निहत, न्यस्त, न्यस्ततर, नियत, निघात, न्यास, नियम and the radd. हन् with नि and यम् with नि. — In the native lists of radicals, the Dhátupáthas, certain radicals have the anudátta accent as an इत् (q. v.) or अनुबन्ध (q. v.) connected with them i. e. as a technical sign for certain rules they are subject to with respect to derivation &c. See also अनुदात्तेत् and अनुदात्तोपदेश. E. अ neg. and उदात्त.

अनुदात्ततर m. (-रः) The अनुदात्त accent (or स्वर) or a syllable so accented when immediately preceding a syllable having the उदात्त or स्वरित accent. See under अनुदात्त. E. अनुदात्त, taddh. aff. तरप्.

अनुदात्तत्व n. (-त्वम्) The having or being the accent अनुदात्त. E. अनुदात्त, taddh. aff. त्व.

अनुदात्तस्वरित Karmadh. See नीचस्वरित. E. अनुदात्त and स्वरित.

अनुदात्तादि Bahuvr. n. (-दि) (In Grammar.) A nominal base which is अनुदात्त (q. v.) in the first syllable. E. अनुदात्त and आदि; scil. प्रातिपदिक.

अनुदात्तेत् Bahuvr. m. (-त्) (In Grammar.) A radical having in the Dhátupátha or the native list of radicals, the अनुदात्त accent as अनुबन्ध i. e. as a technical sign for certain rules of derivation &c. See the Appendix. E. अनुदात्त and इत् (the technical denomination of अनुबन्ध); scil. धातु.

अनुदात्तोदय Bahuvr. n. (-यम्) (In Grammar.) A syllable followed by an अनुदात्त (q. v.) -syllable. E. अनुदात्त and उदय; scil. अक्षर.

अनुदात्तोपदेश Bahuvr. m. (-शः). The same as अनुदात्तेत्. See s. v. उपदेश. E. अनुदात्त and उपदेश; scil. धातु.

अनुदार I. Tatpur. m. f. n. (-रः-रा-रम्) Not liberal, not generous, niggardly, mean. E. अ neg. and उदार.

II. Bahuvr. m. (-रः) Adhered to or followed by a wife. E. अनु and दार.

अनुदित Tatpur. m. f. n. (-तः-ता-तम्) I. Unrisen. II. Unsaid, unuttered. E. अ neg. and उदित.

अनुदिनम् Avyayibh. Daily, every day. E. अनु and दिन.

अनुदिवसम् Avyayibh. Daily, every day. E. अनु and दिवस.

अनुदिशम् Avyayibh. In every quarter, in every direction. E. अनु and दिश्, samásánta aff. टच्.

अनुदृष्टि Bahuvr. (?) f. (-ष्टिः) The proper name of the mother or ancestress of आनुदृष्टिनेय. E. अनु and दृष्टि 'having her eyes after i. e. provident'.

अनुदेय Tatpur. 1. m. f. n. (-यः-या-यम्) To be given back, to be returned. (ved.)

2. f. (-यी) (ved.) [1] Restitution, restoration (?). [2] A female friend or companion. Comp. अनुद. E. दा with अनु, kŕitya aff. यत्.

अनुदेश Tatpur. m. (-शः) [1] (In Grammar.) A rule or injunction relating to a preceding rule or injunction, to an उद्देश q. v. If there are several उद्देशाः followed by an equal number of अनुदेशाः, the first अनुदेशः is to be connected with the first उद्देश, the second अनुदेशः with the second उद्देशः and so on. [2] Order, injunction in general. E. दिश् with अनु, kŕit aff. घञ्.

अनुदेशिन् m. f. n. (-शी-शिनी-शि) (In Grammar.) Being the object of an अनुदेश (q. v.) in distinction from उद्देशिन् (q. v.) the object of an उद्देश (q. v.); 'समानां समसंख्यानां समपरिपठितानामुद्देशिनामनुदेशिनां च यथाक्रममुद्देशिभिः सहानुदेशिनः संबन्धमेति'. E. अनुदेश, taddh. aff. इनि.

अनुद्धृत Tatpur. m. f. n. (-तः-ता-तम्) Not taken out, not taken away &c. See उद्धृत. (If in ritual books said of the Áhavaníya (q. v.) fire, it means that this fire is not yet taken from the Gárhapatya (q. v.) where it is kept.). E. अ neg. and उद्धृत.

अनुद्धृताभ्यस्तमय Tatpur. m. (-यः) The setting of the sun, while the Áhavaníya (q. v.) fire is not yet removed from the Gárhapatya (q. v.) where it is kept. E. अनुद्धृत (in the sense of the locative) and अभ्यस्तमय.

अनुद्भट Tatpur. m. f. n. (-टः-टा-टम्) Not exalted, lowly-minded, not lofty. E. अ neg. and उद्भट.

अनुद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) What must or ought not to be said, unspeakable, unutterable. Compare अवद्य. (The reading अनूद्य in the actual edition of Páṇ. III. 1. 101. is to be corrected to अनुद्य.) E. अ neg. and उद्य.

अनुद्योग Tatpur. m. (-गः) Absence of exertion or effort, laziness. E. अ neg. and उद्योग.

अनुद्रष्टव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be recognised, to be seen, visible. E. दृश् with अनु, kṛit aff. तव्य.

अनुद्रुत Tatpur. I. m. f. n. (-तः-ता-तम्) Followed, pursued. E. द्रु with अनु, kṛit aff. क्त.

II. n. (-तम्) A measure of time in music, half a Druta, or one-fourth of a Mátrá or time taken to articulate a short vowel. E. अनु and द्रुत 'an inferior or minor Druta'.

अनुद्वाह Tatpur. m. (-हः) Celibacy. E. अ neg. and उद्वाह.

अनुद्विग्न Tatpur. m. f. n. (-ग्नः-ग्ना-ग्नम्) Easy, free from apprehension or perplexity. E. अन् neg. and उद्विग्न.

अनुद्वेग I. Tatpur. m. (-गः) Freedom from anxiety, the not being discomposed. E. अ neg. and उद्वेग.

II. Bahuvr. m. f. n. (-गः-गा-गम्) Free from anxiety. E. अ priv. and उद्वेग.

अनुद्वेगकर Tatpur. m. f. n. (-रः-री-रम्) Not causing fear, not terrifying sc. by its appearance (e. g. as the staff of a man belonging to the three superior castes, or as a judge ought to be). E. अ neg. and उद्वेगकर.

अनुधावन Tatpur. n. (-नम्) I. [1]Chasing, pursuit, running after. [2](fig.) Pursuit of any object, research, investigation, meditation. II. Cleansing, purifying. E. धाव् with अनु, kṛit aff. ल्युट्.

अनुध्यान Tatpur. n. (-नम्) Meditation, religious contemplation. E. ध्यै with अनु, kṛit aff. ल्युट्.

अनुध्यायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Meditating, reflecting. E. ध्यै with अनु, kṛit aff. णिनि.

अनुनय I. Tatpur. m. (-यः) [1]Salutation, courtesy, shewing respect or adoration to a guest or deity, submission, humility. [2]Humble supplication, conciliatory entreaty, reconcilement. E. नी with अनु, kṛit aff. अच्.

II. Avyayíbh. (-यम्) According to propriety, agreeably to what is required, to circumstance; e. g. अब्रवीदनुनयं वचः. E. अनु and नय.

अनुनयप्रतिघप्रहाण Tatpur. n. (-णम्) (In Buddhistic literature.) One of the 108 धर्मालोकमुख (q. v.), (probably) relinquishing what is adverse to respectful conduct or humility. E. अनुनय-प्रतिघ and प्रहाण.

अनुनयमान Tatpur. m. f. n. (-नः-ना-नम्) Showing respect or adoration, honouring. E. नी with अनु, kṛit aff. शानच्, and ágama मुक्.

अनुनयामन्त्रण Tatpur. n. (-णम्) An address marked with conciliation, conciliatory address. E. अनुनय and आमन्त्रण.

अनुनयिन् m. f. n. (-यी-यिनी-यि) Courteous, humble, submissive. E. अनुनय, taddh. aff. इनि.

अनुनाद Tatpur. m. (-दः) Sound, consequent sound, vibration, echo. E. अनु and नाद.

अनुनादिन् Tatpur. m. f. n. (-दी-दिनी-दि) Sounding after, echoing; e. g. कलानुनादिन् q. v. E. अनु and नादिन्.

अनुनायिका Tatpur. f. (-का) A secondary or inferior female character in a drama, one subordinate to the नायिका or principal female character, such as 'a friend, a female devotee, a slave, a nurse or female artisans'. E. अनु and नायिका.

अनुनाश Tatpur. m. (-शः) The name of a country (? this meaning is doubtful). E. अनु and नाश.

अनुनासिक Tatpur. m.f.n. (-कः-का-कम्) (In Grammar.) Uttered through the nose, nasal (see also रक्त), viz. [1]A nasal sound in general, it being pronounced through the nose and with the appropriate organ of speech, as ङ् through the nose and the throat, ञ् through the nose and with the palate &c. [2](Conditionally) a vowel or य्, व्, ल्; in this case the nasal nature of the sound is indicated by the sign ँ. (N.B. यँ् or वँ् represent the value of य् or व् preceded by म्; लँ् that of ल् preceded by म् or न्. In the pause a final vowel may be anunásika. A *short* anunásika vowel, when not occurring in a pause, represents apparently always the value of the same vowel and म् or न्; it must be, in general, the last vowel sound of the former part of a compound or of the word itself, followed by a final sibilant, e. g. सँस्कर्ता instead of सम्स्-कर्ता, पुँश्चली = पुम्स्-चली, तस्मिँस्त्वा = तस्मिन्स्-त्वा. Only a few exceptions of this rule are mentioned by the vaidik grammarians, e. g. अभिनर्त्ताँ एवैः, when अ of र्त्त is anunásika, although it does neither stand in a pause nor represent more than its own sound. — A *long* anunásika vowel, when not occurring in a pause, may be generally considered as representing the value of its short vowel and an original न्स् or of its short vowel and न्, provided स् or its substitute has been preserved; e. g. महाँ इन्द्रः = महन्स् इन्द्रः, दधन्वाँ यः = दधन्वन्स् यः, सर्गाँ इव = सर्गन्स् इव or महाँश्चरति = महन्स् चरति, दस्यूँरेकः = दस्युन्स् एकः. The material difference that prevails between the anunásika (ँ) and the anuswára (ं) sound, does not appear to have been kept alive beyond the period of the vaidik literature, when an interchange between both was not deemed legitimate; according to the grammarians of the classical period, in the latter the anunásika may be replaced by the anuswára. The sign of the anunásika (ँ), however, is but seldom met with in the ordinary Mss. referring to the post-vaidik literature; and from the reasons stated, its use in vaidik Mss. is objectionable, when it occurs in words like यशाँसि, धनूँषि, विश्वेषाँ हितः or in मैँहिष्ठ, वार्जें सनिषत्, इन्द्रँ सबाम and similar instances in which the long nasal vowel does not represent more than the value of a short vowel and a nasal, or in which the short nasal vowel is not followed by a final sibilant.) E. अनु and नासिका.

अनुनासिकत्व n. (-त्वम्) The being nasal, nasality. E. अनुनासिक, taddh. aff. त्व.

अनुनासिकलोप Tatpur. m. (-पः) The dropping or disappearance of a nasal. E. अनुनासिक and लोप.

अनुनासिकात्व n. (-त्वम्) The nasality of आ. E. अनुनासिक-आ, taddh. aff. त्व.

अनुनासिकादि Bahuvr. m. (-दिः) A combined consonant beginning *with* a nasal (म् *&c.*) *as* म्ब् *&c.* E. अनुनासिक and आदि; *scil.* संयोग.

अनुनासिकान्त Bahuvr. m. (-न्तः) A radical ending in a nasal; as तन्, गम् &c. E. अनुनासिक and अन्त; scil. धातु.

अनुनासिकोपध Bahuvr. m. f. n. (-धः-धा-धम्) [1] Having a nasal penultimate. [2] Having a preceding syllable pronounced with nasality (as a विवृत्ति or hiatus between सचाँ इन्द्रः &c.). E. अनुनासिक and उपधा.

अनुनिनीषु Tatpur. m. f. n. (-षुः-षुः-षु) Desirous of showing respect, of reconciling, of pleasing. E. नी in the desider., with अनु, krit aff. उ.

अनुनिर्देश Tatpur. m. (-शः) Telling, describing &c. (see निर्देश) in accordance with, in the same order as something previously told; e. g. भूयसामुपदिष्टानां क्रियाणामथ कर्मणाम्। क्रमशो यो ऽनुनिर्देशो यथासंख्यं तदुच्यते. E. अनु and निर्देश.

अनुनिर्वाप Tatpur. m. (-पः) Subsequent*ly* pouring out (e. g. clarified butter); a sacrificial rite occurring in several sacrifices. E. अनु and निर्वाप.

अनुनिर्वाप्या f. (-प्या) A religious ceremony referring to the अनुनिर्वाप. E. अनुनिर्वाप, *taddh. aff.* यत्.

अनुनीति Tatpur. f. (-तिः) *The same as* अनुनय. E. नी with अनु, krit aff. क्तिन्.

अनुन्नतगात्र Tatpur. m. f. n. (-त्रः-त्रा-त्रम्) Whose limbs are not too full (one of the eighty secondary signs or अनुव्यञ्जन which characterize a great man according to the Buddhists. E. अ neg. and उन्नतगात्र.

अनुन्मत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Sane, sober, not wild, *not mad.* E. अ neg. and उन्मत्त.

अनुन्माद Bahuvr. m. f. n. (-दः-दा-दम्). The same as अनुन्मत्त. E. अ priv. and उन्माद.

अनुपकारिन् Tatpur. *m. f. n.* (-री-रिणी-रि) *Not assisting,* neglecting, ungrateful. E. अ neg. and उपकारिन्.

अनुपक्षत Tatpur. m. f. n. (-तः-ता-तम्) Unassisted. E. अ neg. and उपक्षत.

अनुपक्षित Tatpur. m. f. n. (-तः-ता-तम्) *Not destroyed*, not perished. E. अ neg. *and* उपक्षित.

अनुपगीत Tatpur. m. f. n. (-तः-ता-तम्) Not praised, not made known. (In a vaidik passage, where this word occurs, it means 'not praised by others'.) E. अ neg. and उपगीत.

अनुपघातार्जित Tatpur. m. f. n. (-तः-ता-तम्) (In Law.) Acquired without injury (to the father's property). E. अ. neg. and उपघात-अर्जित.

अनुपघ्नत् Tatpur. m. f. n. (-न्-न्ती-त्) *Not doing injury* (e. g. पितृद्रव्यम् *to the father's* property). E. अ neg. and उपघ्नत्.

अनुपज Tatpur. n. (-जम्). See अनूपज.

अनुपजीवनीय m. f. n. (-यः-या-यम्) I. Tatpur. Who does not afford means to live upon. E. अ neg. and उपजीवनीय.

II. Bahuvr. Who has nothing to live upon. E. अ priv. and उपजीवनीय.

अनुपठित Tatpur. m. f. n. (-तः-ता-तम्) Recited. E. पठ with अनु, krit aff. क्त.

अनुपठितिन् m. f. n. (-ती-तिनी-ति) Having recited, with a noun in the locative, e. g. अनुपठिती वेदे 'having recited the Veda. E. अनुपठित, taddh. aff. इनि.

अनुपतन Tatpur. n. (-नम्) [1] Falling on or upon. [2] Following. [3] (In Arithmetic.) Proportion. E. पत् with अनु, krit aff. ल्युट्.

अनुपति Avyayibh. *After the husband.* E. अनु and पति.

अनुपतित Tatpur. m. f. n. (-तः-ता-तम्) [1] Fallen, descended. [2] Followed. E. पत् with अनु, krit aff. क्त.

अनुपथ I. Tatpur. m. f. n. (-थः-था-थम्) Following the road.

II. Bahuvr. m. f. n. (-थः-था-थम्) Having favourable roads (*a vaidik epithet* of the Maruts). E. अनु and पथिन्, samásánta aff. अ.

III. Avyayibh. (-थम्) Along the road. E. अनु and पथिन्, samásánta aff. टच्.

अनुपद् Tatpur. f. (-द्) Food (according to a vaidik comm. 'because it is daily searched for). E. पद् with अनु, krit aff. क्विप्.

अनुपद I. Bahuvr. m. (-दः) A proper name (explained by a comm. अनुगतं पदमस्य); his descend*ants* are called अनुपदाः or आनुपदयः.

II. Tatpur. n. (-दम्) A burden, a word or passage repeated.

III. Avyayibh. (-दम्) [1] Upon the foot, after, immediately *after*, with a noun in the genitive case. [2] *Step* by step. [3] Word for word. E. अनु and पद.

अनुपदसूत्र Tatpur. n. (-त्रम्) The name of a work which interprets the Shadvinśabráhmaṅa word for word. E. अनुपद (III.) and सूत्र.

अनुपदस्वत् Tatpur. m. f. n. (-स्वान्-स्वती-स्वत्) (ved.) Probably: not diminishing, not decaying. E. अ neg. and उपदस्वत्.

अनुपदिन् m. (-दी) A searcher, an inquirer, one who follows or seeks for, with a noun in the genit., e. g. मृगस्यानुपदी, अनुपदवृत्राणाम्. E. अनुपद (III.), taddh. aff. इनि.

अनुपदीना f. (-ना) A boot, a buskin. E. अनुपद (III.), taddh. aff. ख.

अनुपदृष्टिन् m. (-ष्टी) A proper name. E. अ-उपदृष्ट, taddh. aff. इनि (?).

अनुपदेष्टृ Tatpur. m. (-ष्टा) One who does not advise or instruct; e. g. हितानुपदेष्टा कुत्सितः सखा. E. अ neg. and उपदेष्टृ.

अनुपध Bahuvr. m. (-धः) *Not preceded by a* letter (liter. having no penultimate; as a sibilant or ह which may be doubled if they are followed by a consonant and not preceded by a letter; e. g. स्थ्योतन्थ्यभितः, ह्ह्याम्यपिम्). E. अ priv. and उपधा; scil. ऊष्मन्.

अनुपनाह Tatpur. m. (-हः) (In Buddhistic doctrine.) One of the 108 धर्मालोकमुख q. v.; (perhaps) want of attachment (?). E. अ neg. and उपनाह.

अनुपन्यस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) Not laid down, not *established*, *not clearly* shown. E. अ neg. and उपन्यस्त.

अनुपन्यास Tatpur. m. (-सः) Failure of proof or determination, the not establishing satisfactorily. E. अ neg. and उपन्यास.

अनुपपत्ति Tatpur. f. (-त्तिः) [1] The not taking place, failing to be, failure. [2] The not being applied or applicable (as a rule in grammar &c.). [3] The not being conclusive (as an argument &c. brought to support a doctrine). [4] Absence of the means of subsistence (?). E. अ neg. and उपपत्ति.

अनुपपन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) [1] Uneffected, unaccomplished. [2] Not applicable, not relevant. [3] Inconclusive (as an argument). [4] Undemonstrated, unsubstantiated. [5] Not having means of subsistence (?). E. अ neg. and उपपन्न.

अनुपपादक Bahuvr. m. pl. (-काः) (In the Buddhistic doctrine of Nepal) a class of Buddhas which is of non-material origin, also called ध्यानिबुद्धाः 'the Buddhas of contemplation'; in contradistinction from the मानुषिबुद्धाः or the seven Buddhas of human origine, the last of which is Śákyamuni. E. अ priv. and उपपादक lit. 'without a parent'.

अनुपप्लव Bahuvr. m. f. n. (-वः-वा-वम्) Free from misfortune, not distressed. E. अ priv. and उपप्लव.

अनुपप्लुत Tatpur. m. f. n. (-तः-ता-तम्). The same as the preceding. E. अ neg. and उपप्लुत.

अनुपबाध Bahuvr. m. f. n. (-धः-धा-धम्) (ved.) Not obstructed, not injured. E. अ priv. and उपबाधा.

अनुपम Bahuvr. I. m. f. n. (-मः-मा-मम्) Incomparable, excellent, best.

II. f. (-मा) The female elephant of the south-west (as the wife of the elephant Kumuda) or according to others, of the north-east (as the wife of the elephant Supratíka). E. अ priv. and उपमा.

अनुपममति Bahuvr. m. (-तिः) The proper name of a contemporary of Śákyamuni, one of those to whom the Buddha expounded *his* doctrine. E. अनुपम and मति 'of incomparable intellect'.

अनुपमर्दन Tatpur. n. (-नम्) Not refuting a charge. E. अ neg. and उपमर्दन.

अनुपमित Tatpur. m. f. n. (-तः-ता-तम्) Incomparable. E. अ neg. and उपमित.

अनुपमेय Tatpur. m. f. n. (-यः-या-यम्) Incomparable. E. अ neg. and उपमेय.

अनुपयुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Useless, unsuitable, unserviceable. E. अ neg. and उपयुक्त (as according to a law book, 'vaidik writings to fools').

अनुपयोग Tatpur. m. (-गः) Unserviceableness, uselessness. E. अ neg. and उपयोग.

अनुपरत Tatpur. m. f. n. (-तः-ता-तम्) Not stopped, not ceased. E. अ neg. and उपरत.

अनुपरिधि Avyayíbh. Along or near the परिधि q. v. E. अनु and परिधि.

अनुपलक्षित Tatpur. m. f. n. (-तः-ता-तम्) [1] Unseen, unperceived. [2] Unmarked, undiscriminated. E. अ neg. and उपलक्षित.

अनुपलब्ध Tatpur. m. f. n. (-ब्धः-ब्धा-ब्धम्) [1] Unobtained. [2] Unperceived, imperceptible. E. अ neg. and उपलब्ध.

अनुपलब्धत्व n. (-त्वम्). The same as अनुपलम्भ q. v. E. अनुपलब्ध, taddh. aff. त्व.

अनुपलब्धि Tatpur. m. (-ब्धिः) Not perceiving, non-perception, non-recognition (esp. used in the Sútras of various philos. systems and the writings relating to them. See also अनुपलम्भ and अनुपलब्धिसम). E. अ neg. and उपलब्धि.

अनुपलब्धिसम Tatpur. m. f. (-मः-मा) (In the Nyáya philosophy.) A sophism on non-perception; viz. arguing: 'because the non-perception of an object cannot be perceived, therefore the non-perception of the object does not exist and consequently the non-existence of the object cannot exist i. e. the object itself must exist'. This sophism is attributed by the Nyáya e. g. to those who maintain the eternity of sound on the ground that 'the non-perception of sound antecedently *to* pronunciation' — the reason alleged by the Nyáya for its non-eternity — may be refuted in the manner explained. E. अनुपलब्धि and सम (m. scil. प्रतिषेध or विकल्प or प्रयोग; f. scil. जाति; comp. for the meaning of these words the E. of अनित्यसम).

अनुपलभ्यमान Tatpur. m. f. n. (-नः-ना-नम्) Not being perceived, not being seen. E. अ neg. and उपलभ्यमान.

अनुपलम्भ Tatpur. m. (-म्भः) The not being perceived, ascertained, or the not being perceptible, ascertainable; e. g. तदनुपलब्धेरनुपलम्भादावरणोपलब्धिः 'the perception of a covering is from the non-perception thereof not being perceptible'. See अनुपलब्धि and अनुपलब्धिसम. E. अ neg. and उपलम्भ.

अनुपवीतिन् Tatpur. m. (-ती) One who does not wear the cord of his caste. E. अ neg. and उपवीतिन्.

अनुपशय Tatpur. m. (-यः) (In Medicine.) Any aggravating thing or circumstance that increases the disease. E. अ neg. and उपशय.

अनुपशान्त Tatpur. 1. m. (-न्तः-न्ता-न्तम्) Not calm, not tranquil.

2. m. (-न्तः) The name of a Bauddha mendicant. E. अ neg. and उपशान्त.

अनुपश्य Tatpur. m. f. n. (-श्यः-श्या-श्यम्) Looking after, considering attentively. See प्रत्ययानुपश्य. E. दृश् with अनु, kṛit aff. श.

अनुपसंहारिन् Tatpur. m. f. n. (-री-रिणी-रि) (In philosophy.) Non-exclusive, purely affirmative, as an argument of all-comprehensiveness whose subject does not exclude any *thing*; as such an argument would lead to a conclusion of a purely formal kind, i. e. to no real conclusion, अनुपसंहारिन् is the characteristic of one of the modes of हेत्वाभास (q. v.) or 'semblance of argument'; compare also अनैकान्तिक. E. अ neg. and उपसंहारिन्.

अनुपसर्ग I. Tatpur. m. (-र्गः) (In Grammar.) A particle which (or when it) is not an उपसर्ग (q. v.), for instance अन्तर् in compounds like अन्तर्वेणु, or अभि, परि in formations like अभिसावकीयति, परिसावकीयति, when अभि and परि do not qualify the radical सु but the denom. सावकीयति. E. अ neg. and उपसर्ग.

II. Bahuvr. m. (-र्गः) [1] Without an उपसर्ग q. v. (as a radical). [2] Without obstruction, free from impediment; an epithet of ईश्वर. E. अ priv. and उपसर्ग.

अनुपसर्गत्व n. (-त्वम्) The not being an उपसर्ग q. v. (see the preceding). E. अनुपसर्ग (I.), taddh. aff. त्व.

अनुपस्कृत Tatpur. m. f. n. (-तः-ता-तम्) [1] Not vitiated, not blamed, blameless (e. g. the law of Manu). [2] Not ornamented, unfinished; e. g. राजतमनुपस्कृतम् a silver vessel not enchased. E. अ neg. and उपस्कृत.

अनुपस्थान Tatpur. n. (-नम्) Absence. E. अ neg. and उपस्थान.

अनुपस्थापन Tatpur. n. (-नम्) Not bringing near, not having ready or at hand. E. अ neg. and उपस्थापन.

अनुपस्थापयत् Tatpur. m. f. n. (-यन्-यन्ती-यत्) Not offering, not having ready or at hand (e. g. money). E. अ neg. and उपस्थापयत्.

अनुपस्थापित Tatpur. m. f. n. (-तः-ता-तम्) Not ready, not at hand, not offered or produced. E. अ neg. and उपस्थापित.

अनुपस्थायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Absent, distant. E. अ neg. and उपस्थायिन्.

अनुपस्थित Tatpur. I. m. f. n. (-तः-ता-तम्) [1] Not approached &c. [2] Not ready, not fresh in memory. [3] Sunk into oblivion (as a science &c.).

II. n. (-तम्) (In Grammar.) A word which is not उपस्थित (q. v.) i. e. which is not the word इति as it occurs in the writings referring to the recitation of the vaidik hymns. E. अ neg. and उपस्थित.

अनुपस्थिति Tatpur. f. (-तिः) Absence. E. अ neg. and उपस्थिति.

अनुपहत Tatpur. m. f. n. (-तः-ता-तम्) [1] Not injured, not impaired, not obstructed. [2] Not polluted, not vitiated, not made impure. E. अ neg. and उपहत.

अनुपहतक्रुष्ट Bahuvr. m. f. n. (-ष्टः-ष्टा-ष्टम्) Who has (in his aspect) nothing *that indicates* injury or anger (one of the eighty secondary signs (or अनुव्यञ्जन) which characterize a great man, acc. to the Buddhists. E. अ priv. and उपहत-क्रुष्ट.

अनुपहूत Tatpur. m. f. n. (-तः-ता-तम्) [1] Not summoned, not invoked. [2] Not summoned in a loud voice, invoked in a low voice. E. अ 1. neg. 2. deter. and उपहूत.

अनुपाकृत Tatpur. m. f. n. (-तः-ता-तम्) Not prepared or made fit for sacrificial purposes (as a victim before the muttering of prayers over it, or as the प्रातरनुवाक before the completion of the ceremonies required for it &c.). E. अ neg. and उपाकृत.

अनुपाकृतमांस Karmadh. n. (-सम्) Flesh of an animal which has not been made fit for sacrificial purposes by the recital of vaidik hymns, flesh of an animal which has not been killed at a sacrifice. (A Brahmaña is forbidden to eat such flesh.) E. अनुपाकृत and मांस.

अनुपाख्य Tatpur. m. f. n. (-ख्यः-ख्या-ख्यम्) Not clearly perceptible. E. अ neg. and उपाख्य.

अनुपात Tatpur. m. (-तः) [1] Falling subsequently upon, *alighting* or descending upon in succession. [2] Following. [3] (In arithmetic.) Proportion, the rule of three. E. अनु and पात or पत् with अनु, krit aff. घञ्.

अनुपातक Tatpur. n. (-कम्) A heinous offence, one similar to the four great crimes (महापातक) which are: [a] Causing the death of a Bráhmaña (directly or indirectly). [b] Drinking spirits. [c] Stealing (acc. to the comm. 'gold from a Bráhmaña'). [d] Committing incest with the wife of a father, natural or spiritual. The अनुपातक mentioned by Manu are the following: 1. False boasting of superiority (as pretending to be a Bráhmaña or conversant with the four Vedas, if one is not); 2. Malignant report, before a king, of crimes (comm.: punishable by death) — omitted by Yájnavalkya —; 3. Falsely accusing a spiritual preceptor; 4. Forgetting the Veda; 5. Showing contempt of the Veda (comm.: by resorting to heretical writings); 6. Giving false evidence (omitted by Yájnav.); 7. Killing a friend (comm.: not a Bráhmaña, this case being the first महापातक); 8. (Knowingly) eating things prohibited (i. e. food fit only for a Śúdra, as garlick &c.) or unfit to be tasted (as excrements &c.); [9. (According to Yájnavalkya) Kissing a woman while in menstruation; 10. (Acc. to Yájn.) Deceitfulness (i. e. saying one thing and doing another)]; 11. Appropriating a deposit (comm.: not the gold of a Bráhmaña (this case being the third महापातक) or acc. to another author. a deposit not of gold, if it belongs to a Bráhmaña); 12–17. Stealing a man, a horse, silver, a piece of land, a diamond or a gem [acc. to Yájnavalkya, 12–17. a horse, a gem, a man, a woman, a piece of land, and a cow]; 18–22. Sexual intercourse with one's own sister, with little girls before they have attained to puberty, with women of the lowest tribe (comm.: a Cháńdálí), with the wives of a friend or of a son [to which Yájnavalkya adds: 23–30. with a woman of the same gotra or family, the sister of a father or mother, the wife of a maternal uncle, the wife of one's father, the daughter or wife of a spiritual teacher or one's own daughter; Nárada adds moreover: 31–40. with a mother in law, the wife of a paternal uncle or of a pupil, the friend of a sister, one who comes for protection, the wife of one who carries on the government of the country — comm.: if he is not a Kshatriya —, a nurse, a female mendicant, a female devotee and a woman of the Bráhmaña class.] — Similar to the first Mahápátaka are the Anupátakas, acc. to Manu, 1–3, acc. to Yájnavalkya, 3–5 and 7. Similar to the second Mahápátaka are the Anup., acc. to Manu, 4–8; acc. to Yájnav., 1. 6. 9. 10. Similar to the third Maháp. are the Anup., acc. to Manu and Yájnav., 11–17. Similar to the fourth Maháp. are, according to Manu, the Anupát. 18–22, acc. to Yájnav. (and Nárada, Yama &c.), 18–40. E. अनु and पातक.

अनुपातम् Tatpur. ind. Following, going after, having followed or gone after (used in phrases implying reiteration; for the construction comp. s. v. अनुप्रपातम्); e. g. लतानुपातं कुसुमान्यगृह्णात् 'following creeper for creeper &c.'; कौडम्भुजङ्गेन गृहानुपातं कश्चिद्यथा जीवति संशयस्थः &c. 'like as a snake-catcher who plays with the snake is always in uncertainty whenever he goes house for house &c.'. E. पत् with अनु, krit aff. णमुल्.

अनुपातिन् Tatpur. m. f. n. (-ती-तिनी-ति) [1] Following. [2] Resulting from e. g. शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः 'imagination is (a notion) devoid of reality, resulting from knowledge conveyed by words'. E. पत् with अनु, krit aff. णिनि.

अनुपान Tatpur. n. (-नम्) [1] (In Medicine.) A fluid vehicle in medicine, drink taken after or with medicine. [2] (In a passage of the Chhánd. Upan.) Drink which is near or stands close by. E. अनु and पान.

अनुपानत्क Bahuvr. m. f. n. (-त्कः-त्का-त्कम्) Without shoes. E. अ priv. and उपानह्, samásánta aff. कप्.

अनुपानीय I. Tatpur. 1. m. f. n. (-यः-या-यम्) To be drunk after. E. पा with अनु, kritya aff. अनीयर्.

2. n. (-यम्) Drink which is near (see अनुपान). E. अनु and पानीय.

II. m. f. n. (-यः-या-यम्) What *is* used as a vehicle (in medicine). E. अनुपान, taddh. aff. छ.

अनुपालन Tatpur. n. (-नम्) Preserving, guarding; e. g. विद्यानुपालन keeping to science, studying. E. पा, in the caus., with अनु, krit aff. ल्युट्.

अनुपालयत् Tatpur. m.f.n. (-न्-न्ती-त्) [1] Preserving, taking care of; e. g. अभिवर्षति यो ऽनुपालयन्विधिबीजानि विवेकवारिणा &c. [2] (Accord. to a comm.) Neglecting, disregarding; e. g. अनुपालयतामुदेष्यतीं प्रभुशक्तिं द्विषतामनीहया। अपयान्त्यचिरान्महीभुजां जननिर्वादभयादिव श्रियः (the comm. referring अनुपालयताम् = उपेक्षमाणानाम् not to द्विषताम् but to महीभुजाम्). E. पा, in the caus., with अनु, kṛit aff. शतृ.

अनुपालिन् Tatpur. m. f. n. (-ली-लिनी-लि) Preserving, cherishing, guarding; e. g. विद्यानुपालिन्. E. पा, in the caus., with अनु, kṛit aff. णिनि.

अनुपालु Tatpur. n. (-लु) The name of a plant (wild Calladium escul.). It is doubtful whether the word is genuine Sanskrit. E. unknown.

अनुपावृत्त Tatpur. m. pl. (-त्ताः) The name of a people. E. अ neg. and उपावृत्त.

अनुपार्श्व Tatpur. m. f. n. (-र्श्वः-र्श्वा-र्श्वम्) Lateral. E. अनु and पार्श्व.

अनुपुरुष Tatpur. m. (-षः) [1] The man spoken of before, the said man. [2] A man who follows, a follower. E. अनु and पुरुष.

अनुपुष्प Bahuvr. (?) m. (-ष्पः) A kind of reed (Saccharum sara). See also शर. E. अनु and पुष्प.

अनुपूर्व Tatpur. m. f. n. (-र्वः-र्वा-र्वम्) [1] Following what precedes, successive. [2] Orderly, in regular or proper order; अनुपूर्वम् used adv., in regular or proper order, successively. Comp. अनुपूर्वशस्.

अनुपूर्वकेश Bahuvr. m. (-शः) Whose hairs are grown in perfect order; one of the eighty secondary signs or अनुव्यञ्जन q. v. which indicate the 'great man', accord. to the Buddhists. E. अनुपूर्व and केश.

अनुपूर्वगात्र Bahuvr. m. (-त्रः) Whose limbs are regular or symmetrical; one of the eighty अनुव्यञ्जन q. v. (compare the preceding), accord. to the Buddhists. E. अनुपूर्व and गात्र.

अनुपूर्वज Tatpur. m. f. n. (-जः-जा-जम्) Born of parents in the regular sequence of the castes. Comp. अनुलोमज. E. अनुपूर्व and ज.

अनुपूर्वत्व n. (-त्वम्). The same as आनुपूर्व्य q. v. E. अनुपूर्व, taddh. aff. त्व.

अनुपूर्वदंष्ट्र Bahuvr. m. (-ष्ट्रः) Whose (large?) teeth are grown in a regular manner or symmetrically; one of the eighty अनुव्यञ्जन q. v. (compare अनुपूर्वकेश); accord. to the Buddhists. E. अनुपूर्व and दंष्ट्रा.

अनुपूर्वनाभि Bahuvr. m. (-भिः) Whose navel is regular (acc. to an interpretation, whose navel turns to the right); one of the eighty अनुव्यञ्जन q. v. (comp. the preced.); accord. to the Buddhists. E. अनुपूर्व and नाभि.

अनुपूर्वपाणिलेख Bahuvr. m. (-खः) Whose lines of the hands are regular (acc. to an interpretation: extended); one of the eighty अनुव्यञ्जन q. v. (comp. the two preced.), accord. to the Buddhists. E. अनुपूर्व and पाणि-लेखा.

अनुपूर्वभ्रू Bahuvr. m. (-भ्रूः) Whose eye-brows are regular (acc. to an interpret.: well shaped or with hairs in the proper order); one of the eighty अनुव्यञ्जन q. v. (comp. the three preced.); accord. to the Buddhists. E. अनुपूर्व and भ्रू.

अनुपूर्ववत्सा Bahuvr. f. (-त्सा) A cow which bears one calf after an other, an excellent cow. E. अनुपूर्व and वत्स.

अनुपूर्वशस् ind. In regular order or succession, from the first, from above downwards; also followed by a noun in the genitive. E. अनुपूर्व, taddh. aff. शस्.

अनुपूर्वाङ्गुलि Bahuvr. m. (-लिः) Whose fingers are grown in a regular or graceful manner; one of the eighty अनुव्यञ्जन q. v. (comp. अनुपूर्वकेश); according to the Buddhists. E. अनुपूर्व and अङ्गुलि.

अनुपेत Tatpur. m. f. n. (-तः-ता-तम्) [1] Not endowed with &c. [2] Not invested with the characteristic (caste-) string. E. अ neg. and उपेत.

अनुपोषण Tatpur. n. (-णम्) Not fasting. E. अ neg. and उपोषण.

अनुप्तसस्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) Fallow (meadow-ground &c.). E. अ neg. and उप्तसस्य.

अनुप्तिम Tatpur. m.f.n. (-मः-मा-मम्) Not produced by sowing, grown wild. E. अ neg. and उप्तिम.

अनुप्रदान Tatpur. n. (-नम्) Giving, gift, donation. E. दा with प्र and अनु, kṛit aff. ल्युट्.

अनुप्रपातम् Tatpur. ind. Following, going after, having followed or gone after. (Used in phrases which imply reiteration; either in composition with a noun in the sense of an accusative, or when not compounded with a noun, *following* the noun which then is repeated, or repeated *itself* after the noun, which then is not repeated; e. g. गेहानुप्रपातमास्ते or गेहं गेहमनुप्रपातमास्ते or गेहमनुप्रपातमनुप्रपातमास्ते 'having gone house by house he sits down'. Compare अनुपातम्. E. अनु and प्रपातम् (पत् with प्र, kṛit aff. णमुल्).

अनुप्रपादम् Tatpur. ind. The same as the preceding and used in the same manner, e. g. गेहानुप्रपादम् &c. See the preceding. E. पद् with प्र and अनु, kṛit aff. णमुल्.

अनुप्रमाण Bahuvr. m. f. n. (-णः-णा-णम्) Of proportionate length (as a surgical instrument). E. अनु and प्रमाण.

अनुप्रयुज्यमान Tatpur. m.f.n. (-नः-ना-नम्) Added afterwards, joined subsequently (as a word). E. अनु and प्रयुज्यमान.

अनुप्रयोक्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be added afterwards or subsequently (as a word). E. अनु and प्रयोक्तव्य.

अनुप्रयोग Tatpur. m. (-गः) Adding or joining afterwards, a subsequent addition (as of a word). E. अनु and प्रयोग.

अनुप्ररोह Tatpur. m. (-हः) Growing or budding in conformity with. E. अनु and प्ररोह.

अनुप्रवचन Tatpur. n. (-नम्). Probably the same as अनुवचन q. v. E. अनु and प्रवचन.

अनुप्रवचनीय m. f. n. (-यः-या-यम्) Referring to, having for its object the अनुप्रवचन. E. अनुप्रवचन, taddh. aff. छ.

अनुप्रवेश Tatpur. m. (-शः) [1] Returning. [2] Entering. See अनुप्रवेशम्. E. अनु and प्रवेश.

अनुप्रवेशन Tatpur. n. (-नम्) [1] Returning. [2] Entering. E. अनु and प्रवेशन.

अनुप्रवेशनीय m. f. n. (-यः-या-यम्) *Referring* to the return or entering, having the return or entering for its object. E. अनुप्रवेशन, taddh. aff. छ.

अनुप्रवेशम् Tatpur. ind. [1] Returning. [2] *Entering*; used like अनुप्रपातम् q. v. E. अनु and प्रवेशम् (विश् with प्र, kṛit aff. णमुल्).

अनुप्रश्न Tatpur. m. (-श्नः) A question referring to what has

been said before (e. g. by the spiritual teacher). E. अनु and प्रश्न, or प्रच्छ् with अनु, kṛit aff. नङ्.

अनुप्रसक्ति Tatpur. f. (-क्तिः) Connexion with, esp. logical connexion. E. अनु and प्रसक्ति.

अनुप्रसर्पिन् Tatpur. m. f. n. (-र्पी-र्पिणी-र्पि) Going after, following. E. सृप् with प्र and अनु, kṛit aff. णिनि.

अनुप्रस्थ Tatpur. m. f. n. (-स्थः-स्था-स्थम्) Latitudinal. E. अनु and प्रस्थ.

अनुप्रहरण Tatpur. n. (-णम्) Throwing into. E. हृ with प्र and अनु, kṛit aff. ल्युट्.

अनुप्राप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) 1 Obtained, found. 2 Reached, arrived. E. आप् with प्र and अनु, kṛit aff. क्त.

अनुप्रास Tatpur. m. (-सः) (In Rhetoric.) Repetition of similar letters, syllables or words, alliteration or rhyme; an अलंकार or mode of writing elegantly, so far as the sound is concerned (see शब्दालंकार) with five varieties; see छेकानुप्रास, वृत्त्यनुप्रास, श्रुत्यनुप्रास, अन्त्यानुप्रास and लाटानुप्रास; see also उद्भटानुप्रास. E. अनु and प्रास or अस् with प्र and अनु, kṛit aff. घञ्.

अनुप्लव Tatpur. m. f. (-वः-वी) A companion, a follower. E. प्लु *with* अनु, *kṛit* aff. अच् and टित्.

अनुबद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Bound to, connected with. E. बन्ध् with अनु, kṛit aff. क्त.

अनुबन्ध Tatpur. I. m. (-न्धः) 1 Binding, confining. 2 Connexion, association, attachment; close relation; e. g. पूर्वाभ्यस्तस्मृत्यनुबन्धः 'connexion with the memory of things previously acquired'. नीवारादिषु चोदनानुबन्धः 'the injunction relates to or concerns wild rice &c. (not व्रीहि). 3 An uninterrupted series, e. g. वैरानुबन्धः a series of hostilities or heroic deeds. 4 Consequence, result, e. g. पूर्वकृतफलानुबन्धात्तदुत्पत्तिः 'it (the body) is produced in consequence of the fruits of its former deeds'. 5 Cause esp. of a crime &c., e. g. अनुबन्धं परिज्ञाय ... दण्डं पातयेत् let (the king) having ascertained the cause (comm.: of the offence) inflict punishment; or of an untoward event &c., e. g. विरात्रे चागतं कस्मात्को ऽनुबन्धश्च ते ऽभवत् 'why hast thou come so late in the night and what was the cause (comm.: of the delay)?' 6 Commencement, beginning. 7 A child (this meaning seems doubtful, at least as regards its etymol. interpretation; acc. to some it would be qualified as मुख्यानुयायिन् 'following the chief i. e. the father &c. at the marriage ceremony &c.; the instance given however would not seem to countenance the meaning viz. बालकानुबन्धेन यात्राभङ्गो मा भूत् 'let the festival not be disturbed by the incumbrance of children'; accord. to others the meaning 'child' would imply the tie of affection). 8 (In the system of the native grammarians.) An indicatory letter which is annexed to radicals (धातु), nominal bases (प्रातिपदिक), affixes (प्रत्यय), particles (निपात), inserted letters (आगम) and substitutes (आदेश), to mark some peculiarity in the accent, inflection or derivation; for instance an *indicatory* इ denotes *that* verbs *require* the insertion of a nasal before their final consonant; the anubandha may be a vowel (in this case it is अनुनासिक q. v. in the system of Pāṇini) or a consonant. Being a mere technical element it cannot occur in real language. Instances of anubandhas may be gathered from the etymologies in this Dictionary. See also इत्. 9 Any thing small or little, a part, a small part. 10 (In Medicine.) A secondary or symptomatic affection, one supervening on the principal disease. 11 (In Arithmetic.) Junction or union; see भागानुबन्ध. 12 (In the Vedánta philosophy.) An indispensable element of the study of the Vedánta; it consists of a. the अधिकारिन् or the competent person, one who is well versed in the vaidik writings, observes the ceremonies &c., is purified in his heart &c.; b. the विषय or the object-matter viz. the identity of the individual soul and Brahman (neuter); c. the संबन्ध or the relation viz. between that identity to be proved and the authoritative evidence contained in the Upanishads, and d. the प्रयोजन or the purpose viz. the cessation of ignorance and attainment of eternal bliss.

II. f. (-न्धी) 1 Hickup. 2 Thirst. E. बन्ध् with अनु, kṛit aff. घञ्, in the fem. with ङीप्.

अनुबन्धन Tatpur. n. (-नम्) Connexion, association. E. बन्ध् with अनु, kṛit aff. ल्युट्.

अनुबन्धिन् Tatpur. m. f. n. (-न्धी-न्धिनी-न्धि) Connected with, followed as by a consequence; e. g. हितानुबन्धिन् having a salutary result, वैरानुबन्धिन् resulting in enmity. E. बन्ध् with अनु, kṛit aff. णिनि.

अनुबन्ध्य I. Tatpur. m. f. (-न्ध्यः-न्ध्या) One of the three principal paśus or sacrificial animals in the Jyotishṭoma sacrifice. (See also अग्नीषोमीयपशु and सवनीयपशु.) It is a cow, and the proceedings with it take place after the Avabhṛitha on the fifth day of the Agnishṭoma (q. v.). But as the sacrifice of a cow is forbidden in the present or Kali-yuga, a substitute for it is an offering of curds of two-milk-whey. — Also written अनूबन्ध्य. E. बन्ध् with अनु, kṛitya aff. यत्; with the ellipsis of पशु for the masc. and of गो for the feminine.

II. m. f. n. (-न्ध्यः-न्ध्या-न्ध्यम्) Principal, primary, what may receive an adjunct, as a root, a disease &c. E. अनुबन्ध, *taddh.* aff. यत्.

अनुबन्ध्यपशु Karmadh. m. (-शुः) The sacrificial animal called अनुबन्ध्य. See the preceding. E. अनुबन्ध्य and पशु.

अनुबल Tatpur. n. (-लम्) An army which follows, an auxiliary force. E. अनु and बल.

अनुबोध Tatpur. m. (-धः) 1 Reviving the scent of a faded perfume. 2 *Replacing perfumes removed by bathing &c.* 3 An after-thought. E. अनु and बोध.

अनुबोधन Tatpur. n. (-नम्) *Recollecting, remembering.* E. अनु and बोधन or बुध् with अनु, kṛit aff. ल्युट्.

अनुब्राह्मण Tatpur. n. (-णम्) A work similar to those called Bráhmaṇa. E. अनु and ब्राह्मण.

अनुब्राह्मणिन् m. (-णी) One who studies or knows the work Anubráhmaṇa. E. अनुब्राह्मण, taddh. *aff.* इनि.

अनुभङ्गम् Avyayíbh. According to defeat, fear &c. (?). Compare also आनुभङ्ग्य. E. अनु and भङ्ग.

अनुभर्तृ *Tatpur. m. f. n.* (-र्ता-र्त्री-र्तृ) *(ved.) Imitating, resembling.* (The vaidik passage महतो ऽनुभर्त्री where the word occurs is marked by the Prátiśákhya on account of the elision of अ after ओ.) E. भृ with अनु (comp. the meaning of हृ with अनु), kṛit aff. तृच्.

अनुभव Tatpur. m. (-वः) Knowledge other than remembrance,

apprehension, notion, understanding. The same as अनुभूति q. v.; e. g. पूर्वजन्मजातमरणदुःखानुभव 'apprehension of the pains of death produced in a previous life'; or अयथार्थानुभव q. v. E. भू with अनु, krit aff. अप्.

अनुभवसिद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Established by perception, resulting from experience, e. g. कृतिचेतन्ययोः सामानाधिकरण्यमनुभवसिद्धम् 'the common substratum between action and consciousness is &c.'. E. अनुभव and सिद्ध.

अनुभवसार Tatpur. m. (-रः) The name of a treatise on the merits of worshipping Śiva agreeably to the tenets of the Jangamas. E. अनुभव and सार.

अनुभाव Tatpur. m. (-वः) [1] Dignity, authority, power (such as results from wealth, a magisterial position &c.). [2] Certainty, resolution (only in the positive sense of a good resolution, e. g. महानुभाव q. v.). [3] (In rhetorical terminology.) 'A symptom which indicates the feeling (भाव) produced by its appropriate causes'. These causes being naturally various from the character (रस) of a poetical composition, the rhetorical works enumerate the anubhávas which are the concomitants of the different sorts of rasas; thus the symptoms of the Erotic (शृङ्गार) are according to them, motion of the eye-brows, side-glances &c.; of the Comic (हास्य), blinking with the eye, smiles &c.; of the Pathetic (करुण), cursing one's fate, falling to the ground, crying &c.; of the Terrible (रौद्र), abuse, fierce looks &c.; of the Heroic (वीर), looking for a companion &c.; of the Fearful (भयानक), change of colour, stammering &c.; of the Disgustful (बीभत्स), spitting, contracting the mouth, shutting the eyes &c.; of the Wonderful (अद्भुत), wide opening of the eyes &c.; of the Quietistic (शान्त), horripilation (sic) &c.; of the Affectionate (वत्सल), horripilation, joy, tears &c. — Compare भाव and विभाव. E. अनु and भाव, lit. 'following or connected with condition, feeling &c.'.

अनुभावक Tatpur. m. f. n. (-वकः-विका-वकम्) Making intelligible. E. भू, in the caus.; with अनु, krit aff. ण्वुल्.

अनुभावन Tatpur. n. (-नम्) (In rhetoric.) Representing feelings so as to make them the characteristic (शृङ्गार &c. see रस and अनुभाव) of a poetical composition. E. भू, in the caus., with अनु, krit aff. ल्युट्.

अनुभाविन् I. Tatpur. 1. m. f. n. (-वी-विनी-वि) Perceiving, knowing (e. g. a witness).

2. m. (-वी) (In law.) According to some, the same as सपिण्ड q. v., a near kinsman (i. e. 'one who feels grief at a death in the family'), according to others, the same as 'a young son' (i. e. 'one who is or comes after'). E. भू with अनु, krit aff. णिनि.

II. m. f. n. (-वी-विनी-वि) Having the symptoms which indicate feeling (see अनुभाव). E. अनुभाव, taddh. aff. इनि.

अनुभाषण Tatpur. n. (-णम्) (In the Nyáya phil.) Repeating an argument proposed for discussion, i. e. taking it up; the contrary (not-repeating it when it has been announced three times besides the first time) being considered as a tacit agreement or avowal of defeat. See अननुभाषण. E. भाष् with अनु, krit aff. ल्युट्.

अनुभास Tatpur. m. (-सः) A kind of crow. (Perhaps the word ought to be read अनुभाष when it might suggest the meaning of the Pica or Garrulus Argoratensis.) E. भास् (भाष्?) with अनु, krit aff. अच् (?).

अनुभू Tatpur. m. f. n. (-भूः-भूः-भु) Perceiving, knowing. E. भू with अनु, krit aff. क्विप्.

अनुभूत Tatpur. m. f. n. (-तः-ता-तम्) [1] Understood, judged, apprehended. [2] Perceiving, understanding. [3] Resulted, followed as a consequence. E. भू with अनु, krit aff. क्त.

अनुभूति Tatpur. m. (-तिः) (In the Vaiśeshika phil.) Apprehension, one of the two essential properties of intellect (बुद्धि); it is four-fold viz. knowledge arising from the senses (see प्रत्यक्ष), inference (see अनुमिति), comparison (see उपमिति) and verbal knowledge (शब्दज). Comp. अनुभव. E. भू with अनु, krit aff. क्तिन्.

अनुभूतिप्रकाश Tatpur. m. (-शः) The name of a work which paraphrases the Upanishads, by Vidyárańyamuni. E. अनुभूति and प्रकाश.

अनुभूतिस्वरूपाचार्य Karmadh. m. (-र्यः) The name of the author of the grammar Sáraswatí-prakriyá. E. अनुभूति-स्वरूप 'being apprehension itself', and आचार्य.

अनुभोग Tatpur. (?) n. (-गम्) (A modern law term.) Enjoyment, usufruct, a grant of hereditary land in Malabar, either rent-free or at pepper-corn-rent, in reward of service; also a present of betel or a cocoa nut, from the proprietor at the time of executing a deed of transfer of a garden or plantation to the person to whom the transfer is made, as symbolical of the character of the land made over. E. अनु and भोग.

अनुभ्रातृ Tatpur. m. (-ता) A younger brother. E. अनु and भ्रातृ.

अनुमत Tatpur. 1. m. f. n. (-तः-ता-तम्) [1] Accepted, assented to. [2] Agreeable, pleasant. [3] Loved, beloved. [4] Concurred with, being of one opinion.

2. n. (-तम्) Assent. E. मन् with अनु, krit aff. क्त.

अनुमति Tatpur. f. (-तिः) [1] Assent, permission, acquiescence. [2] Conniving (at a criminal act). [3] The fifteenth day of the moon's age, on which she rises one digit less than full. (On this day it was held that the gods and the Manes of departed progenitors were favourable to the prayers of men; gifts made to Bráhmańas on this day were considered therefore to be meritorious. The three other phases of the increasing moon are कुहू, राका and सिनीवाली qq. vv. Compare also पौर्णमासी, अमावास्या; खर्विका and सवत्सरा.) [4] The former personified as a goddess and invoked especially in sacrificial acts connected with the Rájasúya sacrifice and the obsequial rites. The later mythology represents her as a daughter of Angiras and Smŕiti. [5] The name of the offering made to the goddess Anumati in the Rájasúya sacrifice and consisting of Purodáśa fried in eight bowls. E. मन् with अनु, krit aff. क्तिन्.

अनुमतिपत्र Tatpur. n. (-त्रम्) (A modern law term.) A deed expressive of assent or concurrence; especially a deed executed by a husband about to die, authorising his widow to adopt a son. E. अनुमति and पत्र.

अनुमध्यमम् Avyayibh. After the intermediate, after the next-oldest (मध्यम taken in reference to ज्येष्ठ and कनीयस्). E. अनु and मध्यम.

अनुमनन Tatpur. n. (-नम्) ¹Assenting, acquiescing; e. g. स्वाच्छन्द्यानुमनन indulging in one's desires, doing as one pleases. ²Conniving (as at a criminal act). E. मन् with अनु, kŕit aff. ल्युट्.

अनुमन्तृ Tatpur. m. f. n. (-न्ता-न्त्री-न्तृ) ¹Consenting to, acquiescing. ²Conniving (at a criminal act), 'be it for one's own interest or for the interest of another'. E. मन् with अनु, kŕit aff. तृच्.

अनुमन्त्रण Tatpur. n. (-णम्) Consecrating by the recital of appropriate hymns, e. g. उपांशुयाजानुमन्त्रण consecrating the Upáńśuyája &c. E. मन्त्र् with अनु, kŕit aff. ल्युट्.

अनुमन्त्रणमन्त्र Tatpur. m. (-न्त्रः) A Mantra or hymn used for the consecrating of religious performances. E. अनुमन्त्रण and मन्त्र.

अनुमन्त्रित Tatpur. m. f. n. (-तः-ता-तम्) Consecrated by the recital of appropriate hymns (e. g. a weapon, thus made efficient). E. मन्त्र् with अनु, kŕit aff. क्त and ágama इट्.

अनुमरण Tatpur. n. (-णम्) Dying with or following in death; the term usually denotes the cremation of a Hindu widow, whose husband's corpse is not on the spot, and with whose shoes she, therefore, ascends the pile: this is prohibited to Bráhmańa women; or the cremation of a widow with the body of the husband (see सहमरण). E. अनु and मरण.

अनुमरु Tatpur. m. (-रुः) A country or place adjoining a desert, or a country similar to a desert. E. अनु and मरु.

अनुमा Tatpur. f. (-मा). The same as अनुमिति q. v. E. मा with अनु, kŕit aff. अङ्.

अनुमाद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) To be gratified by praise. (ved.) E. मद्, in the caus., with अनु, kŕitya aff. यत्.

अनुमान Tatpur. n. (-नम्) ¹Inferring, as the cause of अनुमिति or of a conclusion drawn from given premises. According to the Sánkhya and Yoga-philosophies it is one of the *three* means (see प्रमाण) by which true knowledge may be obtained (see also प्रत्यक्ष or दृष्ट and आगम or आप्तवचन); according to the Nyáya and Vaiśeshika phil., one of the *four* means for this end (see also प्रत्यक्ष, उपमान and शब्द). Inference may be, according to the definitions of Sánkhya and Nyáya philosophers, either one by induction (पूर्ववत्) e. g. that it will rain because clouds have gathered, or one by analogy (सामान्यतो दृष्टम्), e. g. that moon and stars are locomotive because they change their place and that a person therefore who changes his place is locomotive; or one by necessity (शेषवत्), e. g. that the ocean will be salt, because a drop taken from it, is salt. According to the Vaiśeshika philosophers, inference may be either purely consecutive or positive (केवलान्वयिन्), i. e. when the major term is not excluded by any other notion (comp. अनुपसंहारिन्), e. g. all that can be known can be named, because only positive (not negative instances) can be alleged to prove the assertion; or purely exclusive or negative (केवलव्यतिरेकिन्), i. e. when only negative proof can be adduced, e. g. in asserting that earth is distinguished from all the other elements, because it is possessed of the quality of smell, for the argument would be that all that is not distinguished from all the other elements, is not possessed of the quality of smell; or positive and negative (अन्वयव्यतिरेकिन्), i. e. when there exist positive and negative instances of the major term, e. g. where there is fire there is smoke, because the positive argument would be 'on the hearth' and the negative 'in the lake'. (The Mímánsá and Vedánta philosophies do not discuss these topics, as inference is not considered by them to be a means of arriving at true knowledge.) ²(In rhetoric.) A logical anakolouthon by the way of inference, an अलंकार or mode of writing elegantly, e. g. 'wherever falls the look of woman, there fall sharpened arrows; I think therefore that the God of Love runs before them while shooting off his arrows'. E. मा with अनु, kŕit aff. ल्युट्.

अनुमानखण्ड Tatpur. n. (-ण्डम्) The name of a work on logical inference by Chintámańi. E. अनुमान and खण्ड.

अनुमानप्रकाश Tatpur. m. (-शः) The name of a work on logical inference by Ruchidatta. E. अनुमान and प्रकाश.

अनुमानमणिदीधिति Tatpur. f. (-तिः) The name of a work on logical inference by Raghunátha. E. अनुमान-मणि, and दीधिति.

अनुमानोक्ति Tatpur. f. (-क्तिः) Reasoning, logic. E. अनुमान and उक्ति 'speaking from inference'.

अनुमापक Tatpur. m. f. n. (-पकः-पिका-पकम्) Causing to draw an inference, being the ground of inference (as कार्य or effect). E. मा in the caus., with अनु, kŕit aff. ण्वुल् and ágama पुक्.

अनुमाषम् Avyayíbh. (Probably.) Like or as much as a kidney bean. Compare अनुतिलम्. E. अनु and माष.

अनुमास Tatpur. m. (-सः) A following month. See मासानुमासिक. E. अनु and मास.

अनुमित Tatpur. m. f. n. (-तः-ता-तम्) Inferred. E. मा with अनु, kŕit aff. क्त.

अनुमिति Tatpur. f. (-तिः) Conclusion, the result of अनुमान q. v.; it is defined as 'knowledge resulting from syllogizing'. See also s. v. अनुभूति. E. मा with अनु, kŕit aff. क्तिन्.

अनुमिमान Tatpur. m. f. n. (-नः-ना-नम्) Concluding, inferring. E. मा with अनु, kŕit aff. शानच्, ágama मुक्.

अनुमीयमान Tatpur. m. f. n. (-नः-ना-नम्) Inferred. E. मा, in the pass., with अनु, kŕit aff. शानच् and ágama मुक्.

अनुमृता Tatpur. f. (-ता) The woman who burns herself on a separate pile with a part of her husband's dress. E. मृ with अनु, kŕit aff. क्त.

अनुमेय Tatpur. m. f. n. (-यः-या-यम्) Inferable, to be inferred. E. मा with अनु, kŕitya aff. यत्.

अनुमोदक Tatpur. m. f. n. (-दकः-दिका-दकम्) Assenting, sympathizing. E. मुद् with अनु, kŕit aff. ण्वुल्.

अनुमोदन Tatpur. n. (-नम्) ¹Pleasing. ²Assent, acceptance. ³Sympathetic joy. E. मुद् with अनु, kŕit aff. ल्युट्.

अनुमोदित Tatpur. m. f. n. (-तः-ता-तम्) ¹Pleased, delighted. ²Agreed, assented, agreeable, acceptable. E. मुद्, in the caus., with अनु, kŕit aff. क्त.

अनुम्लोचन्ती Tatpur. f. (-न्ती). The same as the following; comp. प्रम्लोचन्ती. E. अनु and म्लोचन्ती (म्लुच्, kŕit aff. शतृ).

अनुम्लोचा Tatpur. f. (-चा) An Apsaras, one of the ten produced by the will of Prajápati and called the vaidik Apsaras. (See besides मेनका, सहजन्या, पर्णिनी, पुञ्जिकस्थला, घृतस्थला, घृताची, विश्वाची, उर्वशी and प्रम्लोचा.) E. म्लुच् with अनु, kŕit aff. घञ् or अच् and म्लोचा.

अनुयजुस् Avyayíbh. According to a verse of the Yajurveda. E. अनु and यजुस्.

अनुयवम् Avyayíbh. (Probably.) Like or as much as a barley corn. Compare अनुतिलम्. E. अनु and यव.

अनुया Tatpur. f. (-याः) (ved.) Food; acc. to the comm.: 'because it pervades the body'. Comp. अनुपद्. E. या with अनु, kṙit aff. विच्.

अनुयाग Tatpur. m. (-गः) A subsequent sacrificial act; distinct from अनुयाज q. v. E. अनु and याग.

अनुयाज Tatpur. m. (-जः) A secondary sacrificial act; the name of several offerings of clarified butter mixed with curdled milk, which occur in various sacrifices, as the Darśapúrnamása &c. There are, for instance, nine Anuyájas in the Cháturmásya; eleven in the Jyotishṫoma where they form part of the proceedings with the सवनीयपशु (q. v.). Eleven Anuyájas are also personified as divinities of one of the two classes comprising thirty three gods; comp. besides उपयाज and प्रयाज. Also written अनूयाज. Compare प्रयाज. E. अनु and याज.

अनुयाजवत् m. f. n. (-वान्-वती-वत्) Having the secondary sacrificial acts called अनुयाज. E. अनुयाज, taddh. aff. मतुप्.

अनुयात Tatpur. m. f. n. (-तः-ता-तम्) [1] Followed, pursued. [2] Practised. See यातानुयात. E. या with अनु, kṙit aff. क्त.

अनुयातृ Tatpur. m. (-ता) A follower, a companion. E. या with अनु, kṙit aff. तृच्.

अनुयात्र Tatpur. n. f. (-त्रम्-त्रा) Retinue, attendance. E. या with अनु, uṅ. aff. त्रन्.

अनुयात्रिक m. (-कः) A follower, a companion. E. अनुयात्र, taddh. aff. ठञ्.

अनुयान Tatpur. n. (-नम्) Following, going after. E. या with अनु, kṙit aff. ल्युट्.

अनुयायिता f. (-ता) or °त्व n. (-त्वम्) [1] The being a follower. [2] Succession, subsequence. E. अनुयायिन्, taddh. aff. तल् or त्व.

अनुयायिन् Tatpur. m. f. n. (-यी-यिनी-यि) [1] A follower, a dependant or attendant. [2] Following, consequent upon. E. या with अनु, kṙit aff. णिनि, ágama युक्, or अनु and यायिन्.

अनुयुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) [1] Enjoined. [2] Asked, inquired, examined. [3] Reprehended, censured. E. युज् with अनु, kṙit aff. क्त.

अनुयुक्तिन् m. f. n. (-क्ती) Having enjoined, inquired, examined, censured; with a noun following in the locative, e. g. अनुयुक्ती शास्त्रे having examined the book. E. अनुयुक्त, taddh. aff. इनि.

अनुयुगम् Avyayíbh. According to the order of the (four) Yugas or ages of the world. E. अनु and युग.

अनुयूपम् Avyayíbh. Along the sacrificial post. E. अनु and यूप.

अनुयोक्तृ Tatpur. m. (-क्ता) An examiner, a hired teacher. E. युज् with अनु, kṙit aff. तृच्.

अनुयोग Tatpur. m. (-गः) [1] A question. [2] Asking, solicitation. [3] Censure, reproof. [4] Explanation, comment. [5] Religious meditation, spiritual union. E. युज् with अनु, kṙit aff. घञ्.

अनुयोगकृत् Tatpur. m. (-कृत्) An Ácharya or spiritual teacher. E. अनुयोग and कृत् 'who gives explanation'.

अनुयोगिन् Tatpur. m. f. n. (-गी-गिनी-गि) [1] What combines or unites. [2] Connected or combined with, situated in or on. [3] Reproving; or a reprover. E. युज् with अनु, kṙit aff. णिनि.

अनुयोजन Tatpur. n. (-नम्) A question. See अनुयोग. E. युज् with अनु, kṙit aff. ल्युट्.

अनुयोज्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) [1] To be examined. [2] To be enjoined, at command. [3] To be censured, censurable. E. युज् with अनु, kṙitya aff. यत्.

अनुरक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) [1] Fond of, attached to, loving. [2] Pleased. E. रञ्ज् with अनु, kṙit aff. क्त.

अनुरक्तलोक Bahuvr. m. (-कः) Loved by every body, a general favourite (one of the qualities which the leading character in a drama or poetical composition ought to possess). E. अनुरक्त and लोक.

अनुरक्ति Tatpur. f. (-क्तिः) Affection, love. E. रञ्ज् with अनु, kṙit aff. क्तिन्.

अनुरक्षण Tatpur. n. (-णम्) Preserving. E. रक्ष् with अनु, kṙit aff. ल्युट्.

अनुरञ्जक Tatpur. m. f. n. (-ञ्जकः-ञ्जिका-ञ्जकम्) Gratifying, pleasing. E. रञ्ज् in the caus., with अनु, kṙit aff. ण्वुल्.

अनुरञ्जन Tatpur. n. (-नम्) [1] Loving, being attached to. [2] Pleasing. E. रञ्ज् ([2] in the caus.), with अनु, kṙit aff. ल्युट्.

अनुरञ्जित Tatpur. m. f. n. (-तः-ता-तम्) [1] Pleased. [2] Inspired with affection. E. रञ्ज् in the caus., with अनु, kṙit aff. क्त.

अनुरणन Tatpur. n. (-नम्) Sounding in conformity with; e. g. शब्दशक्तिमूलानुरणनरूपव्यङ्ग्यः &c. (scil. ध्वनिः). Comp. अनुस्वान. E. रण् with अनु, kṙit aff. ल्युट्.

अनुरत Tatpur. m. f. n. (-तः-ता-तम्) Fond of, attached to. E. रम् with अनु, kṙit aff. क्त.

अनुरति Tatpur. f. (-तिः) Love, attachment. E. रम with अनु, kṙit aff. क्तिन्.

अनुरथ I. Bahuvr. (?) m. (-थः) A proper name; a descendant of Kroshṫri, the son of Kuruvatsa and father of Puruhotra.

II. Avyayíbh. (-थम्) After the cart. E. अनु and रथ.

अनुरथ्या Tatpur. f. (-थ्या) A road adjoining the main or carriage road, a by-road (in distinction e. g. from the रथ्या, the main road, and the राजमार्ग, the royal road). E. अनु and रथ्या.

अनुरस Tatpur. m. (-सः) [1] (In Rhetoric.) A subordinate feeling or passion. [2] (In Medicine.) A secondary flavour, as a little sourness in a sweet fruit (see अम्लानुरस &c.). E. अनु and रस.

अनुरहत् Tatpur. (?). See आनुराहति.

अनुरहस I. Bahuvr. m. f. n. (-सः-सा-सम्) Retired into solitude, solitary, private.

II. Avyayíbh. (-सम्) Lonely, aside, apart. E. अनु and रहस्, samásánta aff. अच्.

अनुराग Tatpur. m. (-गः) Attachment, love. E. रञ्ज् with अनु, kṙit aff. घञ्.

अनुरागवत् m. f. n. (-वान्-वती-वत्) Loving, affectionate, in love with. E. अनुराग, taddh. aff. मतुप्.

अनुरागिता f. (-ता) The being feeling or affectionate. E. अनुरागिन्, taddh. aff. तल्.

अनुरागिन् Tatpur. m. f. n. (-गी-गिणी-गि) Impassioned, affectionate, loving. E. रञ्ज् with अनु, kṙit aff. घिनुण्.

अनुरागेङ्गित Tatpur. n. (-तम्) The external sign, as gesture &c. by which love betrays itself. E. अनुराग and इङ्गित.

अनुरात्रम् Avyayíbh. Every night, night by night. E. अनु and रात्रि, samásánta aff. अच्.

अनुराध I. Tatpur. 1. Compare अनूराध. E. राध् with अनु, kṙit aff. अच्.

2. f. (-धा) The seventeenth Nakshatra (q. v.) or lunar mansion, described as a row of oblations; it consists of four, or according to a different reading, of three stars; its chief and middlemost star is placed by the authorities in 3° or 2° or 1° 45′ S. and in 224° or 224° 5′ E., and must intend the star near the head of the Scorpion (δ Scorpionis) and the asterism probably comprises βδπ and ρ Scorpionis. Also written अनूराधा. See राधानुराधा and विशाखानुराधा. E. अनु and राधा, the name of the sixteenth Nakshatra.

II. 1. m. f. n. (-धः-धा-धम्) Born under the constellation Anurádhá.

2. m. (-धः) A proper name, the son of Páńdu-Śákya and founder of the village or town Anurádha (see अनुराधग्राम and अनुराधपुर), the ancient capital of Ceylon. E. अनुराधा with लुक् of the taddh. aff. अण्.

अनुराधग्राम Tatpur. m. (-मः) The village (later the town) Anurádha; the same as अनुराधपुर q. v. and the Ἀνουρογραμμον or Ανουρογραμμον of Ptolemæus. E. अनुराध and ग्राम.

अनुराधपुर Tatpur. n. (-पुरम्) The name of the ancient capital of Ceylon, founded according to the legends by Anurádha (q. v.), and the principal place of Buddhistic relics; it was possessed especially of the tooth of Buddha which has played a great part in the history of Ceylon and is still preserved in Kandi. See also अनुराधग्राम. Its geographical position is 8° 15′ N. Lat. 98° 14′ 36″ E. L. E. अनुराध and पुर.

अनुरु Tatpur. m. f. n. (-रुः-रुः or -र्वी-रु) Not large, small. E. अ neg. and उरु.

अनुरुद्ध Tatpur. I. m. f. n. (-द्धः-द्धा-द्धम्) [1] Checked, opposed. [2] Pleased, pacified.

II. m. (-द्धः) A proper name: a cousin of Śákyamuni. E. रुध् with अनु, krit aff. क्त.

अनुरुद्धक m. (-कः). The same as अनुरुद्ध (m.). E. The preceding, taddh. aff. कन्.

अनुरुध् Tatpur. m. f. n. (-त्) Loving, favouring, following. Also read अनूरुध्. E. रुध् with अनु, krit aff. क्विप्.

अनुरुहा Tatpur. f. (-हा) The name of a sweet smelling grass (Cyperus pertenius Roxb.) or of a bulb of the root of Cyperus Juncifolius. See नागरमुस्तक. E. रुह् with अनु, krit aff. क.

अनुरूप I. Bahuvr. 1. m. f. n. (-पः-पा-पम्) [1] Like, resembling. [2] Fit, suitable. [3] According to.

2. m. (-पः) The second of three तृच or stanzas (each consisting of three verses) recited at a sacrificial act; of the three तृच, for instance, in the beginning of the second portion of the Sámaveda, उपास्मै गायता नरः &c., दविद्युतत्या रुचा &c., and पवमानस्य ते कवे &c. which form the बहिष्पवमानस्तोत्र and are recited e. g. in the द्वादशाह sacrifice, the Tricha which begins with the words दविद्युतत्या रुचा is called the अनुरूप. (See besides स्तोत्रीय and पर्यास.)

3. n. (-पम्) [1] Conformity, likeness, analogy (अनुरूपेण conformably, agreeably to). [2] Fitness, suitableness.

II. Avyayíbh. (-पम्) Conformably, agreeably to. E. अनु and रूप.

अनुरूपचेष्ट Bahuvr. m. f. n. (-ष्टः-ष्टा-ष्टम्) Endeavouring to act becomingly. E. अनुरूप and चेष्टा.

अनुरेवती Tatpur. f. (-ती) The name of a plant; the same as लघुदन्ती q. v. E. अनु and रेवती.

अनुरोध Tatpur. m. (-धः) [1] The accomplishing of a desired object for another person, obligingness, compliance. [2] Conformity. [3] Application, bearing (of a rule). Compare अनुवृत्ति. E. रुध् with अनु, krit aff. घञ्.

अनुरोधक Tatpur. m. f. n. (-धकः-धिका-धकम्) Complying with, complaisant. E. रुध् with अनु, krit aff. ण्वुल्.

अनुरोधन Tatpur. n. (-नम्) Compliance, complaisance, obligingness. E. रुध् with अनु, krit aff. ल्युट्.

अनुरोधिता f. (-ता) The being obliging or complaisant. E. अनुरोधिन्, taddh. aff. तल्.

अनुरोधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Compliant, complaisant, acting in conformity with or in regard of. E. रुध् with अनु, krit aff. घिनुण्.

अनुरोहण Tatpur. n. (-णम्) (Probably) the same as अन्वारोहण q. v. E. रुह् with अनु, krit aff. ल्युट्.

अनुरोहणीय m. f. n. (-यः-या-यम्) (Probably) the same as अन्वारोहणीय q. v. E. अनुरोहण, taddh. aff. छ.

अनुरोहत् Tatpur. m. (-न्) A proper name. See आनुरोहति. E. रुह् with अनु, krit aff. शतृ.

अनुला Tatpur. (?) f. (-ला) A proper name of [1] A female Buddhistic Arhat or Saint who is renowned for having introduced the Buddhistic religion in Lanká or Ceylon in the time of the king Aśoka; she was the wife of Mahánága, the younger brother of Mahendra and received the dignity of a female Arhat from Sanghamitrá, the sister of Mahendra. [2] A queen of Ceylon renowned for her profligacy. She was the wife of Koranága, the brother of Mahákúla-mahátishya, whom she killed by poison as well as his son Tishya and four paramours whom she married in succession. A second son of Mahákúla, Kálakanatishya revolted at last against her and caused her death in the year 41 before Christ. E. doubtful.

अनुलाप Tatpur. m. (-पः) Repetition. E. अनु and लाप.

अनुलास Tatpur. m. (-सः) A peacock. E. अनु and लास.

अनुलास्य Tatpur. m. (-स्यः) A peacock. E. अनु and लास्य.

अनुलिप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Smeared, anointed. E. लिप् with अनु, krit aff. क्त.

अनुलेप Tatpur. m. (-पः) Unction, anointing. E. लिप् with अनु, krit aff. घञ्.

अनुलेपक Tatpur. m. f. n. (-पकः-पिका-पकम्) Anointing, who or what anoints. E. लिप् with अनु, krit aff. ण्वुल्.

अनुलेपन Tatpur. n. (-नम्) [1] Anointing the body. [2] Unguent so used; as such are enumerated the unguents made of कुङ्कुम (Crocus sativus), अग्निशिख (Arthamus tinctorius), काश्मीर (Costus speciosus), चन्दन (Syrium myrtifolium) and श्रीखण्ड (Sandal wood). [3] Oily or emollient application (see the former meaning). E. लिप् with अनु, krit aff. ल्युट्.

अनुलेपिका Tatpur. f. (-का). See अनुलेपक; comp. आनुलेपिक. E. the fem. of अनुलेपक.

अनुलेपिन् Tatpur. m. f. n. (-पी-पिनी-पि) Anointing the body; e. g. गात्रानुलेपिन्. E. लिप् with अनु, krit aff. णिनि. (In compounds such as ताम्रमृष्टानुलेपिन् the E. is not ताम्र-मृष्ट and अनुलेपिन्, but ताम्र-मृष्ट-अनुलेप, taddh. aff. इनि, since

the taddh. aff. इञ् does not belong to the last part of the compound, but to the whole.)

अनुलोम I. Tatpur. 1. m. f. n. (-मः-मा-मम्) In natural order or direction, regular, successive (liter. with the hair), the reverse of प्रतिलोम; comp. e. g. प्रतिलोमानुलोमपादयमक.

2. m. (-मः) [1] A proper name; his descendants are called अनुलोमाः or आनुलोमयः (plur. of आनुलोमि); according to another authority, however, the name of the descendants ought to be अनुलोमायनाः or आनुलोमयः (plur. of आनुलोमि). [2] (In vaidik grammar; scil. अन्वक्षरसन्धि) One of the two kinds of the Sandhi called अन्वक्षरसन्धि q. v., viz. when a final vowel or the last syllable of एषः, स्यः or सः is followed by a consonant (of a new word; the case in the latter three instances being similar to those of the meeting between a final vowel and a beginning consonant, since their Visarga is dropped). Compare प्रतिलोम.

3. m. plur. (-माः) scil. वर्णाः; mixed tribes or castes; for the special meaning, in which this word is used, see अनुलोमज.

4. f. (-मा) A woman of a caste inferior to that of the man; e. g. a Kshatriyá woman when spoken of in reference to a Bráhmaṅa man. Comp. अनुलोमज.

[5. (In Buddhistic literature the word अनुलोम expresses the regular order in which certain ascetic rites are to be performed; e. g. the kasinánuloma consists of the eight first kasinas in their regular order, the dhyánánuloma of the four successive dhyánas.]

II. Avyayíbh. (-मम्) In natural order, regularly, successively. E. अनु and लोमन्, samásánta aff. अच्.

अनुलोमकल्प Karmadh. m. (-ल्पः) The name of the 34th of the Pariśishṭhas of the Atharvaveda. E. अनुलोम and कल्प.

अनुलोमकृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Ploughed (as it were) with the grain; e. g. अनुलोमकृष्टं क्षेत्रं पुनः प्रतिलोमं कर्षति 'he ploughs the field first with and then against its grain', i. e. first in one and then in its opposite direction. E. अनुलोम (II.) and कृष्ट.

अनुलोमज Tatpur. m. f. n. (-जः-जा-जम्) Born in due gradation; applied especially to the mixed tribes or offspring of a father superior in caste to the mother, viz. the Múrdhávasikta (son of a Bráhmaṅa and a Kshatriyá mother), the Ambashṭha (son of a Bráhmaṅa and Vaiśyá mother), the Nisháda or Páraśava (son of a Bráhmaṅa and Śúdrí mother), the Máhishya (son of a Kshatriya and Vaiśyá mother), the Ugra (son of a Kshatriya and Śúdrí mother) and the Karaṅa (son of a Vaiśya and Śúdrí mother). For the offspring of a mother superior in caste to the father see प्रतिलोम and प्रतिलोमज. E. अनुलोम and ज.

अनुलोमन् Tatpur. m. pl. (-मानः) The descendants of अनुलोम (acc. to one authority; acc. to another their name is अनुलोमाः or आनुलोमयः. See अनुलोम I. 2.). E. अनु and लोमन्.

अनुलोमन Tatpur. 1. m. f. n. (-नः-नी-नम्) [1] Putting in due order, regulating; e. g. धर्मानुलोमन. [2] (In Medicine.) Directing into the proper channel; esp. applied to medicines intended to correct the vitiated air of the body or to obviate urinary and excretory impediments.

2. n. (-नम्) [1] Regulating. [2] Obviating the diseases mentioned before by correcting vitiated air &c. E. अनुलोमि, kṛit aff. ल्युट्.

अनुलोमपरिणीता Tatpur. f. (-ता) A woman married in the regular gradation of the caste inferior to that of the husband. E. अनुलोम (II.) and परिणीत.

अनुलोमाय Bahuvr. m. f. n. (-यः-या-यम्) Of favourable or well regulated fortune. E. अनुलोम and अय.

अनुलोमि denom. par. (अनुलोमयति — aor. अन्वलुलोमत्) [1] To go or touch with the grain. [2] (In Medicine.) To direct into the proper channel, as vitiated air of the body, excrements &c. E. अनुलोम, denom. aff. णिच्.

अनुल्बण Tatpur. m. f. n. (-णः-णा-णम्) Not excessive. E. अ neg. and उल्बण.

अनुवंश I. Tatpur. m. (-शः) [1] A genealogical table, a song embodying such tables or lists. (A comm. renders this word simply with गाथा 'a song' and अनुवंश्य with गातव्य; the meaning 'song' however seems too general and would not always convey a distinct meaning of अनुवंश्य.)

II. Avyayíbh. (-शम्) According to the families or races. (The word आनुवंश्य is derived from the Avyayíbh., not from the Tatpur.) E. अनु and वंश (the E. of I. 1. however according to the comm. mentioned, would have to be in conformity with that given of वंश, वम् with अनु, kṛit aff. श).

अनुवंश्य m. f. n. (-श्यः-श्या-श्यम्) Being in or referring to the genealogical lists. (A comm., differing from the grammatical authority of the given meaning, renders this word गातव्य 'to be sung' thus deriving it as a Tatpur. from वंश् with अनु, kṛitya aff. यत् — but without probability.) E. अनुवंश, taddh. aff. यत्.

अनुवक्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) [1] To be named in reference to what has been said before (compare अनुवाक). [2] To be repeated, to be spoken after. E. वच् with अनु, kṛitya aff. यत्.

अनुवक्र Tatpur. m. f. n. (-क्रः-क्रा-क्रम्) Somewhat oblique (another reading of this word is अतिवक्र q. v.); applied esp. to the diurnal motion of a planet in its orbit (see गति), of which motions eight are enumerated, subdivided again into two classes; the अनुवक्रगति belongs to that class of motions which is called वक्र. E. अनु and वक्र.

अनुवक्रग Tatpur. m. (-गः) Moving in a somewhat oblique direction (as a planet); see the preceding. E. अनुवक्र and ग.

अनुवचन Tatpur. n. (-नम्) [1] Speaking after or in conformity with, repeating, reciting; e. g. वेदानुवचन repeating the words of the Veda in the same manner as the teacher has enounced them, i. e. reading or studying the Veda; सावित्र्यनुवचन reciting the Sávitrí hymn. [2] A lecture or chapter (esp. in the Káṭhaka recension of the black Yajurveda). [3] (In the liturgical literature.) The speaking of and the name of certain vaidik passages or mantras which are addressed by certain priests at sacrifices to the deity in consequence of, and in conformity with, other passages spoken by other priests, esp. by the Adhvaryu, which contain an injunction or प्रैष (q. v. and compare अनुवाचन); the अनुवचन are either connected with the प्रैष immediately (see समस्त), or separated from them by other words (see व्यस्त); e. g. such अनुवचन

50271

as प्र वो वाजा अभिद्यवः । अञ्जन्ति त्वामध्वरे देवयन्तः &c. are separated from प्रैष such as अग्नये समिध्यमानायानुब्रूहि । यूपायाज्यमानायानुब्रूहि, while in the instances होतायक्षदग्निं &c. the अनुवचन is *immediately* followed by the प्रैष 'होतुर्यज', or in the instance मैत्रावरुणः प्रेष्यति चानु चाह, the anuvachana 'अनु चाह' follows immediately the praisha मैत्रा°. E. वच् with अनु, krit aff. ल्युट्.

अनुवचनीय m. f. n. (-यः-या-यम्) Referring to the अनुवचन q. v. E. अनुवचन, taddh. aff. छ.

अनुवत्सर Tatpur. m. (-रः) [1] A year (comp. वत्सर, इद्वत्सर, उद्वत्सर, परिवत्सर, संवत्सर). [2] (In Astronomy.) In the Bṛihaspati (or Jupiter) cycle which consists of five cycles of twelve years, the fifth which is presided over by Brahman (for the other four cycles see इद्वत्सर &c.). E. अनु and वत्सर.

अनुवनम् Avyayíbh. Along or near the forest. E. अनु and वन.

अनुवर्तन Tatpur. n. (-नम्) [1] Following, *attending*. [2] Obliging or serving another. [3] Concurring, admitting. [4] Consequence, result. E. वृत् with अनु, krit aff. ल्युट्.

अनुवर्तिन् Tatpur. m. f. n. (-र्ती-र्तिनी-र्ति) [1] Following. [2] Obedient. E. वृत् with अनु, krit aff. णिनि.

अनुवर्त्मन् Bahuvr. m. f. n. (-र्त्मा-र्त्मा-र्त्म) Following. E. अनु and वर्त्मन्.

अनुवश I. Tatpur. m. (-शः) Obedience, deference.

II. Bahuvr. m. f. n. (-शः-शा-शम्) Wishing to please or to fulfill one's desires, obedient. E. अनु and वश.

अनुवषट्कार Tatpur. m. (-रः) A second वषट्कार or exclamation at a sacrifice, the first वषट्कार being intended for the principal deity and the अनुवषट्कार for the other deities; in the Jyotishṭoma, for instance, the Chamasas with the juice of the Soma plant are at the वषट्कार offered to Indra, and afterwards at the अनुवषट्कार to the other deities, Mitra and Varuna &c. According to the decision of the Mímánsists, however, Indra the principal deity, would also have to be mentally supplied i. e. to share in the offering made at the Anuvashaṭkára. E. अनु and वषट्कार.

अनुवषट्कृत Tatpur. n. (-तम्). The same as अनुवषट्कार. E. अनु and वषट्कृत.

अनुवसित Tatpur. m. f. n. (-तः-ता-तम्) Tied to, connected with, addicted to; e. g. पापानुवसित. E. सि with अव (in its form व) and अनु. The same as अन्ववसित.

अनुवह Tatpur. m. (-हः) The seventh of the seven tongues or flames of the sacrificial fire (lit. carrying along), also called निवह (the others are: प्रवह, आवह, उद्वह, संवह, विवह and परिवह. Compare also s. v. अग्निजिह्वा). E. वह with अनु, krit aff. अच्.

अनुवाक Tatpur. m. (-कः) [1] Reciting, recital, reading; e. g. अनुवाकहता बुद्धिः '*common sense lost in or by the reading (of the Vedas)*'. [2] A *section*, a chapter, esp. of the Rig-, Yajur- or Atharvaveda and of writings referring to either of these Vedas. [3] One who recites (? comp. आनुवाक). E. वच् with अनु, krit aff. घञ्.

अनुवाकसंख्या Tatpur. f. (-ख्या) The name of the fourth of the eighteen Pariśishṭas belonging to the Yajurveda. E. अनुवाक and संख्या.

अनुवाकानुक्रमणी Tatpur. f. (-णी) The name of an Anukramaṅí (q. v.) of hymns of the Ṛigveda by Śaunaka. E. अनुवाक and अनुक्रमणी.

अनुवाक्यवत् m. f. n. (-वान्-वती-वत्) Having an अनुवाक्या, accompanied with an अनुवाक्या. E. अनुवाक्या (with its final vowel shortened), taddh. aff. मतुप्. (This word which occurs in the present edition of the Śatapathabr. is perhaps a misreading for अनुवाक्यावत् which is found elsewhere.)

अनुवाक्या Tatpur. f. (-क्या) The name of such verses of the Ṛigveda as are recited by the priest Hotṛi (q. v.), when the deity is invoked by him to partake of the Havis or clarified butter. This word is found frequently together with याज्या (q. v.), the name of those hymns of the same Veda which are recited by the Hotṛi when the Havis-oblation is actually made. The Anuvákyás are spoken in a slow or as it were drawling tone; while the Yájyás are recited quickly. According to the Mímánsá no priest but the Hotṛi is allowed to recite either of them. Compare also पुरोऽनुवाक्या and याज्यानुवाक्या. E. वच् with अनु, kṛitya aff. ण्यत्.

अनुवाक्यावत् m. f. n. (-वान्-वती-वत्) Having an अनुवाक्या, accompanied with an अनुवाक्या. Compare अनुवाक्यवत्. E. अनुवाक्या, taddh. aff. मतुप्.

अनुवाच् Tatpur. f. (-वाक्). The same as अनुवचन (but not to be confounded with अनुवाक्या). E. वच् with अनु, krit aff. क्विप्, the vowel of the radical being lengthened.

अनुवाचन Tatpur. n. (-नम्) Causing to recite; esp. in the liturg. literature, as the effect of a प्रैष (q. v.) or injunction addressed by the Adhvaryu to another priest which causes the latter to invite the god or gods to partake of a sacrifice, by reciting certain passages from the Ṛigveda. (Compare अनुवचन.) E. वच् in the caus., with अनु, krit aff. ल्युट्.

अनुवाचनप्रैष I. Tatpur. m. (-षः) An injunction esp. addressed by the Adhvaryu to the Hotṛi (qq. vv.) for the purpose of causing the latter to invite the god or gods by *certain mantras* to partake of the sacrifice.

II. Dvandva (-षौ) The injunction esp. of the Adhvaryu addressed to the Hotṛi to invite the gods &c. (see the preceding) and that of the Adhvaryu to the Maitṛavaruna (q.v.), to assign to them their respective portions of the sacrifice. E. अनुवाचन and प्रैष.

अनुवाचनीय m. f. n. (-यः-या-यम्) Referring to or fit for the अनुवाचन q. v. E. अनुवाचन, taddh. aff. छ.

अनुवाचित Tatpur. m. f. n. (-तः-ता-तम्) Referred to, mentioned before. E. वच्, in the caus., with अनु, krit aff. क्त.

अनुवात Tatpur. m. (-तः) The wind that blows from behind; अनुवाते 'when the wind blows from behind, to windward'. E. अनु and वात.

अनुवाद Tatpur. m. (-दः) [1] Reference or referring to what has been previously said, not in the way of a mere repetition or tautology, but in that of explanation, detailed comment or emphasis; explanatory and corroborative reference, explanation; e. g. भूपरिधिमानानुवादः 'a detailed explanation with reference to the measure of the earth's circumference (mentioned before in the Goládhyáya)'; or, in Manu 2. 53. the words खानि संस्पृशेत् are an अनुवाद to निवेश्य &c. 2. 51., because they give a detailed illustration of the general injunction contained in the latter verse. If a word is repeated or an expression used which would seem superfluous, because not conveying a new notion, such repeated word or

such expression is अनुवाद्, provided a certain purpose be connected with it, otherwise it would be simply पुनरुक्त or a meaningless tautology, e. g. घटो घटः or घटः कलसः 'a jar is a jar' would be a पुनरुक्त; but the repetition of यश्चेत् in Yájnav. 2.1. from 1.359. is an अनुवादः because it points to the connexion between both passages and to the detail which is to follow as an illustration of 1.359.; or in Manu 1.72. परिसंख्यया might be taken as an अनुवाद् to सहस्रं, because it imparts greater emphasis to the bare numeral. [3] In the ritual literature अनुवाद् designates those passages of the Bráhmańa portion of the Vedas, which point to an injunction given before (विधि q. v.) and illustrate it by the way of comment, or by entering into greater detail, or by adding supplementary rules, but without stating the purpose of the injunction itself as the latter would be the object of the अर्थवाद् (q. v.); the अनुवाद् being accessory, therefore, to the विधि portion of the Bráhmańa and precluded from giving independent regulations, the supplementary rites they contain are not considered of equal weight and as absolute as those of the विधि; there exists however sometimes a difficulty to decide whether a passage of the Bráhmańas is विधि or अनुवाद्, or in other words whether its injunctions are absolute or not, as appears from the discussion of the Mímánsists. (The Nyáya, supported by the commentaries on the Mímánsá, distribute the text of the Bráhmańa under the three heads of विधि, अनुवाद् and अर्थवाद् qq. vv.; a later division makes अनुवाद् one of the three categories of the अर्थवाद्.) [3] Report, e. g. कुत्सितार्थानुवादः. [4] Abuse, reviling (? this meaning is given by several dictionaries on the authority of the Śabdaratnávali, but, to judge from the Mss. at my disposal, it would seem to proceed from another reading or from a misunderstanding of the passage of this work which contains the synonymes of 'rumour': यथार्थानिश्चिता वार्त्ता भवेत्सर्वजनात्मिका। कुत्सितार्थानुवादो वा किंवदन्ती जनश्रुतिः॥; the same might be said of the meanings 'abusive reply' and 'divulging another's misdeeds' which occur also in some dictionaries). E. वद् with अनु, kṙit aff. घञ् or अनु and वाद्.

अनुवादक Tatpur. m. f. n. (-दकः-दिका-दकम्) Being or producing an अनुवाद् (q.v.), concurrent, corroborative. E. वद् with अनु, kṙit aff. ण्वुल्.

अनुवादन Tatpur. n. (-नम्). Apparently the same as अनुवाचन q. v. E. वद् in the caus., with अनु, kṙit aff. ल्युट्.

अनुवादनीय m. f. n. (-यः-या-यम्) Apparently the same as अनुवाचनीय q. v. E. अनुवादन, taddh. aff. छ.

अनुवादवचन Tatpur. n. (-नम्) A passage of the Bráhmańas which contains an अनुवाद् q. v. E. अनुवाद् and वचन.

अनुवादिन् Tatpur. I. m. f. n. (-दी-दिनी-दि) [1] Referring to by way of explanation, responding to (comp. अनुवाद्). [2] Harmonizing with, conformable to.

II. m. (-दी) (In music.) The name of either of the three notes (see स्वर) of the Gamut which comprises four quarter-tones (see श्रुति), viz. the षड्ज, मध्यम and पञ्चम qq. vv. (Compare also वादिन्, संवादिन् and विवादिन्.) E. वद् with अनु, kṙit aff. णिनि or अनु and वादिन्.

अनुवाद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) Fit to be the subject of an अनुवाद् (q. v.). (Compare also the following.) E. वद् with अनु, kṙitya aff. ण्यत्.

अनुवाद्यत्व n. (-त्वम्) The quality of being the subject or the basis of an अनुवाद् (q. v.), the being the cause of explanatory injunctions, accessory rites &c. (compare अनुवाद्), one of the three properties of the फल or ultimate object of a sacrificial act which is instrumental in fulfilling the wishes of the agent. (For the two other properties of the फल see उद्देश्यत्व and मुख्यत्व or प्रधानत्व, and for those of the sacrificial act उपादेयत्व (the correlate of अनुवाद्यत्व), विधेयत्व (the correlate of उद्देश्यत्व) and गुणत्व (the correlate of मुख्यत्व). E. अनुवाद्य, taddh. aff. त्व.

अनुवारम् Avyayíbh. Repeatedly. E. अनु and वार.

अनुवास Tatpur. m. (-सः) An oily enema. E. वस् with अनु, kṙit aff. घञ्.

अनुवासन Tatpur. 1. m. n. (-नः-नम्) An oily enema; e. g. पिच्छावस्तिर्हितस्तत्र पयसा चैव भोजनम्। सर्पिर्मधुरकैः सिद्धं तैलं चाप्यनुवासनम्॥ अतितीक्ष्णो निरूहो वा सवाते चानुवासनः। हृदयस्योपसरणं कुरुते चाङ्गपीडनम्॥. E. वस् cl. 10, kṙit aff. ल्युट्, as a masc. with the ellipsis of वस्ति.

2. n. (-नम्) [1] Administering an oily enema. [2] Fumigating, perfuming, scenting in general. E. 1. वस् cl. 10, 2 वास् with अनु, kṙit aff. ल्युट्.

अनुवासनीय m. f. n. (-यः-या-यम्) [1] Referring to, fit for an oily enema. [2] Referring to or fit for fumigating or scenting. E. अनुवासन, taddh. aff. छ.

अनुवासनोपाय Tatpur. m. (-यः) A medicine for an oily enema. E. अनुवासन and उपाय.

अनुवासित Tatpur. m. f. n. (-तः-ता-तम्) [1] Prepared or administered as an oily enema. [2] Fumigated, perfumed, scented. E. 1. वस् cl. 10, 2. वास् with अनु, kṙit aff. क्त.

अनुवासिन् Tatpur. m. f. n. (-सी-सिनी-सि) Being in the habit of dwelling. E. वस् cl. 1, with अनु, kṙit aff. घिनुण्.

अनुवास्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) [1] Requiring an oily enema. [2] To be fumigated, perfumed, scented. E. 1. वस् cl. 10, 2. वास् with अनु, kṙitya aff. यत्.

अनुवित्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Found, obtained. E. विद् (to find) with अनु, kṙit aff. क्त.

अनुवित्ति Tatpur. f. (-त्तिः) Finding, obtaining. E. विद् with अनु, kṙit aff. क्तिन्.

अनुविद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) [1] Hurt, pierced. [2] Obstructed, checked. [3] Variegated, ornamented. [4] Full of. [5] Set (as a jewel). E. व्यध् with अनु, kṙit aff. क्त.

अनुविधान Tatpur. n. (-नम्) Acting in conformity with, complaisance, obedience. E. धा with वि and अनु, kṙit aff. ल्युट्.

अनुविधायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Conformable, compliant, obedient, attentive to. E. धा with वि and अनु, kṙit aff. णिनि and ágama युक्.

अनुविनाश Tatpur. m. (-शः) Dying after, perishing after; e. g. अग्नेर्दाह्यविनाशानुविनाशवत् 'as fire dies on the dying of the combustible matter'. E. नश् with वि and अनु, kṙit aff. घञ्.

अनुविन्द Tatpur. m. (-न्दः) A proper name, a son of Jayasena, king of Avanti, by Rájádhideví, and brother of Vinda; according to the Mahábhárata, one of the Kaikeyas slain by Sátyaki. E. अनु and विन्द.

अनुविश्व Tatpur. (?) m. pl. (-श्वाः) (According to Varáhamihira) the name of a people or country in the north-east. E. अनु and विश्व.

अनुविष्टम्भ Tatpur. m. (-म्भः) The being impeded or obstructed in consequence (of what is mentioned previously). E. अनु and विष्टम्भ.

अनुविष्णु Avyayíbh. After Vishńu. E. अनु and विष्णु.

अनुवी (?) See अनुव्यम्.

अनुवृत्त Tatpur. 1. m. f. n. (-त्तः-त्ता-त्तम्) Following, obedient. 2. n. (-त्तम्) Compliance. E. वृत् with अनु, krit aff. क्त.

अनुवृत्ति Tatpur. f. (-त्तिः) [1] Acting in conformity with, acting as is required or suitable according to circumstance, e. g. स्वस्थानुवृत्ति doing what is suitable to health, स्नेहानुवृत्ति acting in such a manner as affection would require, behaving affectionately. [2] Compliance with another's desires, obliging or serving another. [3] Referring or reference to what precedes, supplying, e. g. of a passage or rule, application or bearing of a preceding passage or rule on a following one. Compare अनुरोध. [4] Reverting, return, repetition, e. g. वर्णानामनुवृत्तिर्या नातिदूरान्तरस्थितिः। अनुप्रासः &c.; or दुःखानुवृत्तिः. E. वृत् with अनु, krit aff. क्तिन्.

अनुवृद्धि Bahuvr. m. f. n. (-द्धिः-द्धिः-द्धि) (ved.) Increasing in *accordance with*; as mantras which are recited with increasing clearness in measure as the three savanas proceed. E. अनु and वृद्धि.

अनुवेदि Avyayíbh. Along the sacrificial ground or वेदि q. v. E. अनु and वेदि.

अनुवेध Tatpur. m. (-धः). The same as अनुव्याध q. v. E. In following the native lexicographical etym. of वेध, this word would come from विध् with अनु, krit aff. घञ्, the radical विध् assuming in this derivative the meaning of व्यध्; it will appear however that the *form* वेध in the meaning of व्याध, and अनुवेध in that of अनुव्याध are objectionable, from a gramm. point of view, since विध् does not occur otherwise in the meaning "to pierce" and वेध is not mentioned by the best gramm. authorities as a derivative of either विध् or व्यध्.

अनुवेलम् Avyayíbh. Continually. E. अनु and वेला.

अनुवेल्लित Tatpur. n. (-तम्) One of the fourteen kinds of bandages used in Hindoo surgery (cf. बन्ध), a roller or bandage to encircle the extremities, used esp. when bones of the hands or feet are fractured. E. वेल्ल् with अनु, krit aff. क्त and ágama इट्.

अनुवेश Tatpur. m. (-शः) Entering after (another). The same as अनुप्रवेश. E. विश् with अनु, krit aff. घञ्.

अनुवेशन Tatpur. n. (-नम्). The same as अनुप्रवेशन. E. विश् with अनु, krit *aff.* ल्युट्.

अनुवेशनीय m. f. n. (-यः-या-यम्). The *same* as अनुप्रवेशनीय. E. अनुवेशन, taddh. aff. छ.

अनुव्यञ्जन Tatpur. n. (-नम्) A secondary mark; (the Buddhists hold that there are 80 secondary marks of beauty, besides the 32 principal marks or लक्षण, which characterize a *great* man). E. अनु and व्यञ्जन.

अनुव्यम् Tatpur. (? ved.) ind. After, behind. E. Probably the accus. of अनुवी 'following' (वी with अनु, krit aff. क्विप्).

अनुव्यवहार Tatpur. m. (-रः) A practice in conformance with, e. g. धर्मानुव्यवहार. E. अनु and व्यवहार.

अनुव्यवसाय Tatpur. m. (-यः) Perception of a judgement or sentiment. E. अनु and व्यवसाय.

अनुव्याख्यान Tatpur. n. (-नम्) According to the Bŕihadárańyaka-Upan., one of the eight categories or characteristics of the text of a Bráhmańa; it is defined either as a synonyme of अर्थवाद q. v. or as a passage of a Bráhmańa in which short and obscure dicta (or सूत्र) which have occurred in another portion of the Bráhmańa, are discussed and explained. For the other categories comp. इतिहास, पुराण, विद्या, उपनिषद्, श्लोक, सूत्र and व्याख्यान. E. अनु and व्याख्यान.

अनुव्याध Tatpur. m. (-धः) [1] Obstruction, impeding. [2] Mixing union. E. व्यध् with अनु, krit aff. घञ्.

अनुव्याहरण Tatpur. n. (-णम्) Cursing, *imprecating*. E. हृ with आ, वि and अनु, krit aff. ल्युट्.

अनुव्याहार Tatpur. m. (-रः) A curse, an imprecation. E. हृ with आ-वि and अनु, krit aff. घञ्.

अनुव्याहारिन् Tatpur. m. f. n. (-री-रिणी-रि) Cursing, imprecating. E. हृ with आ-वि and अनु, krit aff. णिनि.

अनुव्रजन Tatpur. n. (-नम्) Following, esp. complimentary attendance on a departing guest or guru, following him a little distance. See also अनुव्रज्या. E. व्रज् with अनु, krit aff. ल्युट्.

अनुव्रज्य Tatpur. 1. m. f. n. (-ज्यः-ज्या-ज्यम्) To be followed, as a person deceased whose corpse is to be followed by his relatives to the cemetery.

2. f. (-ज्या). The same as अनुव्रजन. E. व्रज् with अनु, kŕitya aff. क्यप्.

अनुव्रत Bahuvr. 1. m. f. n. (-तः-ता-तम्) Acting friendly, *devout*, faithful.

2. m. (-तः) A Jaina devotee of the first class (the two other being the महाव्रत and the निर्वाण qq. vv.). "To attain the rank of Anuvrata one must *forsake* his family, entirely cutting off his hair, throwing away the sacred thread, holding in his hand a bundle of peacock's feathers and an earthen pot (कमण्डलु), and wearing only tawny coloured clothes: he must *reside* for some time in one of their temples (As. Res. IX. 248)." E. अनु and व्रत.

अनुशतिक Tatpur. m. f. n. (-कः-का-कम्) Followed by one or something bought for a hundred. (A derivative of this word with taddh. aff. अण् requires Vŕiddhi in both parts of the compound, see आनुशातिक.) E. अनु and शतिक.

अनुशय Tatpur. 1. m. (-यः) [1] Connexion, attachment; comp. अनुशयिन्. [2] (In the Vedánta philos.) That consequence of an act which compels the soul to descend again on earth, after she has enjoyed in the other world those consequences of her acts which allowed her to soar; that consequence, as it were, that cleaves to the soul and does not permit her to enjoy freedom from transmigration ('आमुष्मिकफले कर्मजाते उपभुक्ते ऽवशिष्टमैहिकफलं कर्मान्तरजातमनुशयः'); the अनुशय varies according *to its qualities*; if it is 'handsome' (रमणीय) the soul is reborn as a 'Bráhmańa, Kshatriya or Vaiśya'; if it is 'contemptible' (कपूय) it animates 'a dog, a hog or a Chándála'. [3] Repentance, regret. [4] Hatred,

resentment. [5] Deep or intense enmity, enmity which goes far in its consequences; e. g. शिशुपालो ऽनुशयं परं गतः (comm.: परमनुशयं केवलं न सन्नद्धः किं तु हन्तव्यश्चेति दीर्घद्वेषं गतः). [6] A certain country or place (? the meaning thus rendered in a comm. is देशविशेष).

II. f. (-यी) (In Medicine.) [1] A disease of the feet, a small abscess on the upper part, 'deep, causing little pain, and of the natural colour as the limb'. [2] (According to another) An abscess on the head (मस्तकोपरि) of the same symptoms as described before. E. शी with अनु, krit aff. अच्; the femin. in ई would be an anomaly accord. to this etym.

अनुशयवत् m. f. n. (-वान्-वती-वत्) [1] (In the Vedánta phil.) Having or being fraught with the अनुशय (q. v. 2.); viz. the soul ('कृतात्यये ऽनुशयवान्दृष्टस्मृतिभ्यां यथेतमनेवं च'). [2] Repenting, regretting. [3] Feeling hatred. [4] Feeling deep animosity. E. अनुशय, taddh. aff. मतुप्.

अनुशयान Tatpur. 1. m. f. n. (-नः-ना-नम्) Repenting, regretting.

2. f. (-ना) One of the female characters described in the rhetorical literature; 'a mistress who is overcome with sadness because she apprehends the loss of her lover, either on account of the breaking up of their actual meeting place, or for fear of not having one in future, or from the conclusion she has arrived at that her husband might find her in a place which is not that of his family'.

[3. n. (-नम्) This word occurs in a Páli inscription where it would appear to mean 'repentance' or 'confession'.] E. शी with अनु, krit aff. शानच्.

अनुशयितव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be repented or regretted. E. शी with अनु, kritya aff. तव्य.

अनुशयिन् m. f. n. (-यी-यिनी-यि) [1] Connected with as with a consequence; e. g. सुखानुशयी रागः। दुःखानुशयी द्वेषः।. [2] (In the Vedánta phil.) The same as अनुशयवत्; e. g. तत्र संशयः। किमस्मिन्नवधौ स्थावरजात्यापन्नाः स्थावरसुखदुःखभाजो ऽनुशयिनो भवन्ति। आहोस्वित्क्षेत्रज्ञान्तराधिष्ठितेषु स्थावरशरीरेषु संश्लेषमात्रं गच्छन्तीति। [3] Devotedly attached to, faithful. [4] Repentant, penitent. E. अनुशय, taddh. aff. इनि.

अनुशर Tatpur. m. (-रः) A Rákshasa, a sort of demon. E. शॄ with अनु, krit aff. अच्.

अनुशस्त्र Tatpur. n. (-स्त्रम्) (In Medicine.) A subsidiary instrument or surgical means in general, used either in want of the proper instrument or when the patient is afraid of the latter; as such are named: bambu (त्वक्सार), crystal, glass (काच), ruby (कुरुविन्द), leeches, fire, alkali (क्षार), the finger nail, and several plants (गोजी, शेफालिका, शाकपत्र, करीर, बालाङ्गुलि). E. अनु and शस्त्र.

अनुशाय [This word occurs as a meaning of the particle नु, in the Calc. ed. of Hem. n. 7. 11, but is a bad reading for अनुशय.]

अनुशायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Adhering, closely connected with. E. शी with अनु, krit aff. णिनि.

अनुशासक Tatpur. m. f. n. (-सकः-सिका-सकम्) Ruling, governing, directing. E. शास् with अनु, krit aff. ण्वुल्.

अनुशासत् Tatpur. m. f. n. (-सन्-सती-सत्) Ruling, teaching &c., see शास्. E. शास् with अनु, krit aff. शतृ.

अनुशासन Tatpur. n. (-नम्) [1] Instruction, order, precept; e. g. तस्मनोरनुशासनम् or भवादृशेषु प्रमदाजनोदितं भवत्यधिक्षेप इवानुशासनम्; the 13th book of the Mahábh. is called the book of precepts 'अनुशासनपर्वन्'. [2] Explanation, comment, explanatory treatise; e. g. योगानुशासन which is thus explained: युक्तिर्योगः समाधानम्। अनुशिष्यते व्याख्यायते लक्षणभेदोपायफलैर्येन तदनुशासनम्।. E. शास् with अनु, krit aff. ल्युट्.

अनुशासनीय Tatpur. m. f. n. (-यः-या-यम्) To be instructed, directed, ruled. E. शास् with अनु, kritya aff. अनीयर्.

अनुशासित Tatpur. m. f. n. (-तः-ता-तम्) Instructed, directed, governed. E. शास् in the caus., with अनु, krit aff. क्त.

अनुशासितृ Tatpur. m. f. n. (-ता-त्री-तृ) Instructing, ruling, governing, commanding, directing. E. शास् with अनु, krit aff. तृच्.

अनुशासिन् Tatpur. m. f. n. (-सी-सिनी-सि) Punishing. E. शास् with अनु, krit aff. णिनि.

अनुशास्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) To be instructed, directed, ruled. E. शास् with अनु, kritya aff. यत्.

अनुशिक्षिन् Tatpur. m. f. n. (-क्षी-क्षिणी-क्षि) Learning, practising. E. शिक्ष् with अनु, krit aff. णिनि.

अनुशिख Tatpur. (?) The name of a serpent which according to a legend in the Panchavinśa-Bráhmańa officiated as Potri-priest in a sacrifice performed to conquer Death. E. अनु and शिख, the name of another serpent-priest.

अनुशिवम् Avyayíbh. After Śiva. E. अनु and शिव.

अनुशिशु Bahuvr. f. (-शुः) Followed by her young (as a mare &c.). E. अनु and शिशु.

अनुशिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) [1] Taught, ordered, laid down as a rule; e. g. यद्यपि छन्दःशास्त्रे सानुस्वारस्य गुरुत्वमनुशिष्टं &c. [2] Ruled, governed. [3] (In Law.) Adjudged, decided, settled, so that the penalty or the punishment may be inflicted; (a lawsuit is तीरित when the cause is properly decided according to evidence but the penalty not yet fixed, and अनुशिष्ट when it is brought up to the point of punishment, the only bar to the carrying out of the sentence then being the appeal). E. शास् with अनु, krit aff. क्त.

अनुशिष्टि Tatpur. f. (-ष्टिः) Instruction, order, command. E. शास् with अनु, krit aff. क्तिन्.

अनुशीलन Tatpur. n. (-नम्) [1] Constant study of a Śástra. [2] Repeated and devoted service. E. अनु and शीलन.

अनुशोक Tatpur. m. (-कः) Sorrow, repentance, regret. E. शुच् with अनु, krit aff. घञ्.

अनुशोचक Tatpur. m. f. n. (-चकः-चिका-चकम्) [1] Grieving, one who repents. [2] Occasioning repentance. E. शुच् with अनु (2. in the caus.), krit aff. ण्वुल्.

अनुशोचन Tatpur. n. (-नम्) Sorrow, repentance. E. शुच् with अनु, krit aff. ल्युट्.

अनुशोचित Tatpur. m. f. n. (-तः-ता-तम्) Regretted, repented of. E. शुच् with अनु, krit aff. क्त.

अनुशोभिन् Tatpur. m. f. n. (-भी-भिनी-भि) Splendid, shining. E. शुभ् with अनु, krit aff. णिनि.

अनुश्रव Tatpur. m. (-वः) Sacred tradition, such as is contained in the Veda, Ágamas &c. E. श्रु with अनु, krit aff. अप्.

अनुश्रुत Tatpur. m. f. n. (-तः-ता-तम्) Handed down by sacred tradition (comp. the preceding). E. श्रु with अनु, krit aff. क्त.

अनुषक् ind. (see निपात) [1] In due order, in succession; e. g. अनुषक्प्रविशतीति बन्धुता. [2] Consequently. E. सञ्ज् with अनु, krit aff. क्विप्. Compare आनुषक्

अनुषक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹Adhered to, connected with. ²Supplied (as a word from a preceding passage). E. सञ्ज् with अनु, kṛit aff. क्त.

अनुषङ्ग Tatpur. m. (-ङ्गः) ¹Connexion, conjunction, association, attachment (lit. and fig.) e. g. (वारिधा) अनर्गलितेन मखाग्निखीसिक्तो ऽनुषङ्गोऽत्र: (comm. प्रियसङ्गराद्युत्पन्नः). ²Tenderness, compassion. ³Necessary consequence, the connexion of a subsequent with a previous act. ⁴Grammatical relation, connexion of, or connecting a word of a preceding with those of a subsequent passage; e. g. कश्चिदित्यस्यानुषङ्गं केचिदिच्छन्ति as the Schol. observes with reference to कश्चित् in Bhattik. 6. 67 when commenting on 6. 68, or in the Mímánsá: अनुषङ्गो वाक्यपरिसमाप्तिः सर्वेषु तुल्ययोगित्वात्. Comp. अनुषञ्जन. (Different from अध्याहार.) ⁵(In Grammar.) Appendage, viz. the nasal which is connected with certain radicals and dropped in certain derivatives; e. g. the nasal in तृम्प्, दृम्प्, गुम्फ्, सञ्ज् &c. E. सञ्ज् with अनु, kṛit aff. घञ्.

अनुषङ्गिन् m. f. n. (-ङ्गी-ङ्गिणी-ङ्गि) ¹Addicted or attached to. ²Connected with. ³Embracing. E. अनुषङ्ग, taddh. aff. इनि.

अनुषञ्जन Tatpur. n. (-नम्) Grammatical relation, connecting a word of a preceding with those of a subsequent passage; e.g. या ते अग्ने रजेत्यध्याहारो यद्वानुषञ्जनम्. Comp. अनुषङ्ग. E. सञ्ज् with अनु, kṛit aff. ल्युट्.

अनुषञ्जनीय Tatpur. m. f. n. (-यः-या-यम्) ¹To be connected. ²To be supplied (as a word from a preceding in a subsequent passage; comp. अनुषङ्ग); e. g. शक्रं (= इन्द्रं) निर्जित्यानीताः। राक्षसेन्द्रेण इत्यनुषञ्जनीयम् in Bhattik. 7. 94. &c. &c. E. सञ्ज् with अनु, kṛitya aff. अनीयर्.

अनुषट् ind. (see निपात) Apparently the same as अनुषक् q. v. (It is omitted in some of the Gańa lists, while the Gańaratnamahodadhi mentions आनुषट् as a various reading of अनुषक्.) E. probably सञ्ज् with अनु, kṛit aff. क्विप्.

अनुषण्ड Bahuvr. (?) The name of a place or country. E. (?).

अनुषिक्त Tatpur. m.f.n. (-क्तः-क्ता-क्तम्) Re-watered or -sprinkled. E. अनु and सिक्त.

अनुषुक Tatpur. m. (-कः) Probably the epithet of a divinity; the same as आनुषुक. (Some read instead of this word अनुसूयक which seems to be wrong, others अनुषूक which is doubtful. Compare also आनुसुक.) E. The Gańaratnamahodadhi derives अनुषुक from अनुषु and क (from कै) with a short vowel before क: अनुषुवतीति अनुषू। तं कायतीति अनुषुक। के ऽण इति ह्रस्वत्वे; this application, however, of Páń. VII. 4. 13. to the etym. given, seems very objectionable.

अनुषेक Tatpur. m. (-कः) Watering or sprinkling over again. E. अनु and सेक.

अनुषेचन Tatpur. n. (-नम्) Watering or sprinkling over again. E. अनु and सेचन.

अनुष्टुति Tatpur. f. (-तिः) Praise, eulogy. E. स्तु with अनु, kṛit aff. क्तिन्.

अनुष्टुब्गर्भा Bahuvr. f. (-र्भा) The name of a metre in the Vedas; it belongs to the class called उष्णिह् and consists of four Pádas, the first of which contains five and each of the three others eight syllables. E. अनुष्टुभ् and गर्भ.

अनुष्टुभ् Tatpur. f. (-ष्टुप्) ¹Speech, in general. ²A name of Saraswatí. ³The name of a class of metres which consists of 32 syllables and, in the Vedas, is regulated by the number of syllables only, in classical poetry by number and quantity. In the Vedas the 32 syllables are distributed either in Tetrastichs of 8 syllables in each line, or in Triplets of either 12 + 8 + 12 or 12 + 12 + 8 or 8 + 12 + 12 syllables. For the varieties of the Anushṭubh in the classical poetry see चित्रपदा, विद्युन्माला, माणवक or माणवकाक्रीडा, हंसरुत, प्रमाणिका or नगस्वरूपिणी or मल्लिका, समानिका or मल्लिका, वितान, तुङ्गा, कमल, हंसपदी, मातङ्गी, रम्भा and the metre which is most in use but the quantity of which is not so invariable as that of the named varieties viz. the श्लोक. In a vaidik hymn the Anushṭubh is represented as one of the primitive creations, that originated together with the moon; according to some Puráńas it was created from the northern mouth of the fourheaded Brahman (m.) together with the Atharvaveda, a portion of the Sámaveda and some hymns as well as the Áptoryáma portion of the Jyotishṭoma sacrifice; accord. to another Puráńa from the tendons of Brahman. (The Kásiká considers the vaidik अनुष्ठ्या equivalent to the classical instrum. अनुष्टुभा; but अनुष्ठ्या is probably an erroneous reading for अनुष्ठ्या q. v.) E. स्तुभ् with अनु, kṛit aff. क्विप्, so called according to the Nirukta 'because it follows in praise (अनुष्टोभति) with its fourth Páda the Gáyatrí metre which *consists only* of three Pádas or stanzas'.

अनुष्टोभन Tatpur. n. (-नम्) Praising after, following in praise. E. स्तुभ् with अनु, kṛit aff. ल्युट्.

अनुष्ट्र Tatpur. m. (-ष्ट्रः) A bad camel &c. E. अ neg. and उष्ट्र.

अनुष्ठ Tatpur. m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Standing in succession, one after the other. E. स्था with अनु, kṛit aff. क.

अनुष्ठातृ Tatpur. m. (-ता) One who performs or executes a work. E. स्था with अनु, kṛit aff. तृच्.

अनुष्ठान Tatpur. n. (-नम्) ¹Commencement or course of proceeding. ²Doing or performing in general; e. g. विहितानुष्ठान; सकलानुष्ठान; योगाङ्गानुष्ठान; 'वेदाध्ययनं ततस्तदर्थजिज्ञासा ततस्तदर्थानुष्ठानम्'. ³Practice, esp. religious practice, performance of sacrificial or other ceremonies; e. g. पश्वनुष्ठान, 'ceremonies connected with the immolation of the sacrificial animal', अनुष्ठानरूपफलपर्यवसान 'completion of results by means of sacrificial acts'. ⁴Concurrence, agreement, conforming to. E. स्था with अनु, kṛit aff. ल्युट्.

अनुष्ठानक्रम Tatpur. m. (-मः) The order in which religious ceremonies are to be or are performed. E. अनुष्ठान and क्रम.

अनुष्ठानशरीर Tatpur. n. (-रम्) (In the Sánkhya philos.) A body which is presumed to be *intermediate* between the subtle body (लिङ्गशरीर or सूक्ष्मशरीर) and the grosser body (स्थूलशरीर), composed of the five elements but tenuous or refined and the vehicle of the subtle body. Comp. अधिष्ठानशरीर. E. अनुष्ठान and शरीर.

अनुष्ठानस्मारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Reminding of religious *ceremonies*; said of certain vaidik passages which properly do not answer the general definition given of a Mantra, but which nevertheless are called so by the liturgical authors, because they remind of duties taught or explained in a more explicit manner by other Mantras. E. अनुष्ठान and स्मारक.

अनुष्ठापक Tatpur. m. f. n. (-पकः-पिका-पकम्) Causing to do or to perform an act; e. g. विनियोगो ऽनुष्ठापकविधित्वानुक्तः ।. E. स्था, in the caus., with अनु, kŕit aff. ण्वुल्.

अनुष्ठापन Tatpur. n. (-नम्) The causing to do or to perform an act. E. स्था, in the caus., with अनु, kŕit aff. ल्युट्.

अनुष्ठायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Doing, performing an act. E. स्था with अनु, kŕit aff. णिनि and ágama युक्.

अनुष्ठि Tatpur. f. (-ष्ठिः) (ved.) Proper order, succession; this word occurs only in the instrum. अनुष्ठ्या 'in the order, one by one, successively'. E. स्था with अनु, uń. (?) aff. कि.

अनुष्ठित Tatpur. m. f. n. (-तः-ता-तम्) [1] Done, practised. [2] Effected, accomplished. [3] Followed, observed. [4] Agreed to, conformed to, done accordingly. E. स्था with अनु, kŕit aff. क्त.

अनुष्ठु (ved.) I. Tatpur. f. (-ष्ठुः) Proper order, succession; this word occurs only in the instrum. अनुष्ठुया which has the same meaning as the Avyayíbh. E. स्था with अनु, uń. aff. कु.

II. Avyayíbh. (-ष्ठु) In proper order, in regular succession, properly. E. अनु and स्थु; or अनुष्ठु may be considered, according to the native comm., as a neuter used adverbially, when the etym. would be that of I.

अनुष्ठेय Tatpur. m. f. n. (-यः-या-यम्) To be effected or accomplished &c. See the meanings of अनुष्ठित and अनुष्ठान. E. स्था with अनु, kŕitya aff. यत्.

अनुष्ण Tatpur. 1. m. f. n. (-ष्णः-ष्णा-ष्णम्) [1] Not hot, cold, chilly. [2] Lazy, sluggish.

2. n. (-ष्णम्) A blue lotus (Nymphæa cærulea).

3. f. (-ष्णा) The name of a river. E. अ neg. and उष्ण.

अनुष्णक m. f. n. (-कः-का-कम्) The same as the preceding. E. अनुष्ण, taddh. aff. कन्.

अनुष्णगु Bahuvr. m. (-गुः) The moon (lit. having cold rays); e. g. विविध्यते स्वपातेन स्वकात्स्यमादनुष्णगुः ।. E. अनुष्ण and गो.

अनुष्णवल्लिका Tatpur. f. (-का) A dark species of the Dúb (Panicum dactylon); see नीलदूर्वा. E. अनुष्ण and वल्लिका.

अनुष्णाशीत Dwandwa m. f. n. (-तः-ता-तम्) Neither cold nor hot; e. g. अपाकजो ऽनुष्णाशीतः स्पर्शस्तु पवने मतः ।. E. अनुष्ण and अशीत.

अनुष्वध (ved.) I. Tatpur. m. f. n. (-धः-धा-धम्) Accompanied with food, viz. clarified butter &c., an epithet of Soma.

II. Avyayíbh. (-धम्) [1] In consequence of (partaking of) food, through food, viz. Soma &c.. [2] Food for food, to every food (as clarified butter). [3] After every oblation; e. g. पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमावह मादयस्व. E. अनु and स्वधा.

अनुसंवत्सरम् Avyayíbh. Year for year, every year. (In its derivative आनुसांवत्सरिक both parts of the compound assume Vŕiddhi.) E. अनु and संवत्सर.

अनुसंवरणम् Avyayíbh. Probably a bad reading for अनुसञ्चरणम् q. v.

अनुसंसर्पम् Avyayíbh. (?) At each meeting (?). E. अनु and संसर्प, or perhaps a Tatpur., 'meeting in succession' from सृप् with सम् and अनु, kŕit aff. णमुल्.

अनुसंहितम् Avyayíbh. According to the Sanhitá-text of the Veda. E. अनु and संहिता.

अनुसखि Tatpur. m. (-खा) A companion-friend (?); e. g. अनुसखा सयुग्यः. E. अनु and सखि.

अनुसञ्चरणम् Avyayíbh. At each meeting; e. g. अनुसंचरणं दीयते. E. अनु and सञ्चरण.

अनुसन्धातव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be connected reasonably, to be investigated, to be looked after or inquired into. See अनुसन्धेय. E. धा with सम् and अनु, kŕitya aff. तव्य.

अनुसन्धान Tatpur. n. (-नम्) [1] Congruous or suitable connexion; e. g. यथा वाक्यद्वयानुसंधानसंपन्नं प्रकरणं पृथक्प्रमाणम्। तथा प्रकरणद्वयानुसंधानसंपन्नः क्रमः कुतो न मानं स्यात्. [2] (In the Vaiśeshika phil.) the same as उपनय of the Nyáya phil.; viz. in a syllogism (see न्याय) which according to the native phil. consists of five parts, the fourth part or the application to the terminus major (i. e. the congruous connexion of the application with the latter); e. g. in a syllogism '[a] a word is perishable (the प्रतिज्ञा) [b] because it is produced artificially (the अपदेश) [c] all that is produced artificially is perishable (the निदर्शन) [d] now, the word has the properties of what is artificially produced [e] therefore it is perishable (the प्रत्याम्नाय or निगमन) —' [d] is the अनुसन्धान or in the Nyáya the उपनय. [3] Inquiry, investigation, searching. [4] Close or narrow inspection. E. धा with सम् and अनु, kŕit aff. ल्युट्.

अनुसन्धायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Investigating, searching. E. धा with सम् and अनु, kŕit aff. णिनि and ágama युक्.

अनुसन्धेय Tatpur. m. f. n. (-यः-या-यम्) The same as अनुसन्धातव्य; e. g. अत्र (in the Nalodaya) कथोपकथनं भारते ऽनुसन्धेयम्. E. धा with सम् and अनु, kŕitya aff. यत्.

अनुसन्ध्यम् Avyayíbh. Every twilight, every evening. E. अनु and सन्ध्या.

अनुसमय Tatpur. m. (-यः) Necessary association, a connexion which is the result of reasoning; e. g. इत्येवं पदार्थानुसमयो ऽभ्युपेतव्यः । न तु काण्डानुसमयः 'thus the connexion (between the subjects of discussion) results from the bearing of the words, not from the circumstance that they are named in the same book'. E. अनु and समय.

अनुसमापन Tatpur. n. (-नम्) Congruous completion or conclusion. E. अनु and समापन.

अनुसमुद्रम् Avyayíbh. Near the sea. E. अनु and समुद्र.

अनुसम्प्राप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Arrived, come, arrived in consequence of, happened accordingly; e. g. तदिदं मे ऽनुसंप्राप्तं दुःखम्. E. आप् with प्र-सम्-अनु, kŕit aff. क्त.

अनुसम्बद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Connected with. E. बन्ध् with सम् and अनु, kŕit aff. क्त.

अनुसर I. Tatpur. m. (-रः) A companion, a follower, an attendant. E. सृ with अनु, kŕit aff. अप्.

II. Avyayíbh. (-रम्) Near or on a lake (?). Compare आनुसर्य. E. अनु and सर.

अनुसरण Tatpur. n. (-णम्) [1] Following, going after; lit. and fig.; e. g. वस्तुतत्त्वानुसरण. [2] Conformity to, consequence of. See अनुसार. E. सृ with अनु, kŕit aff. ल्युट्.

अनुसर्प Tatpur. m. (-र्पः) A reptile, a being like a serpent. E. अनु and सर्प.

अनुसवनम् Avyayíbh. [1] At each savana or sacrifice. [2] Every moment; e. g. न कञ्चन पुरुषो वाञ्छति.... किमपि.... भर्तर्यनुसवनं विजृम्भितस्नेहातिशयमन्तरेण। (comm. भर्तरि ऋषभदेवे प्रतिक्षणमुल्लसितस्नेहोद्रेकं विनान्यन्न वाञ्छति ।). E. अनु and सवन.

अनुसातम् Avyayíbh. According to pleasure. E. अनु and सात.

अनुसाम Tatpur. m. f. n. (-मः-मा-मम्) Friendly, favourable. E. अनु and सामन्, samásánta aff. अच्.

अनुसायम् Avyayíbh. Evening for evening, every evening. E. अनु and साय.

अनुसार Tatpur. m. (-रः) [1] Going after, following. [2] Conformity to, consequence, result. [3] Established authority. [4] Custom, usage. E. सृ with अनु, kṙit aff. घञ्.

अनुसारिन् Tatpur. m. f. n. (-री-रिणी-रि) [1] Following, going after; e. g. रश्म्यनुसारिन् (sc. the soul). [2] According with or to; e. g. अत आगमवशेनागमानुसारितर्कवशेन च चेतनं ब्रह्म जगत्कारणं प्रकृतिश्चेति स्थितम्. [3] Entering into, penetrating; e. g. यथा स्नेहभाण्डं रिच्यमानं न सर्वात्मना रिच्यते। भाण्डानुसार्येव कश्चित्स्नेहशेषोऽवतिष्ठते तथानुशयोऽपि. [4] Scrutinizing, prying into, investigating; e. g. छिद्रानुसारिन्. E. सृ with अनु, kṙit aff. णिनि.

अनुसार्यक n. (-कम्) A kind of perfume (सुगन्धद्रव्य). E. अनुसार्य (सृ with अनु, kṙitya aff. ण्यत्), taddh. aff. कन् (?).

अनुसीतम् Avyayíbh. Along the furrow, furrow for furrow. E. अनु and सीता.

अनुसीरम् Avyayíbh. Along the plough. E. अनु and सीर.

अनुसू Tatpur. m. (-सूः) [1] A proper name; comp. आनुसेय (according to the Mahábháshya that of man, according to the Káśiká that of a woman). [2] The name of a work; comp. आनुसुक. E. सू with अनु, kṙit aff. क्विप्.

अनुसूचक Tatpur. m. f. n. (-चकः-चिका-चकम्) Indicative of, pointing out. E. सूच् with अनु, kṙit aff. ण्वुल्.

अनुसूपम् Avyayíbh. In every condiment. E. अनु and सूप.

अनुसूयक. See अनुसुक.

अनुसृत Tatpur. m. f. n. (-तः-ता-तम्) [1] Followed. [2] Conformed with. E. सृ with अनु, kṙit aff. क्त.

अनुसृति Tatpur. f. (-तिः) [1] Following, conforming to. [2] A proper name, the mother or ancestress of the आनुसृतिनेय. E. सृ with अनु, kṙit aff. क्तिन्.

अनुसृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Born in succession (ved.). E. अनु and सृष्ट.

अनुसृष्टि Tatpur. f. (-ष्टिः) A proper name, the mother or ancestress of the आनुसृष्टिनेय. E. सृज् with अनु, kṙit aff. क्तिन्.

अनुसेविन् Tatpur. m. f. n. (-वी-विनी-वि) Addicted to, in the habit of doing. E. सेव् with अनु, kṙit aff. णिनि.

अनुसैन्य Tatpur. n. (-न्यम्) Rear-guard. E. अनु and सैन्य.

अनुस्कन्दम् Tatpur. ind. Having entered, having gone into. Used in the same way as अनुप्रपातम् q. v.; e. g. गेहानुस्कन्दम् or गेहं गेहमनुस्कन्दम् or गेहमनुस्कन्दमनुस्कन्दम् 'having entered house by house, having gone into every house. E. स्कन्द् with अनु, kṙit aff. णमुल्.

अनुस्तरणी Tatpur. f. (-णी) The cow which is immolated at the funeral rites; sacrificing her is supposed to enable the defunct to cross the river of the hell. E. स्तृ with अनु, kṙit aff. ल्युट्.

अनुस्पष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Apparent, manifest. E. स्पश् with अनु, kṙit aff. क्त.

अनुस्मरण Tatpur. n. (-णम्) Remembering, recollection. E. स्मृ with अनु, kṙit aff. ल्युट्.

अनुस्मृत Tatpur. m. f. n. (-तः-ता-तम्) Remembered. E. स्मृ with अनु, kṙit aff. क्त.

अनुस्मृति Tatpur. f. (-तिः) Remembering, recollection. (One of the arguments in the Vedánta to prove the immortality of the soul.) E. स्मृ with अनु, kṙit aff. क्तिन्.

अनुस्यूत Tatpur. m. f. n. (-तः-ता-तम्) [1] Sewn on. [2] Closely attached to, fixed upon; e. g. सामध्वन्यनुस्यूतातिकाग्र्यचित्तवृत्तिः 'one whose mind is attentively fixed upon the melodies of the Sámaveda, i. e. upon the mode in which its hymns are to be sung'. [3] Uninterrupted, continual. E. सिव् with अनु, kṙit aff. क्त.

अनुस्रयामन् Tatpur. m. (-मा) (ved.) One who does not go in a waggon drawn by oxen, one who walks on foot. E. अ neg. and उस्रयामन्.

अनुस्वान Tatpur. m. (-नः) Sounding in conformity with; e. g. शब्दार्थोभयशक्त्युत्थव्यङ्ग्ये ऽनुस्वानसंनिभे । ध्वनिः &c. Comp. अनुरणन. E. स्वन् with अनु, kṙit aff. घञ्.

अनुस्वार Tatpur. m. (-रः) (In Grammar.) Literally, an after-sound; the name of a nasal sound which always belongs to the preceding vowel and according to some is weaker, according to others stronger than the अनुनासिक q. v. In writing it is marked by a dot over the vowel after which it sounds. It shares in the nature as well of consonants as of vowels: of consonants, in as much as it has but half a measure of time (or मात्रा) and with another consonant makes position: of vowels, by having their properties of shortness, length, प्लुति q. v., and of being capable of accentuation. (The vaidik grammarians call the consonants and the Anuswára the 'body of a syllable' — अक्षराङ्ग —.) On account of the organ of speech with which it is pronounced it belongs to the नासिक्य q. v., and on account of the mode in which it is uttered to the ऊष्मन् q. v. (see also महाप्राण). If a combined consonant follows an Anuswára the vaidik grammarians want the first consonant of the group to be repeated; e. g. सोमानं स्स्वरणं &c. instead of सोमानं स्वरणं &c.; this rule, however, is neglected in most of our vaidik Mss. and in all referring to the post-vaidik literature, although the injunction of the grammarians is doubtless founded on correct physiological observation and the system of Sanskrit orthography on a correct imitation in writing the spoken sound. — At the end of a पद (q. v.) Anuswára is a substitute for म्, in the middle of a पद that of म् or न्; at the end of a पद it is only allowed to occur when the पद does not stand in a pause, and in the middle not before any other sound than श्, ष्, स and ह, before which it is the compulsory substitute. (These rules, too, are frequently neglected in spite of the grammatical authorities.) It is compulsory, too, at the end of the पद, before the same letters and र् save a few exceptions as सम्राज् or when ह is followed by म्, न् &c., e. g. किं ह्मलयति or किम्ह्मलयति, किं ह्नुते or किम्ह्नुते &c. For the interchange and the confusion, that prevails in the classical literature, between the use of Anuswára and Anunásika before य्, ल्, व् see s. v. अनुनासिक. — A short syllable followed by Anuswára (which itself as results from the preceding statement must always be followed by a consonant) becomes of the nature of a long syllable, i. e. it becomes गुरु or heavy; but though this is the constant case in the Vedas

and generally in the later literature, it will seem that this rule may be departed from at the end of a Páda, as in the instance of the following first Páda of the Áryá verse: अथ मुसितपतनिमालं स्पालमबालकेशरतमालम् &c. where निमालं counts for ⏑ – – ⏑ |. ('यद्यपि छन्दःशास्त्रे सानुस्वारस्य गुरुत्वमनुशिष्टं तथापि तथा पादान्तगो ऽपि वेति वचनात्तस्य लघुत्वात्प्रथमपादे द्वादश मात्रा भवन्ति'.) E. स्वृ with अनु, kṛit aff. घञ्.

अनुस्वारव्यवाय Tatpur. m. (-यः) An interval (between two sounds) caused by the intervention of an Anuswára. E. अनुस्वार (in the sense of an instrum.) and व्यवाय.

अनुस्वारागम Tatpur. m. (-मः) An Anuswára-increase, an inserted or added Anuswára. E. अनुस्वार and आगम.

अनुह I. Tatpur. m. (-हः) A proper name: a descendant of Hastin, the son of Vibhrája (according to the Mahábhár. &c.; of Vibhrátra, accord. to some Mss. of the Vishńup.), husband of Kritwí and father of Brahmadatta. E. हन् with अनु, kṛit aff. ड.

अनुहरण Tatpur. n. (-णम्) Imitating, resembling. E. हृ with अनु, kṛit aff. ल्युट्.

अनुहरत् Tatpur. 1. m. f. n. (-रन्-रन्ती-रत्) Imitating.

2. m. (-रन्) A proper name; in its derivative आनुहारति both parts of the compound receive Vṛiddhi. E. हृ with अनु, kṛit aff. शतृ.

अनुहरमाण Tatpur. m. f. n. (-णः-णा-णम्) Imitating. E. हृ with अनु, kṛit aff. शानच्, ágama मुक्.

अनुहार Tatpur. m. (-रः) ¹Imitation. ²Resemblance, likeness. E. हृ with अनु, kṛit aff. घञ्.

अनुहारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Imitating. E. हृ with अनु, kṛit aff. ण्वुल्.

अनुहार्य Tatpur. 1. m. f. n. (-र्यः-र्या-र्यम्) To be imitated.

2. m. (-र्यः) Monthly obsequies. See अन्वाहार्य of which it is a shorter form. (The word is a masc. according to the Ms. of a comm. 'अनुहार्यो ऽप्यथ'.) E. हृ with अनु, kṛitya aff. ण्यत्.

अनुहुङ्कृ. See s. v. कृ.

अनुहोड Tatpur. m. (-डः) A kind of cart. (In its derivative आनुहौडिक q.v. both parts of the compound receive Vṛiddhi.) E. अनु and होड.

अनुह्राद Tatpur. m. (-दः) A proper name: a son of Hirańyakaśipu. See also ह्राद, प्रह्राद, संह्राद and comp. अनुह्लाद. E. अनु and ह्राद.

अनुह्लाद Tatpur. m. (-दः) The same as अनुह्राद. E. अनु and ह्लाद.

अनूक Tatpur. 1. m. (-कः) ¹The spine (ved.). ²A part of the altar (?) (ved.). ³A former state of existence.

2. n. (-कम्) Race, family.

3. m. n. (-कः-कम्) Disposition, temperament. E. The native etym. derives it from उच् with अनु, kṛit aff. क or even from कै with अनु, kṛit aff. क with the prolongation of उ; but it comes more probably from अच् with अनु, and stands in the same relation to अन्वच् as प्रतीक to प्रत्यच्, समीक to सम्यच्.

अनूकवन Bahuvr. (?) n. pl. (-नम्) The name of a mountain, inhabited by a warrior tribe. E. अनूक and वन.

अनूकवनीय m. pl. (-याः) The name of the warrior tribe living on the mountain Anúkavana. E. अनूकवन, taddh. aff. छ.

अनूकाश Tatpur. m. (-शः) ¹Clearness, conspicuousness. ²The brightness or beauty of the nether parts of the body (acc. to a comm. of the white Yajurv.). ³Illustration, instance. E. काश् with अनू instead of अनु, kṛit aff. अच् or according to a comment. kṛit aff. घञ्.

अनूक्त Tatpur. 1. m. f. n. (-क्तः-क्ता-क्तम्) ¹Spoken after and in accordance with, recited. ²Studied, learned.

2. n. (-क्तम्) ¹Repeating, speaking after. ²Repeating the words of the Veda in the same manner as the teacher has uttered them, i. e. reading or studying the Veda. Comp. अनुवचन. E. वच् with अनु, kṛit aff. क्त.

अनूक्ति Tatpur. f. (-क्तिः) ¹Speaking after or again, repeating. ²Study, learning. ³The same as अनुवाद q. v. E. वच् with अनु, kṛit aff. क्तिन्.

अनूक्तित्व n. (-त्वम्) The same as अनुवाक्यत्व q. v. E. अनूक्ति, taddh. aff. त्व.

अनूक्य (ved.) Tatpur. m. (-क्यः) ¹The flesh of the skull. ²A joint of the bones (Sáyańa: = अस्थिसंधिः). E. अनु and उक्य (उच्, kṛitya aff. ण्यत्), according to Sáyańa; but perhaps a derivative of अनूक, taddh. aff. यत्.

अनूक्षम् Avyayíbh. The same as अन्वक्षम्. E. अनु and अक्षि, samásánta aff. टच्. The reading of this word is doubtful.

अनूचान Tatpur. 1. m. (-नः) ¹A Bráhmana who is able to repeat, to read and to teach the Veda in the same manner as the teacher has enounced it (compare अनुवचन), one versed in the Vedas and Vedángas; e. g. ब्राह्मणानामनूचानतमः. ²An excellent physician.

2. m.f.n. (-नः-ना-नम्) Well-behaved, decorous, humble. E. वच् with अनु, kṛit aff. कानच्.

अनूची see s. v. अन्वच्.

अनूचीन m. f. n. (-नः-ना-नम्) (ved.) Successive. E. अन्वच्, taddh. aff. ख.

अनूचीनगर्भ Bahuvr. m. f. n. (-र्भः-र्भा-र्भम्) (ved.) Born successively, born one after the other. E. अनुचीन and गर्भ.

अनूचीनाह Tatpur. m. (-हः) (ved.) The following day or days. Only used in the accus. अनूचीनाहम् adv. ¹On the following day, e. g. द्व्यहमनूचीनाहं यजते. ²On two successive days, on the preceding and following day, e. g. ताभ्यामनूचीनाहं वेष्टिभ्यां यजते. ³Day by day, every day, e. g. सदा एकैक एवानूचीनाहं पुरोडाशो भवति. E. अनूचीन and अहन्, samásánta aff. टच्.

अनूच्य n. (-च्यम्) (ved.) The board on the south- and on the north-side of a couch. E. अन्वच्, taddh. aff. यत्.

अनूढ Tatpur. 1. m. f. n. (-ढः-ढा-ढम्) Not carried, not maintained.

2. f. (-ढा) An unmarried woman. E. अ neg. and ऊढ.

अनूढमान Tatpur. m. f. n. (-नः-ना-नम्) Bashful. E. अ neg. and ऊढ-मान.

अनूढाभ्रातृ Tatpur. m. (-ता) The brother of an unmarried woman; used in a rhetorical work in the sense of 'the brother of a concubine', scil. of a king; he is called शकार or the mock-brother-in-law of the king. E. अनूढा and भ्रातृ.

अनूति Tatpur. f. (-तिः) (ved.) Not arriving, not coming. E. अ neg. and ऊति.

अनूत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Given back, returned. The same as अनुदत्त. E. An abbrev. of अनुदत्त.

अनूदक Tatpur. n. (-कम्) Want of water, drought. E. अ neg. and ऊदक instead of उदक.

अनूदित Tatpur. m. f. n. (-तः-ता-तम्) Spoken or said in conformity *with* or in reference *to* a previous statement, in the way of a detailed illustration; being an अनुवाद q. v. E. वद् with अनु, kṛit aff. क्त.

अनूद्देश Tatpur. m. (-शः) Telling in conformity with a previous statement, telling or pointing out in successive reference to what precedes; e. g. यथासंख्यमनूद्देश उद्दिष्टानां क्रमेण यत् (v. s. v. यथासंख्य). E. अनु and उद्देश.

अनूद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) The same as अनुवाद्य q. v. [In the present edition of Páṇini III. 1. 101. अनूद्य is a misreading for अनुद्य q. v.] E. वद् with अनु, kṛitya aff. यत्.

अनूद्यमान Tatpur. m. f. n. (-नः-ना-नम्) What is said in reference to what is previously stated, ruled &c.; e. g. विधीयमानानूद्यमानयोरनुदात्तत्वार्थं सर्वग्रहणम्. E. वद् with अनु, kṛit aff. शानच् and ágama मुक्.

अनूधस् Bahuvr. f. (-धाः) Without an udder. E. अ priv. and ऊधस्.

अनून Tatpur. 1. m. f. n. (-नः-ना-नम्) [1]Undiminished. [2]Complete, full. [3]Not less, not inferior (seq. ablat.). Comp. अन्यून.
2. f. (-ना) The name of an Apsaras. E. अ neg. and ऊन.

अनूनक m. f. n. (-कः-का-कम्) The same as the preceding. E. अनून, taddh. aff. कन्.

अनूनगुरु Tatpur. m. f. n. (-रुः-रुः-रु) Very heavy, very massive. E. अनून and गुरु.

अनूनवर्चस् Bahuvr. m. (-र्चाः) Of undiminished or full splendor, a vaidik epithet of Agni. E. अनून and वर्चस्.

अनूप I. 1. Bahuvr. 1. m. f. n. (-पः-पा-पम्) Watery, rich in water. 2. m. (-पः) (Used in a comm. of the Rámáyaṅa also as a neuter: -पम्.) [1]A moist country. According to the division of the medical Átreya-Sanhitá one of the three climates of India — see besides जाङ्गल and साधारण; it is defined in Wise's *Hindu* system of Medicine as having much water on its surface, being intersected by rivers and irregular in its surface, with high mountains and tall trees; the air being there cool and the wind temperate; abounding in grass, water flowers, geese, ducks, cranes, fish, serpents &c., unhealthy and its inhabitants being fat, indolent and weak. [2](ved.) A jar (कलश). [3]The name of a country (mentioned f. i. amongst those conquered by Rudradáman, one of the Sinha-kings).

2. Tatpur. m. (-पः) [1]A buffalo. [[2]Any animal living in the water or on shore. [3]The francoline partridge (तित्तिरक). [4]An elephant. [5]A frog (प्लव). [6]Any shelled animal which lives in the water. [7]An amphibious animal. [8]A fish. (The last seven meanings are given on the authority of several medical authors.)] [9]A proper name, an abbreviation of अनूपसिंह q. v. See अनूपविलास. E. अनु and अप्, changed, according to Páṇini, to ऊप्, samásánta aff. अ (the affix being the same in the Tatpur. and the Bahuvr., according to the Káśiká), but as regards the change of the vowel, it is more probable that अ of अप् has got lost and the preceding vowel lengthened by way of compensation, analogously to समीप, प्रतीप, द्वीप, नीप &c. In दर्भानूप q. v. the न् is not changed to ण्.

II. Tatpur. m. (-पः) (ved.) Throwing or effusing in regular succession or according to (scil. one's functions); an epithet of the three divinities Parjanya, Váyu and Áditya 'who effuse on the earth (i. e. produce there) rain, cold and heat successively or according to their functions' (accord. to Yáska and Sáyaṅa). E. वप् with अनु, kṛit aff. अच् (?), but it is better perhaps to assume that this अनूप means originally 'favourable, propitious' and comes from अनु and अप्, kṛit aff. अच्. For the latter etym. see the Preface.

अनूपज Tatpur. n. (-जम्) Ginger in its undried state. E. अनूप and ज. See also अनुपज.

अनूपप्राय Tatpur. m. f. n. (-यः-या-यम्) Abounding in watery ground, marshy. E. अनूप and प्राय.

अनूपविलास Tatpur. m. (-सः) Name of a treatise on ritual subjects, written by order of the king Anúpasiṅha. E. अनूप, abbrev. of अनूपसिंह, and विलास.

अनूपसदम् Avyayíbh. At each religious ceremony called उपसद् q. v. E. अनु and उपसद्, samásánta aff. टच्.

अनूपसिंह Tatpur. m. (-हः) The proper name of a king. Comp. अनूपविलास. E. अनूप and सिंह.

अनूप्य m. f. n. (-प्यः-प्या-प्यम्) Being or met with in moist countries, as water; (opposed to the waters धन्वन्य 'met with in deserts'). E. अनूप, taddh. aff. यत्.

अनूबन्ध्य Tatpur. The same as अनुबन्ध्य q. v.

अनूयाज Tatpur. The same as अनुयाज q. v.

अनूराध Tatpur. I. m. (-धः) (ved.) Propitious, favourable; an epithet of Indra. Compare अनुराध. E. राध् with अनू instead of अनु, kṛit aff. अच्.
II. f. (-धा) The same as अनुराधा q. v.

अनूरु Bahuvr. 1. m. f. n. (-रुः-रुः-रु) Thighless.
2. m. (-रुः) Aruṅa, the charioteer of the sun, the dawn. E. अ priv. and ऊरु; Aruṅa being represented without legs.

अनूरुध Tatpur. The same as अनुरुध q. v.

अनूरुसारथि Bahuvr. m. (-थिः) The sun (whose charioteer is Aruṅa). E. अनूरु and सारथि.

अनूर्जित Tatpur. m. f. n. (-तः-ता-तम्) [1]Weak, powerless. [2]Free from pride. E. अ neg. and ऊर्जित.

अनूर्ध्व Tatpur. m. f. n. (-र्ध्वः-र्ध्वा-र्ध्वम्) Nether, inferior, low. E. अ neg. and ऊर्ध्व.

अनूर्ध्वभास् Bahuvr. m. (-भाः) (ved.) 1. One whose lustre or power is not great, of inferior strength. E. अनूर्ध्व and भास्. or 2. One who has not lighted a sacrificial fire, impious. E. अ priv. and ऊर्ध्वभास्.

अनूर्मि Tatpur. m. f. n. (-र्मिः-र्मिः-र्मि) (ved.) Uninjurable, invulnerable. E. अ neg. and ऊर्मि.

अनूला f. (-ला) The name of a river in Kashmir. E. unknown.

अनूषर Tatpur. m. f. n. (-रः-रा-रम्) 1. Of a saline nature (a spot). The same as ऊषर. 2. Not of a saline nature (a spot); e. g. अश्मशर्करासमविषमवल्मीकश्मशानायतनदेवतायतनसिकताभिरनुपहतामनूषरामभङ्गुरामदूरादेकां स्निग्धां ... ... भूमिमौषधार्थं परीक्षेत. E. अ 1. compar. or expl., 2. neg. and ऊषर.

अनूषित Tatpur. m. f. n. (-तः-ता-तम्) Lived together with; used actively, passively, personally and impersonally; e. g. अनूषितो गुरुं भवान् or अनूषितो गुरुर्भवता or अनूषितं भवता. Compare for the construction अधिशयित, अनुजात, आसित, उपस्थित &c. E. वस् with अनु, kṛit aff. क्त.

अनूष्मपर Tatpur. m. f. n. (-रः-रा-रम्) Not followed by a consonant called ऊष्मन् q. v. E. अ neg. and ऊष्मपर.

अनृक्क Bahuvr. m. f. n. (-क्कः-क्का-क्कम्) Not having or containing a verse from the Rigveda. (The form अनृच्क which occurs in the present edition of Páńini, is wrong.) E. अ priv. and ऋच्, samásánta aff. कप्.

अनृक्षर Bahuvr. m. f. n. (-रः-रा-रम्) Thornless (as a path; ved.). E. अ priv. and ऋक्षर.

अनृच् Bahuvr. 1. m. f. n. (-क्-क्-क्) Not having or containing a verse from the Rigveda. Comp. अनृक्क.

2. m. (-क्) One not possessing i. e. not conversant with, the Rigveda. Comp. अनृच. E. अ priv. and ऋच्.

अनृच Bahuvr. m. (-चः) One not conversant with the Rigveda. E. अ priv. and ऋच्, samásánta aff. अ.

अनृच्क. See the remark s. v. अनृक्क.

अनृजु Tatpur. 1. m. f. n. (-जुः-जुः-जु) [1] Not straight. [2] Wicked.

2. m. (-जुः) A shrub, explained by तगर q. v. E. अ neg. and ऋजु.

अनृण Bahuvr. m. f. n. (-णः-णा-णम्) Free from debt, unindebted. E. अ neg. and ऋण.

अनृणता f. (-ता) or °त्व n. (-त्वम्) Freedom from debt. E. अनृण, taddh. aff. तल् or त्व.

अनृणिन् Tatpur. m. f. n. (-णी-णिनी-णि) Free from debt or obligation, unindebted. Also अनृणिन् (without ágama नुट्). E. अ neg. and ऋणिन्.

अनृत Tatpur. I. 1. m. f. n. (-तः-ता-तम्) Untrue.

2. n. (-तम्) Untruth, falsehood. (In the mythology of the Puráńas Anrita is the son of Adharma (vice) and Hinsá (violence), and the brother of Nikŕiti (immorality); they intermarry and have two sons, Bhaya (fear) and Naraka (hell) and twins to them, two daughters, Máyá (deceit) and Vedaná (torture) who became their wives. — In the Rámáyańa Anŕita is the name of one of the mystical weapons delivered to Ráma by Viśwámitra.) E. अ neg. and ऋत.

II. n. (-तम्) Agriculture. E. According to the native comm. the etym. would be the same as before; their account for the meaning 'agriculture' however is not very plausible, some explain it: 'because agriculture is like falsehood' or 'because agriculture cannot be carried on without falsehood', another refers ऋत in this sense to the radical ऋ 'to hurt' and explains it as a Bahuvr. 'that from which injury does not arise'. The etym. of this meaning and its probable connection with प्रमृत used in the same sense by Manu will be discussed in the Preface.

अनृतदेव Bahuvr. m. (-वः) (ved.) One to whom the gods are untrue. E. अनृत and देव.

अनृतद्विष् Tatpur. m. f. n. (-ट्-ट्-ट्) Hating untruth; a vaidik epithet of the Ádityas. E. अनृत and द्विष्.

अनृतभाषण Tatpur. n. (-णम्) Speaking an untruth, lying. E. अनृत and भाषण.

अनृतमय m. f. n. (-यः-यी-यम्) Untrue. E. अनृत, taddh. aff. मयट्.

अनृतवदन Tatpur. n. (-नम्) Speaking an untruth, lying. E. अनृत and वदन.

अनृतवाच् I. Tatpur. f. (-क्) An untruth, a lie.

II. Bahuvr. m. f. n. (-क्-क्-क्) Speaking an untruth, lying. E. अनृत and वाच्.

अनृतवादिन् Tatpur. m. f. n. (-दी-दिनी-दि) Speaking habitually the untruth, a liar. E. अनृत and वादिन्.

अनृताख्यान Tatpur. n. (-नम्) Speaking an untruth, lying, a lie. E. अनृत and आख्यान.

अनृतिन् m. f. n. (-ती-तिनी-ति) A liar. E. अनृत, taddh. aff. इनि.

अनृतु I. Tatpur. m. (-तुः) A wrong season, improper or forbidden time.

II. Bahuvr. f. (-तुः) See the following. E. अ neg. and ऋतु.

अनृतुकन्या Karmadh. f. (-न्या) A girl before menstruation or about ten years old. E. अनृतु II. and कन्या.

अनृतोद्य Karmadh. n. (-द्यम्) Untrue speech, falsehood. E. अनृत and उद्य (वद्, kritya aff. क्यप्).

अनृप Bahuvr. m. f. n. (-पः-पा-पम्) Without a king, kingless (as a country). E. अ priv. and नृप.

अनृभुक्षिन् Bahuvr. m. f. n. (-क्षी-क्षी-क्षि) (?) Without Indra. (The Siddhántakaumudí gives अनृभुक्षी as the fem. of अनृभुक्षिन् instead of अनृभुक्षिणी in the instance अनृभुक्षी सेना, but this form is not supported by the old gramm. authorities.) E. अ priv. and ऋभुक्षिन्.

अनृशंस Tatpur. m. f. n. (-सः-सा-सम्) Not mischievous, not cruel, mild. E. अ neg. and नृशंस.

अनृशंसता f. (-ता) or °त्व n. (-त्वम्) Mildness. Compare आनृशंस and आनृशंस्य. E. अनृशंस, taddh. aff. तल् or त्व.

अनेक Tatpur. m. f. n. (-कः-का-कम्) [1] Not one, much, many, multitudinous. (In the Sánkhya-phil.: one of the characteristics of the discrete principle or व्यक्त, since it comprises बुद्धि, अहङ्कार, the five तन्मात्र and the eleven इन्द्रिय qq. vv., the reverse of एक, the characteristic of प्रधान or अव्यक्त qq. vv., the Undiscrete, and of पुरुष q. v., the Soul.) [2] Not united, separated; e. g. यथा संधीयमानानामनेकीभवतां स्वरः। उपदिष्टस्तथा विवादुपराणामयं विधिः॥. E. अ neg. and एक.

अनेककाल Karmadh. m. (-लः) Much time, a long time; the accus. used adv. E. अनेक and काल.

अनेककृत् Tatpur. m. f. n. (-त्-त्-त्) Doing much (an epithet of Śiva). E. अनेक and कृत्.

अनेकक्रिया Karmadh. f. (-या) A plurality of acts, of cognitions; e. g. न (एकं मनः) युगपदनेकक्रियोपलब्धेः '(the mind is) not (one), because it perceives more than one cognition'. E. अनेक and क्रिया.

अनेकक्षेत्रव्यवच्छेदक Tatpur. m. f. n. (-दकः-दिका-दकम्) What separates several fields from one another (as a boundary or a piece of land common to both). E. अनेक-क्षेत्र and व्यवच्छेदक.

अनेकगोत्र Bahuvr. m. (-त्रः) (In Law.) A boy who belongs to different i. e. to two families, viz. to that of his own and to that of his adopted father; comp. असमानगोत्र; e. g. सर्वत्रानेकगोत्राणामेकोद्दिष्टं यथेऽहनि. See also द्व्यामुष्यायण. E. अनेक and गोत्र.

अनेकज Tatpur. 1. m. f. n. (-जः-जा-जम्) Born more than once.

2. m. (-जः) A bird (viz. born in the shell and upon being hatched). E. अनेक and ज.

अनेकता f. (-ता) Muchness, multitudinousness. E. अनेक, taddh. aff. तल्.

अनेकत्र Tatpur. ind. In various places, in many respects; e. g. यद्यप्यनेकत्र सुराशब्दप्रयोगो दृश्यते &c. E. अ neg. and एकत्र.

अनेकत्व n. (-त्वम्) The same as अनेकता; e. g. प्रयत्नकार्यानेकत्वात्कार्यसमः. E. अनेक, taddh. aff. त्व.

अनेकधर्म Tatpur. m. (-र्मः) A property different from (those of something else); oppos. to समानधर्म; e. g. समानानेकधर्माध्यवसायादन्यतरधर्माध्यवसायाद्वा न संशयः. E. अनेक and धर्म.

अनेकधर्मकथा Tatpur. f. (-था) A varied narrative or explanation of the doctrine (a definition of the Buddhistic works called Gáthá). E. अनेक and धर्म-कथा.

अनेकधा Tatpur. ind. [1] In many ways; e. g. (रूपं) चक्षुषः सहकारि स्यात्कुशादिवमनेकधा. [2] More than once, often; e. g. अनेकधा कृताः पुत्रा ऋषिभिर्ये पुरातनैः । न शक्यास्ते ऽधुना कर्तुं शक्तिहीनतया नरैः. E. अ neg. and एकधा.

अनेकधाप्रयोग Tatpur. m. (-गः) Employing more than once, making use of or applying several times; e. g. संभ्रमेण प्रवृत्तौ यथेष्टमनेकधाप्रयोगो न्यायसिद्धः. E. अनेकधा and प्रयोग.

अनेकप Tatpur. m. (-पः) An elephant (lit. drinking in two ways, 'with his trunk and with his mouth'). Compare द्विप. — In a Gańa list this word is mentioned as being a masc. or a neuter. E. अनेक and प.

अनेकपितृक Bahuvr. m. pl. (-काः) Grandsons of various fathers. E. अनेक and पितृ, samásánta aff. कप्.

अनेकप्रतिपत्ति Tatpur. f. (-त्तिः) The assumption of several (sc. bodies), the multiform incarnation (of the divinity). E. अनेक (sc. देह) and प्रतिपत्ति.

अनेकभार्य Bahuvr. m. (-र्यः) A husband who has more than one or several wives. E. अनेक and भार्या.

अनेकमुख Bahuvr. m. f. n. (-खः-खा-खम्) [1] Many-faced. [2] Dispersed, going in various directions; e. g. जिते नृपारौ .... वृद्धस्य राज्ञो ऽनुमते बलानि जगाहिरे ऽनेकमुखानि मार्गान् 'when Paraśuráma was vanquished, with the leave of the old king Daśaratha the armies dispersed everywhere'. E. अनेक and मुख.

अनेकरूप I. Tatpur. n. (-पम्) Multiformity.

II. Bahuvr. m. f. n. (-पः-पा-पम्) [1] Multiform. [2] Of various kinds or sorts. [3] Fickle, of variable nature; e. g. वाराङ्गनेव नृपनीतिरनेकरूपा. E. अनेक and रूप.

अनेकरूपधारणसामर्थ्य Tatpur. n. (-र्थ्यम्) The power of assuming many forms, of multiform metamorphosis, Máyá. E. अनेकरूप-धारण and सामर्थ्य.

अनेकलोचन Bahuvr. m. (-नः) A name of Śiva (lit. 'having several i. e. three eyes'); comp. त्रिलोचन. E. अनेक and लोचन.

अनेकवर्णगुणन Tatpur. n. (-नम्) (In Arithmetic.) Multiplication of several unknown quantities. E. अनेक-वर्ण and गुणन.

अनेकवर्णभजन Tatpur. n. (-नम्) (In Arithmetic.) Division of several unknown quantities. E. अनेक-वर्ण and भजन.

अनेकवर्णमध्यमाहरण Tatpur. n. (-णम्) (In Arithmetic.) Multiliteral quadratic equation, one whose solution involves the elimination of the middle term. E. अनेक-वर्ण and मध्यम (middle term) -आहरण (elimination).

अनेकवर्णव्यवकलन Tatpur. n. (-नम्) (In Arithmetic.) Subtraction of several unknown quantities. E. अनेक-वर्ण and व्यवकलन.

अनेकवर्णषड्विध Tatpur. n. (-धम्) (In Arithmetic.) The six arithmetical operations with several unknown quantities, viz. addition, subtraction, multiplication, division, involution and extraction of the square root. E. अनेक-वर्ण and षड्विध.

अनेकवर्णसङ्कलन Tatpur. n. (-नम्) (In Arithmetic.) Addition of several unknown quantities. E. अनेक-वर्ण and सङ्कलन.

अनेकवर्णसमीकरण Tatpur. n. (-णम्) (In Arithmetic.) Multiliteral equation, equation involving several unknown quantities, 'where more than one unknown quantity represented severally by colours (equivalent to our x, y, z &c.) being premised, two sides are equated'. E. अनेक-वर्ण and समीकरण.

अनेकवारम् Tatpur. ind. Several times, frequently. E. अनेक and वार.

अनेकविध Bahuvr. m. f. n. (-धः-धा-धम्) Various, of many kinds, in different ways. E. अनेक and विध.

अनेकविधत्व n. (-त्वम्) Manifoldedness, variety. E. अनेकविध, taddh. aff. त्व.

अनेकशफ Bahuvr. m. f. n. (-फः-फा-फम्) Cloven-hoofed. (Tame cloven-hoofed animals, if spoken of in general and provided the young be not meant, have usually the feminine gender; e. g. गाव इमाः, अजा इमाः.) E. अनेक and शफ.

अनेकशस् Tatpur. ind. [1] In various manners; e. g. अनेकशो निर्जितराजकस्त्वम्. [2] Several times, frequently; e. g. पुरुषान्तरसंक्रमणेन प्रयोगान्तरकरणे तस्मिन्नेव वा पुरुषे ऽनेकशः प्रयोगान्तरकरणे सुवर्णादिकं द्विगुणायतिक्रमस्य पूर्ववद्वर्धते. [3] By large numbers or quantities; e. g. अनेकगोब्राह्मणमनुष्यवधान्मे पुत्रा अनेकशो मृता दाराश्च. E. अ neg. and एकशस्.

अनेकाकार Bahuvr. m. f. n. (-रः-रा-रम्) Multiform. E. अनेक and आकार.

अनेकाकिन् Tatpur. m. f. n. (-की-किनी-कि) Not alone, not solitary. E. अ neg. and एकाकिन्.

अनेकाक्षर Bahuvr. m. f. n. (-रः-रा-रम्) Consisting of more than one syllable (as a word). E. अनेक and अक्षर.

अनेकाक्षरान्त्य Tatpur. m. (-न्त्यः) The final letter of a word consisting of more than one syllable. E. अनेकाक्षर and अन्त्य, sc. वर्ण.

अनेकाच् Bahuvr. m. f. n. (-च्-च्-च्) (In the terminology of Pánini.) Having more than one vowel (syllable), as a radical, a base &c. E. अनेक and अच् 'vowel'.

अनेकान्त Tatpur. m. (-न्तः) [1] Unsettled condition, want of permanency, non-absoluteness — 'सर्वच यदवधारेणोच्यते स एकान्तः । यथा त्रिवृद्विरेचयति मदनफलं वामयतीति । क्वचित्तथा क्वचिदन्यथेति यः सो ऽनेकान्तः' —. [2] Instability, indeterminateness, possibility; e. g. स्यादित्यनेकान्ते । स्याद्वादिनो जैनाः । स्यादपि न स्यादिति पक्षान्तरसंभावनाद्वापि. [3] Uncertainty, uncertain occurrence (as of a rule); e. g. येषां चाप्यारभ्यते तेषामप्यनेकान्तः. [4] An unessential part, f. i. of a word, as an Anubandha q. v.; e. g. अनेकान्ता अनुबन्धाः which is thus explained by Kaiyyata: एकान्त इति । एकदेश अवयव इत्यर्थः । अनेकान्तास्तूपलक्षणमेव केवलं यथा गृहस्य काकः ।. E. अ neg. and एकान्त.

अनेकान्तत्व n. (-त्वम्) Unsettledness, indeterminateness, uncertainty &c. See the preceding. E. अनेकान्त, taddh. aff. त्व.

अनेकान्तवाद Tatpur. m. (-दः) Scepticism, maintaining that nothing is certain. E. अनेकान्त and वाद.

अनेकान्तवादिन् Tatpur. m. (-दी) [1] An Arhat of the Jainas. [2] A Jaina. E. अनेकान्त and वादिन् 'lit. one who maintains the uncertainty as principle, a sceptic.

अनेकार्थ I. Tatpur. m. (-र्थः) Multiplicity of objects, topics.

II. Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) [1] Having more than one object; e. g. अनेकार्थाभियोग. [2] Having more than one meaning (as a word). [3] Having the sense of the word अनेक; e. g. नाना विनोभयानेकार्थेषु 'नाना has the sense of विना, उभय and अनेक. [The reading अनेकार्थ in the present edition of Suśruta 2. 559. line 2 is clearly a misprint for अनेकान्त; comp. ibid. 2. 556. line 7.] E. अनेक and अर्थ.

अनेकार्थध्वनिमञ्जरी Tatpur. n. (-री) The title of a little vocabulary in three chapters, containing words with their various meanings appended. More commonly designated as नानार्थध्वनिमञ्जरी. E. अनेकार्थ-ध्वनि and मञ्जरी.

अनेकार्थसङ्ग्रह Tatpur. m. (-हः) The title of the second part of Hemachandra's vocabulary, containing words with their various meanings. E. अनेकार्थ and संग्रह.

अनेकार्थाभियुक्त Tatpur. m. (-क्तः) (In Law.) One charged on several counts. E. अनेकार्थ and अभियुक्त.

अनेकार्थाभियोग Karmadh. m. (-गः) (In Law.) A plaint, a charge implying different counts. E. अनेकार्थ and अभियोग.

अनेकाल् Bahuvr. m. (-ल्) (In the terminology of Páńini.) Consisting of more than one letter (as an आदेश q. v.). E. अनेक and अल् 'a letter'.

अनेकाश्रय Tatpur. m. (-यः) Dependance upon more than one, abiding in more than one; according to the Vaiśeshika phil., the characteristic of the numerals from two upwards (and of the notions mentioned in the following article q. v.). E. अनेक and आश्रय.

अनेकाश्रित Tatpur. m. f. n. (-तः-ता-तम्) Depending upon more than one, abiding in more than one; according to the Vaiśeshika phil. such dependance is the characteristic of the notion of conjunction (संयोग), of disjunction (विभाग), of separatedness prevailing between two or more things (द्विपृथक्त्वादि) and of the numerals from two upwards. See the preceding. E. अनेक and आश्रित.

अनेकीकरण Tatpur. n. (-णम्) Making manifold, dividing into several portions; e. g. एकस्यानेकीकरणमनेकस्य चैकीकरणम्. E. अनेक, taddh. aff. च्वि and करण.

अनेकीभवत् Tatpur. m. f. n. (-वन्-न्ती-वत्) Becoming separated or disunited; e. g. words by hiatus or consonants; the reverse of संधीयमान, 'combining or coalescing by means of Sandhi'. (See s. v. अनेक.) E. अनेक, taddh. aff. च्वि and भवत्.

अनेकीय m. f. n. (-यः-या-यम्) [1] Having more than one. [2] Made by more than one. [3] Inhabited by more than one. [4] Not far from more than one. (It may be that this word is used only in one or another, instead of in all these meanings.) E. अनेक, taddh. aff. छ.

अनेकैकत्वबुद्धि Tatpur. f. (-द्धिः) Comprehension of manifold unities (i. e. according to some, of unities from two upwards, according to others, from three upwards); in the Vaiśeshika phil. the characteristic of अपेक्षाबुद्धि q. v. E. अनेक-एकत्व and बुद्धि.

अनेड Tatpur. m. (-डः) A fool. E. अ compar. and एड.

अनेडमूक Tatpur. m. f. n. (-कः-का-कम्) [1] Deaf and dumb. [2] Wicked, perverse. [3] Blind (?). See एडमूक. E. अ compar. or explet. and एडमूक.

अनेतद् Tatpur. m. f. n. (-षः-षा-तद्) Not he, she, it; other than he, she, it. (The nomin. अनेषः does not loose its Visarga when the uncompounded word would drop it; e. g. अनेषो ददाति, but एष ददाति. Before the taddh. aff. अकच् which is always placed before the inflection endings and cannot be made visible in the base itself, the feminine which in its uncompounded state would be either एषका or एषिका, is always अनेषका, whether the etym. be अ neg. and एषक i. e. एतद्, taddh. aff. अकच् (Tatpur.) or अनेतद्, taddh. aff. अकच्.) E. अ neg. and एतद्.

अनेद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) (ved.) Blameless; praiseworthy, excellent; an epithet of the Maruts. Comp. अनिन्द्य. E. अ neg. and नेद्य (= निन्द्य).

अनेद्यस् Tatpur. m. f. n. (-द्याः-द्याः-द्यः) (ved.) Reaching far; अनेद्यः श्रवः 'far spread fame'; according to Sáyańa also in the meaning of अनेद्य i. e. 'excellent fame'. (The latter interpretation seems very doubtful.) E. अ neg. and नेद्यस् (probably a contracted form of नेदीयस्) lit. 'not very near'.

अनेन Bahuvr. m. (-नः) A supreme lord, one who has no other king over himself (according to a quibbling interpretation of a passage of the Nalodaya). E. अन or अना and इन.

अनेनस् Bahuvr. 1. m. f. n. (-नाः-नाः-नः) Sinless, faultless. अनेनस् neutr. acc. also used as adv. (The abstract noun is आनेनस्य q. v.)

2. m. (-नाः) A proper name of [1] a son of Kakutstha and father of Príthu; [2] a son of Sañjaya and father of Kshemári or Kshemadhí; [3] a son of Áyus. E. अ priv. and एनस्.

अनेमन् Bahuvr. m. f. n. (-मा-मा-म) (ved.) Excellent, superior. E. अ priv. and नेमन्.

अनेषका see s. v. अनेतद्.

अनेहस् Bahuvr. 1. m. f. n. (-हाः-हाः-हः) (ved.) Free from sin or evil, free from obstruction.

2. m. (-हा) Time. (The nomin. of this word is अनेहा instead of अनेहाः.) E. अ neg. and एहस् q. v.

अनैकान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) The same as अनैकान्तिक q. v. E. अ neg. and ऐकान्त.

अनैकान्तिक Tatpur. m. f. n. (-कः-का-कम्) (In Philosophy.) Indeterminate, going astray, non-absolute. — In the Nyáya and Vaiśeshika philosophies a quality which constitutes one of the five हेत्वाभास (q. v.) or semblances of reason; in the Nyáya it is also called सव्यभिचार. A 'semblance of reason' 'goes astray' or is 'indeterminate', if the argument is either too general (साधारण) i. e. if it may be applied to the subject of conclusion and to an opposite one; e. g. 'sound is eternal, because it is not the object of touch' or 'the hearth smokes, because it is fiery'; or not general enough (असाधारण) i. e. if it is excluded from either; e. g. 'sound is eternal because it has the properties of sound'; or non-exclusive (अनुपसंहारिन्) i. e. if the major may be predicated of any other notion; e. g. 'every thing is eternal because it can be measured' or 'every thing can be named because it can be inferred'. E. अ neg. and ऐकान्तिक.

अनैकान्तिकत्व n. (-त्वम्) Indeterminateness, uncertainty, non-absoluteness. See the preceding; e. g. अर्थापत्तिरप्रमाणमनैकान्तिकत्वात् or 'अनुक्तस्यार्थापत्तेः पक्षहानेरुपपत्तिरनुक्तत्वादनैकान्तिकत्वाच्चार्थापत्तेः' or दुःखस्य निवृत्तेरदर्शनादनैकान्तिकत्वम्. E. अनैकान्तिक, taddh. aff. त्व.

अनैक्य Tatpur. n. (-क्यम्) [1] Plurality, the existence of many. [2] Want of union, anarchy. E. अ neg. and ऐक्य.

अनैपुण Tatpur. n. (-णम्) Clumsiness, uncleverness. See the following and आनैपुण. E. अ neg. and नैपुण.

अनैपुण्य Tatpur. n. (-ण्यम्) The same as the preceding. See also आनैपुण्य. E. अ neg. and नैपुण्य.

अनैश्वर्य Tatpur. n. (-र्यम्) Absence of power or supremacy; e. g. यस्मिन्ननैश्वर्यकृतव्यलीकः पराभवं प्राप्त इवान्तिको ऽपि. See also आनैश्वर्य. (For the meaning of this word in the Sánkhya- and Yoga-philosophies see s. v. ऐश्वर्य of which it is the reverse.) E. अ neg. and ऐश्वर्य.

अनो ind. No, not; also नो. E. Probably अन or अना and उ.

अनोकशायिन् Tatpur. m. (-यी) One who is in the habit of sleeping elsewhere than in a house (such as is occupied by a householder), a beggar who sleeps in empty dwellings, temples, potter's shops and such like places; e. g. अनोकशायी लघुरल्पप्रचारश्चरन्देशाननेकचरः स भिक्षुः (a comm.: अनोकशायी शून्यागारदेवालयकुलालशालादौ गृहस्थागारभिन्ने स्थाने शायी). E. अ neg. -ओक (instead of ओकस्) and शायिन्.

अनोकह Tatpur. m. (-हः) A tree. The native E. is very improbable: अनस्-अक (going) and ह 'because a tree impedes the progress of carts'; probably from अ neg. and ओक (instead of ओकस्; compare the preceding) and ह (from हा) 'because it does not quit its house'.

अनोघ Tatpur. m. (-घः) A technical term in the Sánkhya philosophy; the reverse of ओघ q. v. E. अ neg. and ओघ.

अनोङ्कृत Bahuvr. m. f. n. (-तः-ता-तम्) Not accompanied with the Om-kára, with the mystical syllable Om (as the reading of the Veda). E. अ priv. and ओम्-कृत.

अनोवाह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) Fit or worthy to be carried on a cart. E. अनस् and वाह्य.

अनोहक A various, but probably wrong reading for अनोकह q. v.

अनौचित्य Tatpur. n. (-त्यम्) Unfitness, impropriety; e. g. अनौचित्यप्रवृत्तत्व आभासो रसभावयोः &c. E. अ neg. and औचित्य.

अनौजस्य Tatpur. n. (-स्यम्) Want of strength, want of energy; e. g. दौर्गत्याद्यैरनौजस्यं दैन्यं मलिनतादिकृत्. E. अ neg. and औजस्य.

अनौद्धत्य Tatpur. n. (-त्यम्) Modesty, humility. E. अ neg. and औद्धत्य.

अनौरस Tatpur. m. (-सः) Adopted (as a son). E. अ neg. and औरस.

अन्त् (अति-भ्वादि-उदात्त-उदात्तेत्) r. 1st cl. par. (अन्तति-आनत्-आनन्त-अन्तिता. — Caus. अन्तयति-आन्तितत्. — Desid. अन्तितिषति.) To bind. (According to Dhanapála this radical is a provincialism of the Dravidas instead of the classical अन्द् q. v. which occurs also in the variety of इन्द्; Maitreya, Kásyapa and others admit of both, अन्त् and अन्द्, as classical forms.)

अन्त I. m. (-न्तः) [1] End. [2] Term, termination; e. g. कूपान्तः 'the bottom of a well'. [3] Limit, boundary, border. [4] A place in general (comp. अन्तर); e. g. वनान्तः (explained as वनभूमि) 'a place in the forest, or the forest-ground'. [5] Part, portion; e. g. एकान्ता अनुबन्धाः ('एकान्त इत्येकदेशो ऽवयव इत्यर्थः') 'anubandhas are essential portions of a word' (comp. अनेकान्त); or अथवायमन्तशब्दो ऽस्त्येवावयववाची। तद्यथा। वस्त्रान्तो वसनान्त इति, as Patanjali comments on Pánini VIII. 4. 20. [6] End, completion; e. g. पशुबन्धान्तमधीते 'he reads (the work) as far as and inclusive of the chapter on the tying of the victim'; or स्वप्नान्त Tatpur. 'profound sleep', Bahuvr. 'in profound sleep'. [7] End of life, death. [8] End, separation (comp. अन्तर); e. g. मैत्रेयीति होवाच याज्ञवल्क्य उद्यास्यन्वा अरे ऽहमस्मात्स्थानादस्मि। हन्त ते ऽनया कात्यायन्यान्तं करवाणीति 'o Maitreyí, quoth Yájnavalkya, I am about to leave this place; hence with thy consent I shall make a separation between (thee and my other wife) the daughter of Kátyáyana'. [9] (In Grammar.) The final letter of a word. [10] (In Grammar.) The last part of a compound. [11] (In Grammar.) A pause. [12] Proximity, vicinity; e. g. उदकान्तं गतः; or आचार्यस्य वसेदन्ते. [13] Presence; e. g. भार्याया अन्ते नाश्नीयात् (= न भार्यादर्शने ऽश्नीयात्). [14] Positive conclusion, ascertainment.

II. n. (-न्तम्) Nature, disposition, essence.

III. m. n. (-न्तः-न्तम्) [1] The last portion, the remainder; compare अन्तर. [2] Last; e. g. अन्ते वयसि 'in the last stage of life'. [According to a comm. on the Amarak. अन्त 'last' remains masc. or neuter even when it is the attribute of a feminine ('स्त्रीविशेषणत्वे ऽपि स्त्रीलिङ्गतानिषेधः। तच्च पुंनपुंसकलिङ्गतैव').]

IV. m. f. n. (-न्तः-न्ता-न्तम्) [1] Lowest, worst. [2] Last born, youngest. [3] Near (compare अन्तम and अन्तिक). [4] Handsome, beautiful. (For this last meaning, given on the authority of Viśwa, the only instance — quoted also by the Śabdamuktámahárńava — which has occurred to me, is that of Mágha's Śiśupálabadha 4. 40. where the last part of the compound विमलोपलमेखलान्ताः is explained by the comm. on the authority of the Śabdárńava अन्ताः = रम्याः; yet as this meaning admits of no connexion with any of the other meanings of अन्त, it seems preferable to analyze the compound in °मेखला-आन्ताः, when आन्त could be taken as the participle (comp. Pánini VII. 2. 28.) of अम् 'संभक्तौ' in the sense of भक्त 'attached, served'; and this interpretation is the more probable, as the verse in question exhibits a permanent punning on words which either may be applied to women or to objects of nature, and as आन्त would then correspond with भजन्ति in the next line. E. अम्, uń. aff. तन् or according to others, from अन्त्, krit aff. अच् or घञ्. Both etym. are not satisfactory; perhaps the origin of अन्त is in the elements of which the accus. plural is composed; see the Preface.

अन्तःकरण Tatpur. n. (-णम्) (In Philosophy.) [1] The interior sense (also called आभ्यन्तरकरण) opposed to the बाह्यकरण (q. v.) or exterior sense; this notion which in general may be termed '*the faculty of thinking*' is thus modified in the Vedánta and in the Sánkhya: [a] (In the Vedánta it implies) the notion of what is the general substratum of आत्मन् or Soul (Śankara: तस्यात्मन उपाधिभूतमन्तःकरणम्); its activity becomes manifest in two of the seventeen सूक्ष्मशरीर (q. v.) or subtle bodies of creation, viz. in the बुद्धि (q. v.) or that mental activity which forms positive conclusions, and in the मनस्, or that mental activity which 'discerns and doubts';

and as चित्त or 'logical combination' is involved by the activity of बुद्धि, and अहङ्कार or 'self-consciousness' is involved by मनस्, the activity of the अन्तःकरण is fourfold, viz. as that of बुद्धि, मनस्, चित्त and अहङ्कार. Śankara in his commentary on the Vedánta Sútras varies slightly in this respect by substituting विज्ञान for अहङ्कार; the difference however is merely apparent, विज्ञान, worldly knowledge, being also one of the attributes of मनस् (Śankara: 'अन्तःकरणं मनो बुद्धिर्विज्ञानं चित्तमिति चानेकधा तत्र तत्राभिलप्यते'). [2] (In the Sánkhya it is not the substratum of पुरुष or Soul but) the generic name and characteristic of three successive productions of प्रकृति or Matter, viz. of बुद्धि 'ascertainment or positive conclusion', of its product अहङ्कार self-consciousness' and of the product of Ahankára, viz. मनस् which in this philosophy means 'an organ both of sensation and of action' (see बुद्धीन्द्रिय and कर्मेन्द्रिय), 'the organ of volition' (see सङ्कल्प). 'The *ten* external organs (viz the five organs of sensation and the five of action) supply the objects for the 'interior sense', their time is the present time, while the interior *sense* embraces the past, present and future time'. [3] (In the non-philosophical literature where philosophical terms are usually employed in a vague manner, this word means) Mind, heart, feeling, a synonyme of मनस् in its vague, unphilosophical sense; e. g. (in a verse of the Málatímádhava where an apparent show is made of philosophical accuracy) प्रेमार्द्राः प्रणयस्पृशः .... चेष्टा भवेयुर्मयि । यास्वन्तःकरणस्य बाह्यकरणव्यापाररोधीक्षणादाशंसापरिकल्पितास्वपि भवत्यानन्दसान्द्रोदयः (var. lect. °सान्द्रो लयः) — E. अन्तर् and करण.

अन्तःकरणवृत्ति Tatpur. f. (-त्तिः) The activity of the अन्तःकरण q. v. E. अन्तःकरण and वृत्ति.

अन्तःकल्प Tatpur. m. (-ल्पः) A cycle of the Buddhistic era. 'From the time that man's age increases from ten years to an Asankhya and again decreases from an Asankhya to ten years, is an Antahkalpa. Were the surface of the earth to increase in elevation at the rate of one inch in a 1000 years and the process to continue in the same proportion, the elevation would extend to 28 miles before the Antahkalpa would be concluded. Twenty Antahkalpas make an Asankhyakalpa. Four Asankhyakalpas make a Mahákalpa.' (Hardy, Manual of Buddhism.) E. अन्तर् and कल्प.

अन्तःकुटिल Tatpur. 1. m. f. n. (-लः-ला-लम्) Crooked-minded, fraudulent, dishonest.

2. m. (-लः) A conch shell. (See शङ्ख.) E. अन्तर् and कुटिल.

अन्तःकृमि Tatpur. m. (-मिः) (In Medicine.) Worms in the body (a disease). E. अन्तर् and कृमि.

अन्तःकोटरपुष्पी Bahuvr. f. (-ष्पी) A plant. See अन्तःकोटरपुष्पी. E. अन्तर्-कोटर and पुष्प, fem. aff. ङीष्.

अन्तःकोण Tatpur. m. (-णः) The inner corner (of a wall &c.). E. अन्तर् and कोण.

अन्तःकोप Tatpur. m. (-पः) Inward anger. E. अन्तर् and कोप.

अन्तःक्रुद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Inwardly vexed, inwardly angry. E. अन्तर् and क्रुद्ध.

अन्तःपट Tatpur. m. n. (-टः-टम्) A screen of silk or cloth hold up between the bride and bridegroom, or between the student who is to receive the sacred cord and the spiritual teacher, until the moment deemed auspicious by the astrologer arrives for the parties *to* see each other in the one case, and in the other of reciting the mystical initiatory words. E. अन्तर् and पट.

अन्तःपदम् Avyayibh. (In Grammar.) In the middle of an inflected word (see पद). E. अन्तर् and पद.

अन्तःपदविकृत Tatpur. m. f. n. (-तः-ता-तम्) (In Grammar.) Changed or altered in the middle of an inflected word (see पद). E. अन्तःपद(म्) and विकृत.

अन्तःपदंविवृत्ति Tatpur. f. (-त्तिः) (In Grammar.) The hiatus in the middle of an inflected word (see पद); a technical name for the hiatus in the vaidik words पुरएता, तितउना, प्रउगम् and नमउक्तिभिः. — E. अन्तःपदम् and विवृत्ति.

अन्तःपदस्थ Tatpur. m. f. m. (-स्थः-स्था-स्थम्) (In Grammar.) Being in the middle of an inflected word (see पद). E. अन्तःपद(म्) and स्थ.

अन्तःपरिधान Tatpur. n. (-नम्) A lower garment; of three or four garments either of the two which are nearest the body. Compare अन्तर. E. अन्तर् and परिधान.

अन्तःपरिधि Avyayibh. Within the enclosure &c. See परिधि. अन्तर् and परिधि.

अन्तःपर्शव्य m. f. n. (-व्यः-व्या-व्यम्) Being between the ribs (as the flesh); comp. अन्तःपार्श्व्य. E. अन्तर्-पर्शु, taddh. aff. यत्.

अन्तःपात Tatpur. m. (-तः) [1] (In ritual literature.) A pale which is fixed three steps eastward from a large post that stands before the आहवनीय (q. v.) fire in the fore part of the प्राचीनवंश (q. v.), and which thus comes to be placed in the middle between the ऐष्टिकवेदि q. v. and the महावेदि. [2] (In vaidik grammar.) A technical name for that Sandhi, which, according to some grammarians requires, the insertion of a क् between a final ङ् of one word and an initial sibilant of a following one (as in अर्वाङ्क्ष्वत्समम् instead of अर्वाङ् सत्समम् or प्रत्यङ्क्स instead of प्रत्यङ् स), of a त् between a final ट् or न् and an initial स् (as in the अप्राट्त्स instead of अप्राट् स or in तान्त्सम् instead of तान्सम्), and of a च् between a final ञ् and an initial श् (as in वञ्चिच्छ्रिष्टि instead of वञ्चिञ्श्रिष्टि). E. अन्तर् and पात.

अन्तःपातित Tatpur. m. f. n. (-तः-ता-तम्) Involved in, included by or in. E. अन्तर् and पातित.

अन्तःपातिन् Tatpur. m. f. n. (-ती-तिनी-ति) Involved in, included by or in; e. g. न सूतकान्तःपातिनः ग्रावाग्रीचस्य पूर्वग्रैवेण शुद्धिः किन्तु ग्रावान्तःपातिन एव सूतकस्य. E. अन्तर् and पातिन्.

अन्तःपाल Tatpur. m. (-लः) The same as अन्तःपात [1] q. v. E. अन्त and पाल.

अन्तःपादम् Avyayibh. (In Grammar.) In the middle of a पाद q. v. E. अन्तर् and पाद.

अन्तःपार्श्व्य m. f. n. (-र्श्व्यः-र्श्व्या-र्श्व्यम्) Being between the ribs (as the flesh); comp. अन्तःपर्शव्य. E. अन्तर्-पार्श्व, taddh. aff. यत्.

अन्तःपाल Tatpur. m. (-लः) The overseer of a harem (?). E. अन्तर् and पाल.

अन्तःपुर Tatpur. n. (-रम्) [1] The inner or female apartments, the gynæceum, espec. of a king. (Comp. अन्तरा

पुर् s. v. अन्तर्.) ²The palace of a king. ³The wives of a king, (collectively). ⁴The principal wife of a king, a queen (accord. to a comm.). E. अन्तर् and पुर्.

अन्तःपुरचर Tatpur. (-रः) One who has access to a gynæceum, an attendant in a gynæceum. E. अन्तःपुर and चर.

अन्तःपुरजन Tatpur. m. (-नः) The women of a gynæceum. E. अन्तःपुर and जन.

अन्तःपुरप्रेष्या Tatpur. f. (-ष्या) A female servant of a gynæceum. E. अन्तःपुर and प्रेष्या.

अन्तःपुरसहाय Tatpur. m. (-यः) An assistant belonging to the gynæceum or inner apartments (compare स्थापत्य); such assistants are: 'dwarfs, eunuchs, Kirátas or mountaineers — retained as guards — Mlechchhas or barbarians, Abhíras, the mock-brother-in-law of a king — i. e. the brother of his concubine — humpbacks, mutes &c. E. अन्तःपुर and सहाय.

अन्तःपुराध्यक्ष Tatpur. m. (-क्षः) The overseer of a gynæceum. E. अन्तःपुर and अध्यक्ष.

अन्तःपुरिक [An incorrect reading instead of आन्तःपुरिक.]

अन्तःपुरुष Tatpur. m. (-षः) The interior of man; e. g. यो ऽयमन्तःपुरुष आकाशो यो वै सो ऽन्तःपुरुष आकाशः —; comp. अन्तरपुरुष and अन्तर्हृदय. E. अन्तर् and पुरुष.

अन्तःपूय Bahuvr. m. f. n. (-यः-या-यम्) Festering (as an ulcer). E. अन्तर् and पूय.

अन्तःप्रज्ञ Bahuvr. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) ¹(In the Upanishads.) Deriving its knowledge or intellectual properties from the activity of the interior sense (compare अन्तःकरण) as the Soul when it is तैजस q. v., opposed to बहिःप्रज्ञ or deriving its knowledge through the medium of the exterior senses, e. g. स्वप्नस्थानो ऽन्तःप्रज्ञः, whereon a comm: विश्वस्य बाह्येन्द्रियजन्यप्रज्ञायास्तैजसस्य मनोजन्यप्रज्ञायाश्चान्तःस्थत्वाविशेषादन्तःप्रज्ञत्वविशेषणं न व्यावर्तकमिति तत्राह। ... उपपादितं तावद्विश्वस्य बहिःप्रज्ञत्वं तैजसस्त्वन्तःप्रज्ञो विज्ञायते बाह्यानीन्द्रियाण्यपेक्ष्य मनसो ऽन्तःस्थत्वात्तत्परिणामत्वाच्च स्वप्नप्रज्ञायास्तद्वानन्तःप्रज्ञो युज्यते — ²Knowing what passes in the mind, knowing one's self. E. अन्तर् and प्रज्ञा.

अन्तःप्रतिष्ठान Tatpur. n. (-नम्) Residing in the interior, being in the interior; e. g. in a Púrvapaksha of a Sútra of the Vedánta शब्दादिभ्यो ऽन्तःप्रतिष्ठानान्न (the supreme Lord is) not (Vaiśwánara) on account of the "word" (Vaiśwánara itself which means fire) — शब्दस्तावत्। वैश्वानरशब्दो न परमेश्वरे सम्भवति। अर्थान्तरे रूढत्वात् —, on account of "and so on" (the word fire having other distinct applications as in sacrificial acts &c.) — and on account of (it being said that it has) its residence in the interior (of the man, i. e. since it may have the meaning of stomachic or fire of digestion, according to the vaidik passage: स यो हैतमग्निं वैश्वानरं पुरुषविधं पुरुषे ऽन्तःप्रतिष्ठितं वेद स सर्वेष्वन्नमत्ति). [In the valuable edition of the Ved. Sútra by Dr. Röer the comm. to 1. 2. 26 is to be read like the native edit., viz. शब्दादिभ्यो ऽन्तःप्रतिष्ठानाच्च। शब्द°°.] E. अन्तर् and प्रतिष्ठान.

अन्तःप्रतिष्ठित Tatpur. m. f. n. (-तः-ता-तम्) Residing or being in the interior, e. g. fire, which is in the digestive organs. See the preceding. E. अन्तर् and प्रतिष्ठित.

अन्तःप्रमोद I. Tatpur. m. (-दः) Interior joy.

II. Bahuvr. m. f. n. (-दः-दा-दम्) Inwardly rejoiced. E. अन्तर् and प्रमोद.

अन्तःशरीर Tatpur. n. (-रम्) The interior of the body. E. अन्तर् and शरीर.

अन्तःशरीरवृत्ति Bahuvr. m. f. n. (-त्तिः-त्तिः-त्ति) Displaying its activity or acting within the body (as मनस्). E. अन्तर्-शरीर and वृत्ति.

अन्तःशल्य Bahuvr. m. f. n. (-ल्यः-ल्या-ल्यम्) ¹(In Medicine.) Containing inside a splinter, a thorn or a similar extraneous body (as a wound). ²Sinful (liter. having inside a thorn, scil. produced by sin). E. अन्तर् and शल्य. [A word अन्तःशस्य which is exhibited somewhere, does not exist.]

अन्तःशिला Tatpur. f. (-ला) The name of a river rising from the Vindhya mountain. Also read अन्तश्शिला 'flowing amidst rocks'. E. अन्तर् and शिला.

अन्तःशुद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Purified inwardly, having a pure mind. E. अन्तर् and शुद्ध.

अन्तःश्लेष Tatpur. m. (-षः) The interior or connecting link, support. E. अन्तर् and श्लेष.

अन्तःश्लेषण Tatpur. n. (-णम्) The same as अन्तःश्लेष. E. अन्तर् and श्लेषण.

अन्तःसंज्ञ Bahuvr. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Sensitive (said of plants in general which, according to the native theory, from being affected by the quality of darkness or sinfulness — तमस् — are merely capable of sensation or of agreeable and disagreeable feelings, but not of exterior manifestations), e. g. तमसा बहुरूपेण वेष्टिताः कर्महेतुना। अन्तःसंज्ञा भवन्त्येते सुखदुःखसमन्विताः; comp. अन्तश्चैतन्य. E. अन्तर् and संज्ञा.

अन्तःसत्त्वा Bahuvr. f. (-त्त्वा) ¹A pregnant woman; compare ससत्त्वा. ²A name of the marking nut or Malacca bean (Semecarpus anacardium) ("the acrid juice contained in the cells between the laminæ of the shell of this nut, according to Ainslie, is considered as a valuable medicine by the Hindus in scrophulous, venereal and leprous affections'). E. अन्तर् and सत्त्व 'lit. having a being or essence inside'.

अन्तःसदसम् Avyayíbh. In the middle of the assembly. E. अन्तर् and सदस्, samás. aff. अच्.

अन्तःसन्ताप Tatpur. m. (-पः) Interior pain, grief, sorrow. E. अन्तर् and संताप.

अन्तःसलिल I. Bahuvr. m. f. n. (-लः-ला-लम्) Containing water ('lit. having water inside'), as a river (compared f. i. to a pregnant woman).

II. Tatpur. n. (-लम्) Water running by a subterraneous passage, subterraneous water (?). E. अन्तर् and सलिल.

अन्तःसार I. Tatpur. m. (-रः) Interior essence, also in a figur. sense, internal stores or treasures; e. g. नापीडिता वमन्त्युच्चैरन्तःसारं महीपतेः। दुष्टव्रणा इव प्रायो भवन्ति हि नियोगिनः॥

II. Bahuvr. m. f. n. (-रः-रा-रम्) ¹Having essence, strong, powerful (e. g. a minister). ²Heavy, ponderous (e. g. a cloud). E. अन्तर् and सार.

अन्तःसुख Bahuvr. m. f. n. (-खः-खा-खम्) Who derives his happiness (only) from (subjects concerning) the Soul (not from exterior objects), e. g. यो ऽन्तःसुखो.... स योगी ब्रह्मनिर्वाणमधिगच्छति (a comm: अन्तरात्मन्येव सुखं यस्य। न विषयेषु); compare अन्तराराम. E. अन्तर् and सुख.

अन्तःसुषिर Tatpur. m. f. n. (-रः-रा-रम्) Inwardly perforated. E. अन्तर् and सुषिर.

अन्तःसेनम् Avyayíbh. Amongst the armies; e. g. अन्तःसेनं विद्विषामाविशन्तः. E. अन्तर् and सेना.

अन्तःस्थ Tatpur. I. m. f. n. (-स्थः-स्था-स्थम्) [1] Being amidst, being between, included, comprehended. [2] Being in the interior.

II. m. plur. (-स्थाः) (ved.) An epithet of the अवाञ्चः प्राणाः or lower vital organs, viz. of the anus and of the organs of generation (as being amongst the vital organs or प्राणाः in general).

III. f. (-स्था) [1] (ved.) An epithet of one of the Sámidheni-Mantras or verses from the Ṛigveda recited at the kindling of the sacrificial fire, viz. of the Sámidhení which begins with the words 'अग्निं दूतं वृणीमहे', because this Sámidheni is amongst the eleven Sámidhenís which praise the vital functions, in as much as it praises the मध्यमप्राण or the vital function on which rest all the other, i. e. the vital energy which resides in the middle of the body. [2] (scil. देवता; ved.) The divinity of the vital organs. [As the meanings II. and III. 1. 2. are given on the authority of *Sáyaṅa's comm.* on the *Śatapathabr.* I. 4. 3. 8. it will be necessary to quote the latter in full — from two Mss. of the E. I. H. and one of the Bodl. — as a so called Extract from it, which has appeared in print, is apt to mislead the reader completely on the bearing of the word and of the passage itself. The comm. runs thus: य एषो ऽयं मध्यमः प्राण इति। प्राणापानादिपञ्चवृत्त्याश्रयभूतो यः क्रियाशक्त्यात्मको देहमध्ये ऽवस्थितः प्राणः। तस्य समिन्धनमग्निं दूतमित्यनया दूतो ह्यग्निः सर्वेषां देवानां मुखं च तथा प्राणो ऽपीति (v. l. प्राणीमीति)। तेन समिन्धनस्योपपत्तिः। सा हैषान्तस्थेत्यादि। सैषाग्निं दूतं वृणीमह इति सामिधेनी मध्यमप्राणरूपेण प्राणापानादि संस्तुवानानामन्यासामृचामन्तस्था (the Mss. संस्तुवानाम॰ or v. l. संस्तुतानाम॰) अन्तरवस्थिता भवति। अन्ये हि प्राणाश्चक्षुःश्रोत्रादयः। अतो ऽस्मात्प्राणाद्धारभ्योर्ध्वासरन्ति (v. l. ॰रन्तीति।)। पायूपस्थयोन्यो ऽन्ये (the Mss. पायूपस्थयो न्ये or ॰स्थयोन्यो) प्राणाः। अतो ऽस्मान्मध्यमात्प्राणादेवारभ्यावाञ्चो ऽवाङ्मुखा अन्तरवस्थिता भवन्ति। एवंवेदितुः फलमाह। अन्तस्थामिति। अन्तस्थामन्तरवस्थितां प्राणदेवतामित्यर्थः। के पुनरेवं (Mss. ॰वां) तेषां मध्ये ऽवाञ्चो ऽन्तस्थाः (Mss. स्था) प्राणा (v. l. प्राणाया) इति तान्दर्शयति (Mss. तां द॰)। शोचिष्केशस्तमीमह (I. 4. 3. 9.) इत्यादिना ॥. According to this comm. the word भवन्ति (अवाञ्चो ऽन्तस्था ह भवन्त्य॰) would have moreover to be substituted for भवति (॰॰ह भवत्य॰) in the present ed. of the text, as भवति would alter the sense materially by disconnecting अवाञ्चः and अन्तस्थाः.] [3] (In vaidik grammar.) A technical name for the semivowels य, र, ल, व, (because their position in the system of the grammarians is between the vowels and consonants).

[IV. n. (-स्थम्) (In modern terminology, with the Mahrattas.) Secret expenditure, sums expended in presents and bribes to official persons.] E. अन्तर् and स्थ. This word is also written, in conformity with a grammatical rule, अन्तस्थ.

अन्तःस्थत्व n. (-त्वम्) The being amongst, the being included in or comprehended by. E. अन्तःस्थ, taddh. aff. त्व.

अन्तःस्थीय See अन्तस्थीय.

अन्तःस्वेद Bahuvr. m. (-दः) An elephant. E. अन्तर् and स्वेद.

अन्तक I. 1. m. f. n. (-न्तकः-न्तिका-न्तकम्) Destroying, causing death.

2. m. (-न्तकः) [1] A name of Yama, the god of Death. [2] The proper name of a royal Saint whom the Asuras threw into a pond and who was rescued by the Aświns. [3] The proper name of a king of the Śunga dynasty, a son of Vasumitra. (Some read the latter name अन्ध्रक or आर्द्रक).

3. f. (-न्तिका) See s. v. अन्तिका III. E. अन्ति, denomin. of अन्त, kṛit aff. ण्वुल्.

II. m. (-कः) The same as अन्त. E अन्त, taddh. aff. कन्.

अन्तकद्रुह् Tatpur. m. f. n. (-ध्रुक्-ध्रुक्-ध्रुक्) (ved.) Hurting those who are mischievous or destructive, hurting demons &c. or Yama. E. अन्तक and द्रुह्.

अन्तकर Tatpur. m. f. n. (-रः-री-रम्) Causing death, destroying. (The femin. ॰रा is grammatically incorrect.) E. अन्त and कर (कृ, kṛit aff. ट).

अन्तकरण Tatpur. 1. m. f. n. (-णः-णी-णम्) Causing death, destruction. 2. n. (-णम्) The causing death. E. अन्त and करण.

अन्तकारिन् Tatpur. m. f. n. (-री-रिणी-रि) The same as अन्तकर. E. अन्त and कारिन्.

अन्तकाल Tatpur. m. (-लः) The time of death. E. अन्त and काल.

अन्तकालाधिपति Tatpur. m. (-तिः) A name of Śiva (lit. the Lord of the time of death). E. अन्तकाल and अधिपति.

अन्तकि (?) m. (-किः) Wind. E. (?) the word itself seems doubtful.

अन्तकृत् Tatpur. 1. m. f. n. (-त्-त्-त्) Causing death, destroying; e. g. व्याधिरन्तकृत्.

2. m. (-त्) [1] Death. [2] A Tírthakṛit or deified Saint of the Jainas. E. अन्त and कृत्.

अन्तकृद्दशा Bahuvr. f. plur. (-शाः) The name of the eighth of the twelve sacred writings of the Jainas, that treating in ten chapters on the Tírthakṛits &c. E. अन्तकृत् and दशा (accord. to a comm. in the sense of दशाध्ययन); but more probably अन्तकृत् and दशन्, samás. aff. डच् (like आसन्नदश, अदूरत्रिंश &c.) scil. क्रियाः 'a work in ten chapters treating on the duties of the Antakṛits'.

अन्तग Tatpur. m. f. n. (-गः-गा-गम्) [1] Going to the end (compare अन्तचर), e. g. वानरान्धरासमुद्रशैलानामन्तगान् 'monkeys which go to the end of earth, ocean and mountains'. [2] Accomplishing a duty or object in view, e. g. दूरगैरन्तगैर्बाणैः 'with arrows which go far and obtain their purpose'. [3] Thoroughly conversant with, e. g. शास्त्रान्तग 'well conversant with Mantras and Bráhmaṅas'. [4] Being at the end, final (as of a word), e. g. अकाराकारयोरन्तग ऊष्मा 'a sibilant which is the final of a word after the letters a or á'. E. अन्त and ग (गम्, kṛit aff. ड).

अन्तगति Bahuvr. m. f. n. (-तिः-तिः-ति) Having the way or nature of death, being death, destructive. E. अन्त and गति.

अन्तगामिन् Tatpur. m. f. n. (-मी-मिनी-मि) Going to death. E. अन्त and गामिन्.

अन्तचर Tatpur. m. f. n. (-रः-री-रम्) Going to the end; e. g. वानराः पृथिव्यन्तचराः comp. अन्तग. E. अन्त and चर.

अन्तचार Tatpur. m. pl. (-राः) The name of a people, lit. 'the borderers'. E. अन्त and चार.

अन्तज Tatpur. m. f. n. (-जः-जा-जम्) Last born, youngest. E. अन्त and ज.

अन्तजाति Bahuvr. m. (-तिः) The same as अन्त्यजाति. E. अन्त and जाति.

अन्ततस् ind. [1] From the end, border &c. [2] On the end, border &c. [3] At the end, border &c. [4] At the time of death, e. g. एतमु एवान्ततोऽभिस्वोत्क्रामति. [5] Lastly. [6] At last (in phrases implying an order or command); e. g. किंचिदप्यधीष्व। अन्ततः प्रजामवाप्स्यसि. [7] Consequently; e. g. गुणवान्। अन्ततश्च मे दास्यसि (this meaning is probably implied by the term संभावना or उत्प्रेक्षा given in the native dict. and Gaṅas). [8] Partly (?). [9] (When opposed to मुख्यतस् and मध्यतस्.) In the worst manner or in the last stage of life (as in a passage of an Upanishad: एतद्वा अन्ततोऽन्नं राद्धम्। अन्ततोऽस्मा अन्नं राध्यते). [10] In the interior part (?). E. अन्त, taddh. aff. तसि.

अन्तस्त्वाष्ट्री Tatpur. f. (-ष्ट्री) The ritual name of the verses Sámaveda 2. 588-590 (= II. 5. 1. 16). E. अन्त and त्वाष्ट्री.

अन्तदीपक Tatpur. n. (-कम्) (In Rhetoric.) One of the alankáras or modes of writing or speaking elegantly, a variety of the alankára दीपक q. v.; viz. when a variegated description reposes *on*, and is illustrated as it were by, a verb which is placed at the end of the sentence. (It would seem that the injunction of the principal rhetorical works according to which there must be several verbs and but one subject in a दीपक has not been considered as absolute, as results from this instance: स गिरिं तरुषण्डमण्डितं समवाप्य त्वरया लतामृगः। क्षितदर्शितकार्यनिश्चयः कपिसैन्यैर्मुदितैरमण्डयत् where there is but one verb viz. अमण्डयत् which has the properties required in this दीपक. Compare also आदिदीपक, मध्यदीपक, प्रतीपदीपक and मालादीपक.) E. अन्त and दीपक.

अन्तपाल Tatpur. m. (-लः) [1] A guard of the frontiers or boundary. [2] A guard of the rear of an army (opposed to the यूथपाल), e. g. यथा सेनाः समया मे यूथपालाश्च सर्वशः। समागच्छन्त्यसंमोहात्सेनायाणि तथा कुरु। ये चान्तपालाः प्रवगाः &c. E. अन्त and पाल.

अन्तभव Tatpur. m. f. n. (-वः-वा-वम्) Being at the end, last, final. E. अन्त and भव.

अन्तभाज् Tatpur. m. f. n. (-क्-क्-क्) Last, final (as the letter of a word). E. अन्त and भाज्.

अन्तम m. f. n. (-मः-मा-मम्) [1] Nearest. [2] Last (ved.). Compare अन्तितम and अन्तर. E. अन्, a substitute of अन्तिक, taddh. aff. तमप्. See the Preface.

अन्तर् ind. (see निपात, गति, उपसर्ग). A particle implying [1] within, in the middle, [2] between, [3] under, in its literal and metaphorical acceptations. It is used either adverbially or as a separable preposition or as a prefix to verbs and occurs also, but seldom, in the sense of a noun. With nouns, if preceding them it may *form* Tatpur., Bahuvr. and Avyayíbh., if following them indecl. Tatpur. compounds. It means:

I. (if used adverbially) [1] In the middle, within; mostly followed or preceded by a noun in the locat.; e. g. अप्स्वन्तरमृतम्. [2] In the interior (said of a kingdom &c.); e. g. लघुवृत्तितया भिदां गतं बहिरन्तश्च — comm. बहिर्मित्रादिजनपदेषु। अन्तरमात्यादिषु — नृपस्य मण्डलम्। अभिभूय हरत्यनन्तरः &c.). [3] In the mind, in the heart, e. g. अभ्युदयानन्तरसावधित मुदा नैषधप्रियानन्तरसा. [4] By way of enclosing or seizing, e. g. अन्तर्हत्वा मूषिकां श्येनो गतः (comm. = परिगृह्य); comp. III. 1. [This meaning is meant by the native Koshas when they render अन्तर् by स्वीकारे, for the Kaśiká interprets Páṅini I. 4. 65. 'परिग्रहः स्वीकरणम्'; Mathureśa has probably misunderstood the bearing of स्वीकरण when substituting for the latter word the interpretation अङ्गीकृती.]

II. (as a separable preposition) [1] Within, [2] Between; followed or preceded [a] by the genitive, e. g. तस्मान्नाभ्यादित्ययोरन्तः परमेश्वरः; or हिरण्मय्योः कुम्भ्योरन्तरवहित आस; [b] (ved.) by the accus., e. g. रोदसी अन्तरुर्वी.

III. (as a prefix to verbs) [1] In the middle, between, e. g. अन्तर्हत्य 'having struck in the middle'; compare on the contrary अन्तर्हत्वा I. 4. [2] Under (implying disappearance); e. g. धा with अन्तर् to hide, to make invisible, comp. also अन्तर्धि, अन्तर्धा &c. [The intimate relation between अन्तर् and the radical or verb in the latter cases is indicated not only by the influence this particle exercises on the meaning of the radical and its derivatives, but also by the effect it has on the formation of the gerund (comp. अन्तर्हत्वा I. 4. and अन्तर्हत्य III. 1.) and by the change it may produce in the dental न् of the radical and its derivation affixes, comp. e. g. अन्तरयण, अन्तर्हणन &c.]

IV. (as an indeclinable noun) [1] The interior, any thing not belonging to the exterior world, e. g. अन्तर्बहिरिति कार्यद्रव्यस्य कारणान्तरवचनादकार्ये तदभावः; or भुवोऽन्तरूर्ध्वमधश्च. [2] The heart, e. g. राक्षस भव मां .... अन्तरदाम् (= हृदयं दत्तवती). Compare also अन्तर्वत् and अन्तरा.

V. (*in* composition with *nouns*) In the middle of, *in* the interior of, in the heart of; [1] before the noun: [a] in Tatpur., e. g. अन्तर्जा, अन्तर्दुष्ट; in several comp. of this class, it may seem as if the latter part depended on अन्तर् in the genitive, e. g. अन्तःशरीर the interior of the body, अन्तर्हृदय the interior of the heart, but it is more correct to consider these interpretations as arising from such as 'the body in its interior &c.'; comp. several comp. beginning with अग्र, e. g. अग्रनख, अग्रहस्त &c.; the न् is changed to ण in the Tatpur. अन्तर्वण and अन्तरयण qq. vv.; see also अन्तरीप. [b] in Bahuvr., e. g. अन्तःस्वेद, अन्तर्वाष्प; sometimes meaning 'from the interior', e. g. अन्तःसुख, अन्तःप्रज्ञ. [c] in Avyayíbh., e. g. अन्तर्वेश्मम्, अन्तर्गिरि. [2] After the noun, in indecl. Tatpur., e. g. ते नालिकेरान्तरपः पिबन्तः; or अलान्तश्चन्द्रचपलम्; or उदरान्तः प्रविष्टः; in such compounds some comm. consider the former part as representing the sense of a locative, not of a genitive ('अव्ययत्वात्षष्ठीसमासप्रतिषेधः'), others not; e. g. संप्रवेष्टुमिव योषित ईषुः श्लिष्यतां हृदयमिष्टतमानाम्। आत्मनः सततमेव तदन्तर्वर्तिनो न खलु नूनमजानन् (comm. तेषामिष्टतमानामन्तर्हृदये).

VI. See अन्तरा. E. अम्, *uṅ*. aff. अरन् and ágama तुट्; but see the Preface.

अन्तर I. m. f. n. (-रः-रा-रम्; is सर्वनामन् q. v. in the meanings I. 1. 1. 2. 4. and forms then sing. dat. -रस्मै -रस्यै-रस्मै, ablat. -रस्मात् or -रात्-रस्याः-रस्मात् or -रात्, genit. -रस्य-रस्याः-रस्य, locat. -रस्मिन् or -रे-रस्याम्-रस्मिन् or -रे; plur. nomin. -रे or -राः-राः-राणि; but in the locat. sing. femin. only

अन्तरायाम् when referring to पुरि; see meaning I. 1. 1.)

1. ¹Interior, being in the middle of or between, the reverse of बाह्य; e. g. आत्मा सर्वान्तरः; or अध्यवसायाभिमानसंकल्पालोचनानि चान्तराणि बाह्याश्च सर्वे व्यापारा आत्मनि प्रतिबिम्बानि बोद्धव्यानि. — The words अन्तरः शाटकः, plur. (अन्तरे or अन्तराः शाटकाः) mean 'lower garments', according to some, 'of three or four garments that which is nearest the body' (lit. between the body and the exterior garment); अन्तरे or अन्तरा गृहा (comp. अन्तरगृह) may mean either 'the houses in the interior of a town', or 'those situated outside of the town and inhabited by Chándálas and other low-caste people'. (The apparent contradiction between these two meanings arises from the interpretation of बहिर्योग in Páń. I. 1. 36. which according to the comm. on the Mahábháshya may mean 'connexion with an unenclosed place (बहिस्), and become applicable to what is outside' or may mean 'connexion with the exterior and then apply to what is interior'. Comp. however I. 2. 4.) अन्तरा पुर् means 'a place outside of a town or outside of a palace' (पुर् implying according to the comm. on the Mahábháshya either the interior of a palace or what is outside of it; comp. अन्तःपुर); e. g. अन्तरायां (not अन्तरस्यां) पुरि वसति; but see meaning I. 2. 4. ²Different from, with a noun in the abl., e. g. यो ऽप्सु तिष्ठन्नद्भ्यो ऽन्तरो.... एष त आत्मान्तर्याम्यमृतः. ³Devoid of (?).

2. ¹Near, proximate (esp. ved.). ²Similar; comp. also अन्तरतम. ³Related, dear; e. g. अयमत्यन्तरो मम. Comp. also अन्तरतर. ⁴Exterior. (See the instances under I. 1. 1. and compare with अन्तरे or °रा गृहा the word अन्तेवासिन् 'a Chándála'.)

II. n. (-रम्) 1. ¹The interior lit. and fig. ²Interval, middle, the space between; e. g. अङ्गुल्योः कनिष्ठाया मणिबन्धस्य चान्तरे. Comp. also स्वरान्तर, अवयवान्तर. ³A distance, space; comp. also प्रान्तर. ⁴A period, e. g. मासान्तरदेयम्; comp. also मन्वन्तर. ⁵Occasion, e. g. अवान्तरे. ⁶Difference, e. g. प्रधानपुरुषान्तरम्. ⁷(In Algebra.) The difference between two figures, as resulting from subtraction, e. g. कार्यः क्रमादुत्क्रमतो ऽथवाङ्कयोगो यथास्थानकमन्तरं वा; or वधाभ्यासयोरन्तरम्. ⁸An other manner, another way, another kind; in this meaning अन्तर is always the latter part of a compound and will in most instances answer our word 'other' when preceding the noun, the gender of अन्तर remaining, of course, the same i. e. neuter, whatever be the gender of the noun preceding it as first part of the compound, e. g. अर्थान्तरम्, हेत्वन्तरम्, कुलान्तरम्, प्रतिज्ञान्तरम् qq. vv. ⁹A species, a variety, a kind; e. g. मत्स्यो मीनान्तरे, 'मत्स्य means a species of fish (viz. the Saphari)'. ¹⁰A hole, a breach. ¹¹A weakness, a deficiency, a failing; e. g. अन्तरतः कलिः .... अन्तरतः नलस्य विविशवान् (comm. अन्तरतः । छिद्रतः). ¹²The interior in a philosophical sense, the supreme Soul, the soul, e. g. दृष्टान्तरं ज्योतिरुपाररास; the mind, e. g. सान्तरदुःख (comm. अन्तःकरणदुःखसहित). Comp. अन्तरपूरुष. ¹³A surety, a bondsman ('one who stands between the creditor and debtor'). ¹⁴Disappearance (?). See the following.

2. ¹End. ²Destruction, annihilation. (Both meanings occur in a Ms. of Ajayapála viz. 'अन्त' and 'विनाश' besides 'अवधि'; the copy I use, however, is too indifferent in this place to be relied upon; the meaning व्यसन which is amongst the meanings given in one of the Mss. of the Nánárthamanjari — E. I. H. 2544 — may imply the same notion but may also coincide with II. 1. 11. 'a weakness &c.'; 'रन्ध्रे मध्ये विनावसे (sic; instead of विना ऽवसरे which would give one syllable too much) व्यवधाने ऽन्तरात्मनि । बहिर्योगे ऽवकाशे च विशेषे व्यसने ऽन्तरम्'; but there occurs a safer trace of the latter meaning in a comm. of the Nalodaya (3. 6) where the various reading अन्तरतद्भुजिषु is amongst others explained 'अन्तरं विनाशं तनोतीति अन्तरतत् । तादृशा भृत्यः । नलस्य भृत्यो धनामात्येषु').

III. See अन्तरम् and अन्तरेण. E. The native etym. अन्त and र (from रा, krit aff. क) has no probability. It seems that the meanings arranged under I. 1. and II. 1. are connected in origin with those of अन्तर् and the meanings under I. 2. and II. 2. with the meanings of अन्त, the former in the lineage of the notions of a. within; b. 1. in the middle, between, 2. interval, 3. difference, 4. breach; c. under (?); the latter in the lineage of a. end, b. proximity, c. exterior. But in the same manner as the meanings of अन्त and अन्तर् coincide in many respects (comp. also अन्तरा) as probably arising from the same origin, it would appear possible to derive अन्तर (comp. अन्तम), as well as अन्त and अन्तर् from a common source instead of assuming that अन्तर represents two etym., one from अन्त and another from अन्तर्. See the Preface. [In a Gańalist to Páńini, अन्तर occurs among the words which as latter parts form Tatpur. compounds with other words depending on them in the sense of a locative; but it seems that the reading अन्तर्, which is given in the Ganaratnam. and exemplified in its comm. — while only mention is made there of the reading अन्तर —, is preferable; see s. v. अन्तर् V. 2.]

अन्तरंस Tatpur. m. n. (-सः-सम्) The space between the shoulders, the breast. E. अन्तर् and अंस.

अन्तरगृह Karmadh. m. (?) (-हः) Probably in the same sense as अन्तरे or अन्तरा गृहाः v. s. v. अन्तर; e. g. अविच्छिन्नान्तरगृहा (scil. अयोध्या). E. अन्तर and गृह.

अन्तरग्नि I. Tatpur. m. (-ग्निः) The fire in the body, the fire of digestion, the digestive faculty; comp. अग्नि 3.

II. Avyayibh. Within the fire. E. अन्तर् and अग्नि.

अन्तरङ्ग I. Tatpur. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Comprehended, included, with a noun in the ablative; e. g. त्रयमन्तरङ्गं पूर्वेभ्यः 'the three (viz. धारणा, ध्यान and समाधि) are included in the former' (instruments or parts of the Yoga viz. यम &c.) ²Essential, indispensable; e. g. अन्तरङ्गसाधनानि viz. शमदमनिदिध्यासनादीनि, opposed to the extraneous or unessential आश्रमयज्ञादीनि. ³(In Grammar.) Concerning the essential portion of the अङ्ग q. v. or base of a word, affecting this (and not another portion of the word) as a rule, an आदेश, an affix &c. See the following. — The reverse of बहिरङ्ग q. v.

II. m. (-ङ्गः) A proper name of a minister of Sangramadeva, a king of Kashmir. E. अन्तर् and अङ्ग.

अन्तरङ्गत्व n. (-त्वम्) (In Grammar.) The affecting the essential portion of the **अङ्ग** q. v. or base of a word. See the preceding. E. **अन्तरङ्ग**, taddh. aff. **त्व**.

अन्तरङ्गतर m. f. n. (र:-रा-रम्) The same as **बहिरङ्ग** q. v., i. e. not affecting the essential portion of the base (see **अङ्ग**) of a word, unessential to it (liter. 'beyond what affects the essential portion of the **अङ्ग**'); e. g. the Mahábh. in discussing on Páń. I. 2. 48. gives the instance **प्रियसेनानीक:** which is apparently in contradiction with the rule, as regards the **ई**, and observes **अन्तरङ्गं ह्रस्वत्वं । अन्तरङ्गतर: कप्** 'the shortness of the vowel is essential (in the rule) to the **अङ्ग**, but the affix **कप्** is unessential to it'; Kaiyy.: **कप् तु समासविशेषं बहुव्रीहिं नद्युत्तरपदमपेक्षत इति बहिरङ्ग:** 'but **कप्** concerns only the special Bahuvríhi compound, the latter part of which is a noun of those termed **नदी**, hence it is unessential to the base'. E. **अन्तरङ्ग**, taddh. aff. **तरप्**.

अन्तरचक्र Karmadh. (?) n. (-क्रम्) One of the various omina in the Hindu doctrine of soothsaying. E. **अन्तर** and **चक्र**.

अन्तरज्ञ Tatpur. m. f. n. (-ज्ञ:-ज्ञा-ज्ञम्) Prudent, provident, foreseeing. E. **अन्तर** and **ज्ञ**.

अन्तरत Tatpur. m. f. n. (-त:-ता-तम्) Rejoicing in destruction, mischievous (in artificial poetry). E. **अन्त** and **रत**.

अन्तरतत् Tatpur. m. f. n. (-त्-त्-त्) Spreading destruction; see the instance s. v. **अन्तर** II. 2. 2. (in artificial poetry). E. **अन्तर** and **तत्** (**तन्**, krit aff. **क्विप्**).

अन्तरतम m. f. n. (-म:-मा-मम्) [1] Nearest, next approaching; **स च** (scil. **आनन्दमय:**) **विज्ञानमयादन्तर: ।... ज्ञानकर्मणोर्हि फलं भोक्त्रर्थत्वादन्तरतमं स्यात् । अन्तरतमश्चानन्दमय आत्मा पूर्वेभ्य: ॥.** [2] (In Grammar.) Most similar, homogeneous (as a letter or a word). Comp. **आन्तरतम्य**. E. **अन्तर**, taddh. aff. **तमप्**.

अन्तरतर m. f. n. (-र:-रा-रम्) Nearer, dearer; nearest, dearest; e. g. **तदेतत्** (scil. **आत्मतत्त्वं**) **प्रेय: पुत्रात्प्रेयो वित्तात्प्रेयोऽन्यस्मात्सर्वस्मादन्तरतरं यदयमात्मा**. E. **अन्तर**, taddh. aff. **तरप्**.

अन्तरतस् ind. [1] In the interior. [2] = the ablative of **अन्तर** q. v. E. **अन्तर**, taddh. aff. **तसि**.

अन्तरता See the following.

अन्तरतान्तरतान्तरता f. (-ता) [A specimen of the linguistic taste displayed in the Nalodaya; this word is analyzed by the comm. either as:] [1] A condition in which the essence (?) of amorous pleasure is not rank in the heart (when **तान्त** seems to have been mistaken for **तत**, as 'not languid' might be expected instead of **अतान्त** = '**अविस्तीर्ण**', not rank, not spread), or [2] Dwandwa. A woman who has obtained no pleasure in her heart and wanders in her mind (to her husband i. e. thinks of him, when equally **अतान्त** is made to represent **अतत**). E. [1] **अन्तर्-अतान्त-रत-अन्तर**, taddh. aff. **ता**; [2] **अन्तर्-अतान्त-रत**, fem. aff. **टाप्** and **अन्तर्-अत** (from **अत्** to go), fem. aff. **टाप्**.

अन्तरद Tatpur. m. f. n. (-द:-दा-दम्) Cutting or wounding the heart (in artificial poetry), e. g. **अन्तरदां रुजम्** E. **अन्तर** and **द** (cutting).

अन्तरदिशा Karmadh. f. (-शा) An intermediate region (of the compass). E. **अन्तर** and **दिशा**.

अन्तरद्वार Karmadh. n. (-रम्) An inner door; e. g. (**अयोध्या**) **सुविभक्तान्तरद्वारा**. E. **अन्तर** and **द्वार**.

अन्तरपुरुष Tatpur. m. (-ष:) The same as **अन्तरात्मा**, the Soul or God who resides in the heart. (A comm. to Manu 8. 85. considers this word apparently as a Karmadh. **अन्तरात्मा पुरुष:**.) E. **अन्तर** and **पुरुष**.

अन्तरप्रभव Tatpur. m. f. n. (-व:-वा-वम्) Born between (in Manu 1. 2. applied to the offspring of parents of different castes, whether the caste of the father be superior — see **अनुलोम** — or inferior — see **प्रतिलोम** — to that of the mother; as the word **वर्ण** precedes in the passage in question, the use of the word in this sense is restricted, probably to the verse in question). E. **अन्तर** and **प्रभव**.

अन्तरप्रश्न Karmadh. m. (-श्न:) An involved question, a question implied by or arising from a previous statement. E. **अन्तर** and **प्रश्न**.

अन्तरम् ind. [1] By way of enclosing or seizing (comp. **अन्तर्** I. 4. and the remark on **स्वीकरण**, since Hem. interprets **अन्तरं** '**स्वीकारे**'). [2] In the middle, within. E. The accus. neuter of **अन्तर** taken as adv.; comp. **अन्तरेण** and **अन्तरा**.

अन्तरय Tatpur. m. (-य:) An obstacle, an impediment. Comp. **अन्तराय** and **अन्तरयण**. E. **इ** or **अय्** with **अन्तर्**, krit aff. **अच्**.

अन्तरयण Tatpur. n. (-णम्) An obstacle, an impediment; e. g. **मा कार्षीरन्तरयणम्** (comm. **अन्तरयणं निघातं** or **विघ्नम्**). Comp. **अन्तरय** and **अन्तराय**. E. **इ** or **अय्**, with **अन्तर्**, krit aff. **ल्युट्**.

अन्तरयन Tatpur. m. (-न:) [This word denotes a locality — **देश** —; its distinct bearing is unknown to me; perhaps it is related to that of **अन्तरित** II. 2. q. v.] E. **अन्तर्** and **अयन**.

अन्तरवयव Tatpur. m. (-व:) The inner part (of a fruit, an animal &c.). E. **अन्तर्** and **अवयव**.

अन्तरस्थ Tatpur. m. f. n. (-स्थ:-स्था-स्थम्) [1] Internal, inward. [2] Standing between. E. **अन्तर** and **स्थ**.

अन्तरा ind. A particle used adverbially and as a preposition. It means

I. (as adv.) 1. [1] Between. [2] In the mean time. **अन्तरान्तरा**, at intervals, now and then; e. g. **सोऽपतानकसंज्ञो य: पातयत्यन्तरान्तरा**.

2. Near, in the neighbourhood, at hand.

II. (as prepos.) preceded or followed by a noun in the accusative. 1. Between. 2. Without. E. The native *etym.* **अन्तर्** and **इ**, taddh. aff. **डाच्** is improbable; **अन्तरा** is more likely the instrum. of **अन्तर्**. As regards its meanings compare the remarks under the E. of **अन्तर**. Compare also **अन्तरेण** and **अन्तरम्**.

अन्तराकाश Tatpur. m. (-श:-) (In an Upan.) The mystical æther or Brahman (n.) that resides in the heart; '**अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाश:**'. See also **अन्तरीक्ष**. E. **अन्तर्** (IV. 2.) and **आकाश**.

अन्तराकूत Tatpur. n. (-तम्) An interior or hidden purpose. E. **अन्तर्** and **आकूत**. [Some comm. on the word **संदर्शितान्तराकूत:** do not seem to admit of a word **अन्तराकूत**, since they analyze the compound in **संदर्शित** — **आन्तर** — **आकूत**; e. g. **संदर्शितमान्तरमन्तर्गतमाकूतमभिप्रायो येन स** &c.]

अन्तरागम Tatpur. m. (-म:) (In Grammar.) An ágama or additional letter which is inserted between two letters; e. g. **य्** when it is inserted between a final **अ** or **आ** and a fol-

lowing non-labial vowel, after अ or आ have become the representatives of ओ or औ — the native theory being that these latter vowels do not become अव् and आव् but अ and आ before a vowel in general. E. अन्तर् and आगम.

अन्तरागार I. Tatpur. m. (-रः) The interior of a house.
II. Avyayíbh. (-रम्) Within a house. E. अन्तर् and आगार.

अन्तरात्मन् Tatpur. m. (-त्मा) [1]The Supreme Soul (comp. परमात्मन् and पुरुष) as residing in the interior of man, as the inward Spirit or individual Soul. In the Upanishads the words पुरुष, आत्मन् and अन्तरात्मन् are often used apparently as synonymes, but the term अन्तरात्मन् is, more especially, appropriated there to the notion of the Supreme Soul when it resides, according to their doctrine, in the interior of the heart, of a thumb's size ('अङ्गुष्ठमात्रः पुरुषो ऽन्तरात्मा सदा जनानां हृदये संनिविष्टः'); [a deviation, however, in this respect may be noticed in a passage of the same Kaṫha-Upan. which contains also the preceding quotation (viz. अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति) where पुरुषः seems to have been considered as distinct from आत्मन् and not residing in the heart, although Śankara endeavours to effect a reconciliation with the general doctrine by interpreting आत्मन् in that passage by शरीर]. — In the Vedánta the notion of the अन्तरात्मन् has passed into that of the जीवात्मन् q. v. In the other philosophies the terms आत्मन् and पुरुष, in the sense they assume in these phil., have superseded the term अन्तरात्मन्. — Manu uses the word अन्तरात्मन् sometimes in the general sense of आत्मन्, sometimes in the special sense of जीवात्मन् (e. g. जीवसंज्ञो ऽन्तरात्मान्यः सहजः सर्वदेहिनाम्); Yájnavalkya, however, employs the terms आत्मन् and अन्तरात्मन् as synonymes to denote the Universal Soul, while he associates with पुरुष the idea of the manifested or individual Soul (अनादिरात्मा संभूतिर्विद्यते नान्तरात्मनः। समवायी तु पुरुषो मोहेच्छाद्वेषकर्मजः; comp. also मोहजालमपास्येह पुरुषो दृश्यते हि यः सहस्रकरपन्नेत्रः सूर्यवर्चाः सहस्रकः। स आत्मा &c.). [2](In the non-philosophical literature.) Soul, mind, self; used in the same sense as आत्मन्. E. अन्तर् and आत्मन्; or perhaps a Karmadh., अन्तर and आत्मन्; comp. e. g. वपुस्तुषादिभिः कोषैर्युक्तं युक्त्यवघाततः। आत्मानमन्तरं शुद्धं विविच्यात्तण्डुलं यथा॥.

अन्तरात्मेष्टकम् Avyayíbh. (In ritual liter.) Between one's own self and the bricks, i. e. between the pot (उखा) that contains the impurities of a sacrificer, symbolically representing his sins, and the sacrificial bricks consecrated to Nirṙiti, which are supposed to possess the power of removing them. E. अन्तर् and the Dwandwa आत्मन्-इष्टका.

अन्तरापण I. Tatpur. m. (-णः) The interior part of a market-place.
II. Avyayíbh. (-णम्) In the middle of a market-place (comm. आपणमध्ये). E. अन्तर् and आपण.

अन्तरापत्या Bahuvr. f. (-त्या) A pregnant woman; comp. अन्तःसत्त्वा. E. अन्तर् and अपत्य.

अन्तराभक्त Tatpur. n. (-क्तम्) (In Medicine.) A medicament which should be taken between the two periods of eating; one of the ten kinds of medicaments classified according to the time of their application; for the others see s. v. अधोभक्त. E. अन्तरा and भक्त; scil. औषध.

अन्तराभर Tatpur. m. (-रः) (ved.) Removing intervals, filling up chasms; an epithet of Indra. E. अन्तर and आभर (= आहर).

अन्तराभवदेह Tatpur. m. (-हः) A body (i. e. the soul) after death and previous to its being born again, corresponding, in some respect, to the western notion of ghosts; e. g. अन्तराभवदेहो हि नेष्यते विन्ध्यवासिना; also अन्तराभवसत्त्व and comp. यातनाशरीर. E. अन्तरा-भव and देह. The word may be considered also as a Bahuvr.

अन्तराभवसत्त्व Tatpur. n. (-त्त्वम्) (According to one comm. also taken as a Bahuvr. masc. -त्त्वः, viz. अन्तराभवसत्त्वो गुह्यप्राणीति.) The same as the preceding. E. अन्तरा-भव and सत्त्व.

अन्तराय Tatpur. m. (-यः) [1]Obstacle, impediment. Comp. अन्तरय, अन्तरयण. [2](In the Sánkhya and Yoga philos.) A mental, moral or physical obstruction by which the mind is abstracted and the knowledge of the Transcendent prevented (चित्तविक्षेप, the reserve of चित्तप्रसादन); there are nine, viz. sickness, dullness, uncertainty, careless indifference, laziness, covetousness, erroneous apprehension, non-attainment of the ground of meditation and having obtained the latter not keeping it (compare व्याधि, स्त्यान, संशय, प्रमाद, आलस्य, अविरति, भ्रान्तिदर्शन, अलब्धभूमिकत्व, अनवस्थितत्व); they are accompanied by four kinds of pain, viz. fidget, trembling, sighing and farting (comp. दुःख, दौर्मनस्य, अङ्गमेजयत्व, श्वास and प्रश्वास, the latter term thus explained: यत्कौष्ठ्यं वायुं निःसारयति स प्रश्वासः). [3](In the doctrine of the Jainas.) Obstruction offered to those engaged in seeking deliverance and consequent prevention of their accomplishment of it; one of the four categories of mischievous acts (for the others compare ज्ञानावरणीय, दर्शनावरणीय and मोहनीय). E. अन्तर and आय (इ, kṙit aff. अच्).

अन्तरायण. A bad reading for अन्तरापण.

अन्तराराम Bahuvr. m. (-मः) One who finds his pleasures in his soul or heart (not in worldly objects; comm. अन्तरेवारामः क्रीडा यस्य न बहिः); comp. अन्तःसुख. E. अन्तर् and आराम.

अन्तराल Tatpur. n. (-लम्) [1]Intermediate space (e. g. between the cardinal points of the compass); comp. also सान्तराल. [2]Intermediate time, e. g. तदन्तरालानुपलब्धेरहेतुः 'this is no reason (for the eternity of sound) since (sound) is not perceived in the time between (the arrival of the pupil and the teaching of his Guru)'. [3]Middle, any thing between, e. g. सुखस्याप्यन्तरालनिष्पत्तेः 'because also pleasure arises amidst pains'. [4](In Arithmetic.) The same as अन्तर. [5](In Architecture.) The anti-temple, one of the three portions of a विमान (see besides गर्भगृह and अर्धमण्डप); of the four and a half or six parts into which the diameter of the whole length of the building, including the walls, is to be divided, the अन्तराल is to take up one and a half or two (acc. to Rám Ráz). E. अन्तरा and अल.

अन्तरालक n. (-कम्) The same as the preceding. E. अन्तराल, taddh. aff. कन्.

अन्तरावेदि Tatpur. f. (-दिः) A kind of open portico, a Veranda. Also अन्तरावेदी. E. अन्तरा and वेदि or वेदी.

अन्तराशृङ्गम् Avyayibh. Between the horns. E. अन्तरा and शृङ्ग.

अन्तरि I. denom. (-रयति) To make to disappear; e. g. अलान्तराणीव महार्थबोधः शब्दान्तराण्यन्तरयांचकार. And see the meanings of अन्तरित I. E. अन्तर, denom. aff. णिच्.

II. The locat. of अन्तर्; see the etym. of अन्तरीप.

अन्तरिक्ष Tatpur. n. (-क्षम्) The same as अन्तरीक्ष q. v.

अन्तरिक्षक्षित् Tatpur. m. f. n. (-त्-त्-त्) Dwelling in the intermediate region or atmosphere; in an Upan. an epithet of the Wind. E. अन्तरिक्ष and क्षित्.

अन्तरिक्षगत Tatpur. 1. m. f. n. (-तः-ता-तम्) Moving in the atmosphere, in the air, aerial.

2. m. (-तः) A name of Śiva. E. अन्तरिक्ष and गत.

अन्तरिक्षजल Tatpur. n. (-लम्) Heavenly water. Also written अन्तरीक्षजल. E. अन्तरिक्ष and जल.

अन्तरिक्षप्रा Tatpur. m. f. (-प्राः-प्राः) (ved.) Filling the intermediate region or atmosphere, irradiating it, an epithet of Indra &c. E. अन्तरिक्ष and प्रा (पृ, krit aff. विच्).

अन्तरिक्षप्रुत् Tatpur. m. f. n. (-त्-त्-त्) (ved.) Going or floating in the intermediate region or atmosphere; an epithet of a ship (i. e. floating over the waters). E. अन्तरिक्ष and प्रुत् (प्रु, krit aff. क्विप्).

अन्तरिक्षलोक Tatpur. m. (-कः) The world of the intermediate region or atmosphere; the same as अन्तरिक्ष q. v. considered as one of the separate worlds (see s. v. लोक). E. अन्तरिक्ष and लोक.

अन्तरिक्षसंशित Tatpur. m. f. n. (-तः-ता-तम्) Sharpened, accomplished in the intermediate region or atmosphere; a vaidik epithet of प्राण. E. अन्तरिक्ष and संशित.

अन्तरिक्षसद् Tatpur. m. (-द्) Dwelling in the intermediate region or atmosphere, a vaidik epithet of Vasu, the Sun &c. E. अन्तरिक्ष and सद्.

अन्तरिक्षसद्य Tatpur. n. (-द्यम्) (ved.) A dwelling in the intermediate region or atmosphere. E. अन्तरिक्ष and सद्य.

अन्तरिक्षोदर Bahuvr. m. f. n. (-रः-रा-रम्) Whose interior is as wide as the intermediate region or atmosphere; in an Upan. an epithet of the treasure of wisdom: अन्तरिक्षोदरः कोशो भूमिबुध्नो न जीर्यति. E. अन्तरिक्ष and उदर.

अन्तरिक्ष्य m. f. n. (-क्ष्यः-क्ष्या-क्ष्यम्) Being in, belonging to the intermediate region or atmosphere. E. अन्तरिक्ष, taddh. aff. यत्.

अन्तरित I. 1. m. f. n. (-तः-ता-तम्) [1] Separated, e. g. एकपदान्तरित; वज्रयोजनान्तरित; स्फटिकान्तरित; or यथाभागमनन्तरिताः पितरः सोमपीथात्. [2] Screened by, protected by, e. g. सारसेन स्वदेहान्तरितो राजा. [3] Impeded, obstructed by, e. g. यत्तु सम्यगुपक्रान्तं कार्यमेति विपर्ययम् । पुमांस्तत्रानुपलभ्यो दैवान्तरितपौरुषः; or संकेतितमर्थं बोधयन्ती शब्दस्य शक्त्यन्तरानन्तरिता शक्तिरभिधा नाम 'Abhidhá is called that power of a word which conveys the conventional meaning without being prevented (to do so) by any other power which the word may have (viz. the लक्षणा or व्यञ्जना)'. [4] Made to disappear, rendered invisible by interposition; e. g. मेघैरन्तरितः सूर्यः; or पर्वतान्तरितो रविः; or कुड्यान्तरितानुपलब्धेरप्रतिषेधः 'there is no contradiction (to our theory of vision) because we do not perceive what is made invisible by the interposition of a wall'. [Of compounds the latter part of which is अन्तर in its meaning II. 1. a., a denom. may be formed the past partic. of which will have the appearance of being a compound with a latter part अन्तरित; such words however are not compounds, since the affix त belongs to the whole denomin.; e. g. in सुवर्णज्ञाने प्रकारान्तरितम् 'the rule of alligation illustrated by another method' or in खिलत्वज्ञानप्रकारान्तरितपदानयनयोः करणसूत्रम् 'a rule to discriminate impossible cases and to solve the problem by another method (in those cases which are possible)', प्रकारान्तरित is derived from प्रकारान्तरि, denom. of प्रकार-अन्तर, krit aff. क्त.]

2. n.(?) (-तम्) (In Arithmetic.) The same as अन्तर (?). (The latter is doubtful; it neither occurs in the present edition of the Lílávatí nor in that of the Vijagańita.) E. अन्तरि (denom.), krit aff. क्त.

II. Tatpur. 1. m. f. n. (-तः-ता-तम्) Gone within, into, e. g. निद्रान्तरित 'gone into sleep'.

2. n. (?) (-तम्) (In Architecture.) 'One of the nine kinds of mouldings, of a quadrangular form, which enter into the composition of pedestals and bases; it has generally the same altitude with the fillet but as much recession as the आलिङ्ग, another kind of moulding, has projection over it; both these mouldings are placed alternately together and when used, are always thus inseparably connected (accord. to Rám Ráz). E. अन्तर् and इत.

अन्तरिन्द्रिय Tatpur. n. (-यम्) (In the Vedánta philos.) The same as अन्तःकरण q. v. E. अन्तर् and इन्द्रिय.

अन्तरीक्ष Tatpur. 1. n. (-क्षम्) [1] The intermediate region, viz. the region between earth (क्षिति, भू or पृथिवी) and heaven (द्यु, द्यो or स्वर्); also called भुवर्; the æther or atmosphere between both: these three regions or worlds being, in the vaidik belief, the residences of the three primitive deities, viz Earth of Agni (Fire), Atmosphere of Váyu (Wind) and Heaven of Súrya (Sun). [अन्तरिक्ष is the ritual name of the following verses of the Sámaveda: 1. 239 (= I. 3. 1. 5. 7), 2. 206. 207 (= II. 2. 2. 9. 1. 2), 2. 212. 213 (= II. 2. 2. 11), 2. 902. 903 (= II. 7. 2. 7), 2. 1039. 1040 (= II. 8. 2. 12); अन्तरिक्षस्य लोकव्रतम् of 1. 169 (= I. 2. 2. 3. 5); अन्तरिक्षस्य सर्पम् of the first half of 1. 270 (= I. 3. 2. 3. 8. a.)] [2] Talc (अभ्रक). [3] (In Arithmetic.) A cypher. — Also written अन्तरिक्ष and आन्तरीक्ष.

2. m. (-क्षः) [1] The name of one of the great Rishis who in the present Manwantara have arranged the Vedas, the Vyása of the thirteenth Dwápara age. [2] A king of the family of Ikshwáku, a son of Kinnara and father of Suvarna. E. *Yáska* explains अन्तरिक्ष amongst others as शरीरेष्वन्तरक्षयम् 'because it resides in the bodies' and derives it therefore from अन्तरि (a locat. of अन्तर्) and क्ष (from क्षि), considering thus अन्तरिक्ष as the primitive and अन्तरीक्ष as the later form. *The comm. of the Amarak.* explain अन्तरीक्ष as 'अन्तरीक्ष्यते जगदस्मिन्', and *Sáyańa* as 'द्यावापृथिव्योर्मध्य ईक्ष्यमाणं व्योम', the former deriving it from ईक्ष् with अन्तर्, krit aff. घञ् and taking अन्तरिक्ष as the vaidik and secondary form ('वेदे तु छान्दसं ह्रस्वत्वम्'). The *Śatapathabr.* by describing 'इमावै लोकावासतुस्तयोर्वियतोर्योऽन्तरेणाकाश आसीत्तदन्तरिक्षमभवदीक्षं हैतन्नाम ततः पुरान्तरा वा इदमीक्षमभूदिति तस्मादन्तरिक्षम्' takes also

अन्तरीक्ष as the primitive form and identifies अन्तरीक्ष with अन्तराकाश 'आकाश being called ईक्ष'. The latter etym. which coincides in some respect with that of Sáyańa &c. has the most probability from the circumstance that the rad. ईक्ष्, of which ईक्ष would be a deriv., has all the appearances of a non-primitive radical (comp. भिक्ष्, यक्ष्, शिक्ष् from भज्, यज्, शास्) and of having arisen from काश्, pref. आ (आकाश्), while the elision and change of आ to ई, in the latter, would have its analogies in the change of अ and आ to ई under the influence of a final sibilant and an elision in the interior of the word, in ईप्स्, धीप्स् &c. from आप्, the caus. of आ &c.

अन्तरीक्षग Tatpur. 1. m. f. n. (-गः-गा-गम्) Moving in the atmosphere, in the air, aerial.

2. m. (-गः) A bird. E. अन्तरीक्ष and ग.

अन्तरीक्षचर Tatpur. m. f. n. (-रः-री-रम्) The same as the preceding; (अन्तरीक्षचरा देवी in Susruta II. p. 388. l. 3. is probably to be read अन्तरीक्षचरी देवी). E. अन्तरीक्ष and चर (on acc. of the fem. comp. s. v. अनुचर).

अन्तरीक्षजल Tatpur. n. (-लम्). See अन्तरिक्षजल.

अन्तरीप Tatpur. n. (according to some m. n.) (-पः-पम्) An island. E. Accord. to Pán. अन्तर् and अप्, changed to ईप् (but more probably अन्तरि (loc. of अन्तर्) and अप्, compare the E. of अनूप), samás. aff. अ.

अन्तरीय n. (-यम्) A lower garment. [In words like कालान्तरीय &c., the aff. ईय does not belong to अन्तरीय, but to the base कालान्तर]. E. अन्तर (I. 1. 1.), taddh. aff. छ.

अन्तरुद्ध Tatpur. n. (-द्धम्) (ved.) A hiding place, a secret abode (said of the ten secret abodes of Agni). E. अन्तर् and उद्ध.

अन्तरे ind. Amidst, amongst, between. E. The native comm. give this word as an ind. and derive it from अन्तर् and इ, krit aff. विच्; but it is evidently the locat. of अन्तर. Compare the following and अन्तरा, अन्तरि.

अन्तरेण ind. Used as an adverb and as preposition with the accusative.

I. (adv.) In the middle.

II. (prepos.) 1. [1]Amidst. [2]During. [3][With regard to, on behalf of..?.] 2. [1]Without. [2]Except. [The comm. of Páńini restrict the construction of अन्तरेण with the accus. to the meanings 'मध्ये' and 'विना' rendered II. 1. 1. 2. and 2. 1. 2., thus excluding II. 1. 3. In conformity with this restriction Bharata on Amarak. s. v. अन्तर instances तवान्तरेणार्थं गृहीतम् = त्वदर्थम् &c. (not त्वामन्तरेण°), thus referring अन्तरेण to the noun अन्तर, not to the preposition. It may be observed, moreover, that in the only *Sanskrit* passage which is quoted in support of the meaning 'on behalf of' viz. Sakunt. in the beginning of the 5th act, 'तदस्या देवीं वसुमतीमन्तरेण महदुपालम्भनं गतो ऽस्मि', the reading given by the Calc. ed. and Chézy, but not noticed in its essential portion by subsequent editions, viz. तदहं देवीं हंसवतीमन्तरेण &c., would render the passage itself less obscure than it is with the word वसुमती and allow अन्तरेण to retain its legitimate construction in the sense 'without': 'therefore, being without the queen Hansavatí (the same as the हंसवदिका named by Vidúshaka, but omitted in the ed. of Chézy, where the name of the queen is हंसवती) I have incurred blame'. In another passage of the second act (ed. Williams p. 31) भवन्तमन्तरेण is explained by one comm. भवन्निमित्तम् but, in conformity with Páńini, by another भवन्मध्ये; in the Calc. and Chézy's ed. the words are तुह्न उवरि and the whole passage is Prákrit. In some *Prákrit* passages of the dramas अन्तरेण has been used, however, in this sense with the accus.] E. The native etym. अन्तर् and इ, krit aff. ण is improbable; it is the instrum. of अन्तर (Kaiyyaťa calls it 'a particle resembling a case', विभक्तिप्रतिरूपकस्तु निपातः). For the two categories of the meanings v. s. v. अन्तर.

अन्तर्गङ्गामाहात्म्य Tatpur. n. (-त्म्यम्) The name of a legendary account of the Ganges which is supposed to communicate with a spring under ground near Colar in Mysore at particular periods. E. अन्तर्-गङ्गा and माहात्म्य.

अन्तर्गडु Tatpur. (?) m. f. n. (-डुः-डुः-डु) Unnecessary, unavailing. E. अन्तर् and गडु.

अन्तर्गत Tatpur. m. f. n. (-तः-ता-तम्) [1]Gone into; e. g. रसवत्पदान्तर्गतनीरसपदानाम् 'of tasteless words that have slipt into tasteful verses'. [2]Being in, within, included in or by, belonging to, e. g. गोलान्तर्गतघनफल 'the solid content belonging to, i. e. of, a sphere. [3]Interior, hidden, secret; e. g. आकारैरिङ्गितैर्गत्या चेष्टया भाषणेन च । नेत्रवक्त्रविकारैश्च लक्ष्यते ऽन्तर्गतं मनः. Comp. also अन्तर्गतोपमा. [4]Destroyed, perished. [5]Forgotten. E. अन्तर् and गत.

अन्तर्गतमनस् Bahuvr. m. f. n. (-नाः-नाः-नः) Absorbed in thought, perplexed. Comp. अन्तर्मनस्. E. अन्तर्गत and मनस्.

अन्तर्गतोपमा Karmadh. f. (-मा) A hidden comparison, one conveyed by the words used, but not expressed as such (e. g. by omitting the particle of comparison); as in the instance जलनिधिमीयुरतः समेत्य मायाम् 'combined they went over the sea which was therefore (like a) delusion'. Compare: अपह्नुतिरभीष्टा च किंचिदन्तर्गतोपमा । भूतार्थापह्नवाद्भेदा क्रियते ऽस्या भिदा यथा ॥ (See s. v. अपह्नुति.) E. अन्तर्गत and उपमा.

अन्तर्गलित Tatpur. m. f. n. (-तः-ता-तम्) Dropped in, fallen in (as water). E. अन्तर् and गलित.

अन्तर्गर्भ Bahuvr. m. f. n. (-र्भः-र्भा-र्भम्) Sprouting, budding (lit. pregnant). E. अन्तर् and गर्भ.

अन्तर्गामिन् Tatpur. 1. m. f. n. (-मी-मिनी-मि) The same as अन्तर्गत.

2. m. (-मी) A name of Śiva. E. अन्तर् and गामिन्.

अन्तर्गिरम् Avyayíbh. In the mountain or mountains. Also अन्तर्गिरि. E. अन्तर् and गिरि, samás. aff. टच्; or अन्तर् and गिरि.

अन्तर्गुदवलय Tatpur. m. (-यः) (In Medicine.) The sphincter ani. E. अन्तर्-गुद and वलय.

अन्तर्गूढविष Bahuvr. m. f. n. (-षः-षा-षम्) With poison hidden in the interior, in the heart; e. g. अन्तर्गूढविषो वह्निर्मधुमयस्तातीव मायापटुः । E. अन्तर्-गूढ and विष.

अन्तर्गृह I. Tatpur. n. (-हम्) The inner apartments of a house: the cooking apartment, the hall, the gynæceum &c.

II. Avyayíbh. (-हम्) In the interior of a house. Comp. अन्तर्गेहम्. E. अन्तर् and गृह.

अन्तर्गेहम् Avyayíbh. In the interior of a house. Comp. अन्तर्गृह. E. अन्तर् and गेह.

अन्तर्घण Tatpur. m. (-णः) [1]An open place between the gate and the house. [2]The name of a village in the country of the Báhikas (or Báhlíkas). Also अन्तर्घन. E. हन् with अन्तर्, krit aff. अप्.

अन्तर्घन Tatpur. m. (-नः) The same as the preceding.

अन्तर्घात Tatpur. (-तः) Striking in the middle. E. हन्, with अन्तर्, krit aff. घञ्.

अन्तर्ज Tatpur. m. f. n. (-जः-जा-जम्) Produced in the interior (of the body). E. अन्तर् and ज.

अन्तर्जठरम् Avyayíbh. In the belly. [As an explanation of कोष्ठ in the Amarak. thus commented upon: अन्तर्जठरे उदरान्तर्देशे अन्तर्जठरम् । अन्तःशब्दस्याधिकरणप्रधानत्वाद्विभक्त्यर्थे ऽव्ययीभावः.] E. अन्तर् and जठर.

अन्तर्जम्भ Tatpur. m. (-म्भः) The jaws. (ved.) E. अन्तर् and जम्भ.

अन्तर्जल I. Tatpur. n. (-लम्) [1]The water in the interior; e. g. of a cloud, सञ्चितान्तर्जलौघः. [2]The interior of the water; comp. मध्येजल; but अन्तर्जले may be taken also as two separate words, e. g. अन्तर्जले उभे सन्ध्ये प्राणायामेन शुद्ध्यति (where the neglect of Sandhi °ले उ° is either a misprint in the *Mitákshara* or a liberty of Paráśara who in a previous verse writes मयूरमेषौ हत्वा च एकभक्तेन शुद्ध्यति (for it seems impossible to interpret अन्तर्जले in that passage otherwise than as a locat. of a *Tatpur.* or as अन्तर् and जले).
II. Avyayíbh. (-लम्) In the water. E. अन्तर् and जल.

अन्तर्जलचर Tatpur. m. f. n. (-रः-री-रम्) Moving in the water. E. अन्तर्जल and चर.

अन्तर्जानु Bahuvr. (?) m. f. n. (-नुः-नुः-नु) Having placed the hands between the knees; (this word occurs in Yájnavalkya where it is explained by the Mitákshara जान्वोर्मध्ये हस्तौ कृत्वा; a various reading is the Avyayíbh. अन्तर्जानु). E. अन्तर् and जानु.

अन्तर्ज्योतिस् Bahuvr. m. f. n. (-तिः-तिः-तिः) Looking into one's own heart (not on outward pleasure; comm. 'अन्तरेव ज्योतिर्दृष्टिर्यस्य न नृत्यादिषु'). [In the passage of the Śatapathabr. and *Bṛihadár.* यो ऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः, the words अन्तर् and ज्योतिस् do not form a compound, but अन्तर् refers to the preceding हृदि.] Compare अन्तःसुख and अन्तराराम. E. अन्तर् and ज्योतिस्.

अन्तर्ज्वलन Tatpur. n. (-नम्) *Internal* heat. E. अन्तर् and ज्वलन.

अन्तर्दग्ध Tatpur. m. f. n. (-ग्धः-ग्धा-ग्धम्) Burnt inwardly; e. g. विषेणान्तर्दग्धः. E. अन्तर् and दग्ध.

अन्तर्दधन Tatpur. n. (-नम्) A ferment, a drug or seed used to produce fermentation at the distillation of spirituous liquors. [It occurs in the Śabdachandriká: संधाने सूत्परं प्रोक्तं किण्वे ऽन्तर्दधनं विपम्.] E. अन्तर् and दधन (from दध्, the older form of दह्, krit aff. ल्युट्).

अन्तर्दधान Tatpur. m. f. n. (-नः-ना-नम्) [1]Disappearing. [2]Concealing one's self (from, with a noun in the abl.) e. g. अन्तर्दधानां रक्षोभ्यः. E. धा with अन्तर्, krit aff. शानच्.

अन्तर्दशा Tatpur. f. (-शा) (In Astrology.) The configuration of the minor planets, considered as influencing the fortune of man; it is included in and modifies the महादशा or configuration and sway of the predominant planet; see also दशा. E. अन्तर् and दशा.

अन्तर्दशाधिपति Tatpur. f. (-तिः) The Lord or the principal planet of an अन्तर्दशा q. v. E. अन्तर्दशा and अधिपति.

अन्तर्दशाह Tatpur. m. (-हः) A period of time within ten days. [I may observe that the only passage, to my knowledge, where this word is not used in the locative viz. in the present editions of Manu 8. 222, where it occurs in the ablat. अन्तर्दशाहात् 'has a various reading in the Vivádachintám. p. 56. l. 12 अन्तर्दशाहे which appears to be preferable (the Mitáksh. in both editions of the Vyavah. section p. 70 a. l. 10 and p. 264 l. 7 as well as the E. I. H. Mss. of it agree with the *edd.* of Manu); but if the reading °हे be correct, and the word did not occur in another case but the loc., it would become doubtful whether अन्तर्दशाहे does not represent two distinct words instead of a compound.] E. अन्तर् and दशाह.

अन्तर्दाव Bahuvr. m. f. n. (-वः-वा-वम्) Burning within, having fire within. (ved.) E. अन्तर् and दाव.

अन्तर्दाह Tatpur. m. (-हः) Inward heat, heat within the body; e. g. कक्षाभागेषु ये स्फोटा जायन्ते मांसदारुणाः । अन्तर्दाहज्वरकरा दीप्तपावकसंनिभाः; also figur. of grief, anger &c. E. अन्तर् and दाह.

अन्तर्दुःख Bahuvr. m. f. n. (-खः-खा-खम्) Aggrieved, afflicted. E. अन्तर् and दुःख.

अन्तर्दुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Inwardly bad or wicked. E. अन्तर् and दुष्ट.

अन्तर्दृष्टि Bahuvr. m. f. n. (-ष्टिः-ष्टिः-ष्टि) Looking into one's own heart or mind; comp. अन्तर्ज्योतिस्. E. अन्तर् and दृष्टि.

अन्तर्देश Tatpur. m. (-शः) An *intermediate* region of the compass; comp. also अन्तरदिशा. E. अन्तर् and देश.

अन्तर्द्वार Tatpur. n. (-रम्) A private door within the house; *the interpretations* of this word vary; according to the different comm. it would imply [a] A private or secret door of a house in general. [b] A secret door of a mansion &c. (सुधादौ गुप्तद्वारम्). [c] A court-door (प्रकोष्ठद्वारम्). [d] A treasury door (कोष्ठकद्वारम्). [e] A side or back-door, a sally-port (पक्षद्वारम्). [f] A *window*, a wicket, an eyelet-hole (जालद्वारम्). It corresponds with the Hind. खिड़की or खिडकिका. E. अन्तर् and द्वार.

अन्तर्द्वीपिन् m. pl. (-पिनः) The name of a people. E. अन्तर्द्वीप, taddh. aff. इनि, or perhaps a Tatpur. अन्तर् and द्वीपिन्.

अन्तर्धा Tatpur. (-धा) [1]Concealment, covering. [2]Disappearance. E. धा with अन्तर्, krit aff. अङ्.

अन्तर्धान Tatpur. 1. n. (-नम्) [1]Concealment, covering. [2]Disappearance, invisibility; also considered as one of the forms assumed by Brahman (m.) in the process of creation, according to the Bhágavata Puráńa. In the Yoga philosophy it means the capacity of making himself inaccessible to the senses, acquired by a Yogin through applying the highest degree of meditation to the notions of Shape, Sound &c.: कायरूपसंयमात्तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशासंप्रयोगे (v. l. °प्रासंयोगे) ऽन्तर्धानम् 'Disappearance arises from संयम (the highest degree of meditation which comprises धारणा, ध्यान and समाधि qq. vv.) being applied to Shape which inheres to Body, since thus the power (or possibility) of being seized by that — viz. the eye — is stopped and the clearness of vision has ceased to be'; this

definition, add the commentators, implies also that the Yogin becomes inaccessible to the sense of 'hearing &c.' when the same meditation extends to the notion of 'Sound &c.'

2. m. (-नः) A proper name; a son of Prithu and the father of Havirdhána; also called अन्तर्धि. E. धा with अन्तर्, krit aff. ल्युट्.

अन्तर्धापित Tatpur. m. f. n. (-तः-ता-तम्) [1] Made invisible. [2] Made irrecognizable; e. g. ततो नलो विरूपो बभूव । नागस्त्वाह । अनास्त्वां न ज्ञास्यन्तीति रूपमन्तर्धापितम्. E. धा, in the caus., with अन्तर्, krit aff. क्त.

अन्तर्धायक Tatpur. m. f. n. (-यकः-यिका-यकम्) Covering, concealing. E. धा with अन्तर्, krit aff. ण्वुल् and ágama युक्.

अन्तर्धि Tatpur. 1. f. (-र्धिः) and 2. m. (-र्धिः) The same as अन्तर्धान q. v. E. धा with अन्तर्, krit aff. कि.

अन्तर्ध्यान Tatpur. n. (-नम्) Profound inward meditation. E. अन्तर् and ध्यान.

अन्तर्नगर Tatpur. n. (-रम्) A palace. Comp. अन्तःपुर. E. अन्तर् and नगर.

अन्तर्निविष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Gone within, placed within, being within; e. g. अन्तर्निविष्टोज्ज्वलरत्नभासः. E. अन्तर् and निविष्ट.

अन्तर्निष्ठ Bahuvr. m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Absorbed in meditation, contemplative. E. अन्तर् and निष्ठा.

अन्तर्भव Tatpur. m. f. n. (-वः-वा-वम्) Inward, internal, generated internally. E. अन्तर् and भव.

अन्तर्भवन Tatpur. n. (-नम्) The interior of a mansion, an inner mansion. E. अन्तर् and भवन.

अन्तर्भाव Tatpur. m. (-वः) 1. Inclusion, the being included or comprehended by; e. g. विपर्ययाशक्तिषु यथायोगं धर्मादीनां ज्ञानवर्जमन्तर्भावः; or सर्वाकारमहंकाररहितत्वं व्रजन्ति चेत् । अथान्तर्भावमर्हन्ति दयावीरादयस्तदा (viz. by the rasas). E. भू with अन्तर्, krit aff. घञ्.

2. Interior disposition, inward feeling (?). E. अन्तर् and भाव.

अन्तर्भावना Tatpur. f. (-ना) '[1] Inward thought or anxiety. [2] (In Arithmetic.) A mode of composition or rectification of numbers by the differences of the products.' (Carey.) E. अन्तर् and भावना.

अन्तर्भावित Tatpur. m. f. n. (-तः-ता-तम्) Implied; e. g. अन्तर्भावितो ऽत्र ण्यर्थः 'the causative sense is there implied (sc. by the form अधास्यत्)'. E. भू in the caus. with अन्तर्, krit aff. क्त.

अन्तर्भिन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Inwardly rent. E. अन्तर् and भिन्न.

अन्तर्भूत Tatpur. m. f. n. (-तः-ता-तम्) [1] Included, comprehended; e. g. महाभूतेष्वन्तर्भूतास्त्रयो लोकाः. [2] Internal, interior. E. भू with अन्तर्, krit aff. क्त.

अन्तर्भूतत्व n. (-त्वम्) The same as अन्तर्भाव 1.; e. g. प्रथमालापे द्वितीयालापस्यान्तर्भूतत्वात् 'since the second condition of the (algebraic) problem is comprehended in the first'. E. अन्तर्भूत, tadd. aff. त्व.

अन्तर्भूमि Tatpur. f. (-मिः) The interior of the earth. E. अन्तर् and भूमि.

अन्तर्भूमिगत Tatpur. m.f.n. (-तः-ता-तम्) Gone into, being in, the interior of the earth. E. अन्तर्भूमि and गत.

अन्तर्भूमिनिवासिन् Tatpur. m. f. n. (-सी-सिनी-सि). Living or being in the interior of the earth; e. g. *सौम्यानि सत्त्वानि. See the following. E. अन्तर्-भूमि and निवासिन्.

अन्तर्भौम m.f.n. (-मः-मा-मम्) The same as the preceding. E. An irregular derivation from अन्तर् and भूमि, taddh. aff. अण्.

अन्तर्मनस् Bahuvr. m. f. n. (-नाः-नाः-नः) Sad, perplexed, melancholy. (Comm. lit. 'whose mind is engaged with interior, not with exterior objects'.) E. अन्तर् and मनस्.

अन्तर्मानवती f. (-ती) A proud or coy woman; a female character in erotic poetry, described e. g. Amaruśataka v. 82. E. अन्तर्-मान, taddh. aff. मतुप्.

अन्तर्मुख 1. m. f. n. (-खः-खा-खम्) Being in the mouth.

2. n. (-खम्) A surgical instrument of the shape of a crescent and seven fingers in length; it is used for removing fluids, as pus, blood &c. E. अन्तर् and मुख.

अन्तर्मृत Tatpur. m. (-तः) Died in the uterus; अन्तर्मृतः शिशुः 'a dead fœtus'. E. अन्तर् and मृत.

अन्तर्मोद I. Tatpur. m. (-दः) and II. Bahuvr. m. f. n. (-दः-दा-दम्) The same as अन्तःप्रमोद. E. अन्तर् and मोद.

अन्तर्य m. f. n. (-र्यः-र्या-र्यम्) Being within, in the middle. E. अन्तर्, taddh. aff. यत्.

अन्तर्याम Tatpur. m. (-मः) The name of one of the ग्रह or libations made with the juice of the Soma plant. E. अन्तर् and याम.

अन्तर्यामग्रह Karmadh. m. (-हः) The same as अन्तर्याम, or the act of making the libation. E. अन्तर्याम and ग्रह.

अन्तर्यामपात्र Tatpur. n. (-त्रम्) The vessel out of which the Antaryáma libation is made. E. अन्तर्याम and पात्र.

अन्तर्यामिन् Tatpur. m. (-मी) [1] (In the Upan. and the oldest Vedánta phil.) The supreme Soul as the inward regulator of all the phenomena of the material and intellectual world, in this and in a future life: 'य इमं च लोकं परं च लोकं सर्वाणि च भूतान्यन्तरो यमयति'; 'अधिदैवतमधिलोकमधिवेदमधियज्ञमधिभूतमध्यात्मं च कश्चिदन्तरवस्थितो यमयितान्तर्यामी'; not merely 'the individual Soul of a divinity, of a living being &c.', but the same as the परमात्मन्; 'अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात्'.... 'तस्मात्परमात्मैवान्तर्यामी'.— [2] (In the later Vedánta.) Brahman (m.) as creator of the world when under the influence of the first Guná or of the cosmical quality of सत्त्व 'goodness'; as such however, he is not the purest form of Brahman, but inferior to Íśa who is freed of all cosmical qualities. [3] (In the Vedánta applied to the doctrine of the sects.) a. Vishńu or Purushottama when becoming human or individual Soul; e. g. अन्तः प्रविश्य भूतानि यो बिभर्त्यात्मकेतुभिः । अन्तर्यामीश्वरः साक्षात्पातु नो यद्वशे स्फुटम् ॥; b. Śiva. E. अन्तर् and यामिन्.

अन्तर्लम्ब Bahuvr. n. (-म्बम्) (In Geometry.) An acutangular triangle; compare त्र्यस्र, आयत, त्रिभुज and बहिर्लम्ब. E. अन्तर् and लम्ब, 'lit. where the perpendicular falls within'.

अन्तर्लीन Tatpur. m. f. n. (-नः-ना-नम्) Inherent, innate, e. g. the obvious meaning of a word (प्रत्यक्षवृत्तयः explained by अन्तर्लीनाः) or, brightness as the quality of a pearl (मुक्तिगर्भभासा = तारां (मुक्तीनां) अन्तर्लीनदीप्त्या). E. अन्तर् and लीन.

अन्तर्लोम Bahuvr. m. f. n. (-मः-मा-मम्) Having the hairy side inwards (as a wrapper &c.). E. अन्तर् and लोमन्, samás. aff. अप्.

अन्तर्वंश I. Tatpur. *m.* (-**शः**) The same as **अन्तःपुर**.

II. Avyayîbh. (-**शम्**) Amongst the wives of a king, in the gynæceum. E. **अन्तर्** and **वंश**.

अन्तर्वंशिक m. (-**कः**) Superintendent of the women's apartments, of a gynæceum. Also **आन्तर्वंशिक**. E. accord. to some, from **अन्तर्वंश** I., acc. to others, from **अन्तर्वंश** II., taddh. aff. **ठक्**; the absence of Vṛiddhi is ascribed to the meaning of the word being conventional (**संज्ञा**).

अन्तर्वण I. Tatpur. m. f. n. (-**णः-णा-णम्**) Situated in the middle of, or in, a forest; e. g. **व्यवहितमविजानती किलान्तर्वणभुवि वल्लभमाभिमुख्यभाजम्**.

II. Avyayîbh. (-**णम्**) Within a forest. E. **अन्तर्** and **वन** (for the change of **न** to **ण** v. s. v. **अन्तर्** V. 1.)

अन्तर्वत् 1. m. f. n. (-**वान्-वती-वत्**) [1] Occupying the interior, e. g. of a hall, a house, **घटः** 'a jar in the interior of a hall'; **अन्तर्वती शाला** 'a hall in the interior of another hall'. [2] Probably the same as **आत्मवत्** (comp. the meaning of **अन्तर्** IV. 2.), selfpossessed, composed, as in the vaidik instance **पुमानन्तर्वान्स्थविरः पयस्वान्वसोः कबन्धमृषभो बिभर्ति**; (*it* has been proposed somewhere to translate **अन्तर्वत्** in this instance 'pregnant').

2. f. (-**त्नी**; in the Vedas also -**वती**) A pregnant woman. [As the instance **अन्तर्वती शाला** has been taken from the *Káśiká* on *Páń*. IV. 1. 32, it is necessary to observe that Bhaíṭojidíkshita in the Praudhamanor. rejects this formation together with the counter-instance **पतिवती** in the same rule: '**यत्तु प्राचान्तर्वती पतिवतीति प्रत्युदाहृतं तद्युक्तम्**'.] E. **अन्तर्**, taddh. aff. **मतुप्** and ágama **नुक्**.

अन्तर्वमि Tatpur. f. (-**मिः**) Indigestion. E. **अन्तर्** and **वमि**.

अन्तर्वर्तिन् Tatpur. m. f. n. (-**र्ती-र्तिनी-र्ति**) Being within, included by; as the latter part of a compound; e. g. **ननु तर्हि प्रबन्धान्तर्वर्तिनां केषामपि नीरसानां पद्यानां काव्यत्वं न स्यात्**; or **सूर्यान्तर्वर्ती शशीव**. E. **अन्तर्** and **वर्तिन्**.

अन्तर्वसत् Tatpur. m. f. n. (-**सन्-सन्ती-सत्**) Being within, included in or by; e. g. **तेनाश्मसां सारमयः पयोधेर्दध्रे मणिर्दीधिति-दीपिताशः । अन्तर्वसन्बिम्बगतस्तदङ्गे साक्षादिवालक्ष्यत यत्र लोकः**. E. **वस्** with **अन्तर्**, kṛit aff. **शतृ**.

अन्तर्वसुत्रिरात्र Tatpur. m. (-**त्रः**) One of the sacrifices of three day's duration. See **त्रिरात्र**. E. **अन्तर्वसु** and **त्रिरात्र**.

अन्तर्वस्त्र Tatpur. n. (-**स्त्रम्**) A lower garment; comp. **अन्तर्वासस्** and **अन्तर्**. E. **अन्तर्** and **वस्त्र**.

अन्तर्वा Tatpur. (ved.) See **अन्तर्वावत्**. E. **वा**, with **अन्तर्**, kṛit aff. **विच्**.

अन्तर्वाणि Bahuvr. m. (-**णिः**) One conversant with sacred sciences (acc. to a comm.: 'one who understands but cannot communicate them' lit. 'who keeps his wisdom within'). E. **अन्तर्** and **वाणी**.

अन्तर्वावत् I. Tatpur. m. f. n. (-**वन्-वन्ती-वत्**) (ved.) Concealed, hidden; **अन्तर्वावत्क्षणोज्ज्योतिषा तमः** 'he has hidden darkness with light'. E. **वा**, in the intens., with **अन्तर्**, kṛit aff. **शतृ**.

II. m. f. n. (-**वान्-वती-वत्**) (ved.) Endowed with treasures or with sons, cattle &c. in its interior; **अन्तर्वावत्क्षयं दधे** 'he possesses a dwelling abounding internally with treasures or with sons &c.'. E. **अन्तर्वा**, taddh. aff. **मतुप्**; Sáyańa explains **अन्तर्वा** as meaning liter. 'going within, being within, belonging to' and thus assuming the sense of treasure &c.; he makes it optional, however, to consider in the *latter* instance **अन्तर्वावत्** as representing also **अन्तर्वावद्**, when the word would come from **अन्तर्** and **वावद्** 'speaking much' the intens. of **वद्**, kṛit aff. **क्विप्**, the sense remaining the same, but the word being then a Tatpurusha.

अन्तर्वावद् Tatpur. See the E. of the preceding.

अन्तर्वाष्प Bahuvr. m. (-**ष्पः-ष्पा-ष्पम्**) [1] Containing tears. [2] With suppressed tears. (In such words or passages as **अन्तर्वाष्पभरोपरोधिगदितम्** or **निगृह्यान्तर्वाष्पम्**, the word **अन्तर्** is not compounded with **वाष्प**, but in the former instance belongs to **उपरोधि** preceded by **वाष्पभर**, in the latter, as a separate word, to **निगृह्य**.) E. **अन्तर्** and **वाष्प**.

अन्तर्वासस् Tatpur. n. (-**सः**) A lower garment; compare **अन्तर्वस्त्र** and **अन्तर्** I. 1. 1. E. **अन्तर्** and **वासस्**.

अन्तर्विगाहन Tatpur. n. (-**नम्**) Entering, entrance. E. **अन्तर्** and **विगाहन**.

अन्तर्विद्वस् Tatpur. m. f. n. (-**द्वान्-दुषी-द्वत्**) Knowing what is between (ved.; acc. to Sáyańa, scil. heaven and earth); **अन्तर्विद्वाँ अध्वनः** 'knowing the paths between (heaven and earth). E. **अन्तर्** and **विद्वस्**.

अन्तर्वेग Tatpur. m. (-**गः**) Inward fever. E. **अन्तर्** and **वेग**.

अन्तर्वेदि I. Tatpur. m. (-**दिः**) [1] The space within the sacrificial ground; e. g. **आ संख्यातोरन्तर्वेद्यां सीदन्ति**. [2] The Duab or the country between the Gangá and Yamuná rivers. Also **अन्तर्वेदी**.

II. Avyayîbh. (-**दि**) Within the sacrificial ground; oppos. to **बहिर्वेदि**. E. **अन्तर्** and **वेदि**.

अन्तर्वेदी Tatpur. (-**दी**) The same as **अन्तर्वेदि**. E. **अन्तर्** and **वेदी**.

अन्तर्वेश्म Avyayîbh. [1] Within a house. [2] In a gynæceum; comp. **आन्तर्वेश्मिक**. E. **अन्तर्** and **वेश्मन्**. Also **अन्तर्वेश्मम्**.

अन्तर्वेश्मन् Tatpur. n. (-**श्म**) [1] The interior of a house; e. g. **संध्यां चोपास्य शृणुयादन्तर्वेश्मनि शस्त्रभृत्**. [2] A gynæceum; comp. **अन्तःपुर**, **अन्तर्वंश**, **अन्तर्गृह**.

अन्तर्वेश्मम् Avyayîbh. The same as **अन्तर्वेश्म**. E. **अन्तर्** and **वेश्मन्**, samás. aff. **टच्**.

अन्तर्वेश्मिक An incorrect word instead of **आन्तर्वेश्मिक** q. v.

अन्तर्हणन Tatpur. n. (-**नम्**) Striking in the middle; e. g. **वेश्मान्तर्हणनं कोपान्मम शत्रोः करिष्यतः** &c. E. **अन्तर्** and **हनन**; for the change of **न्** to **ण्** see s. v. **अन्तर्** III.

अन्तर्हनन Tatpur. n. (-**नम्**) The name of a village in the country of the Báhikas. Comp. **अन्तर्घण** and **अन्तर्घन**.

अन्तर्हस्त Tatpur. m. f. n. (-**स्तः-स्ता-स्तम्**) In the hand, within reach. E. **अन्तर्** and **हस्त**.

अन्तर्हस्तीन m. f. n. (-**नः-ना-नम्**) Being in the hand, within reach. E. **अन्तर्हस्त**, taddh. aff. **ख**.

अन्तर्हास Tatpur. m. (-**सः**) A sly or suppressed laugh. E. **अन्तर्** and **हास**.

अन्तर्हित Tatpur. m. f. n. (-**तः-ता-तम्**) [1] Interposed, separated, e. g. **यूनि चान्तर्हिते ऽप्राप्तिः** scil. **चतुर्थादिना**; or **उदात्तपूर्वं नियतं विवृत्ता व्यञ्जनेन च स्वर्यते ऽन्तर्हितम्**. [2] Covered, e. g. **अयस्तप्तं तु पाणिभ्यामर्कपत्रैस्तु सप्तभिः । अन्तर्हितं हरन्**. [3] Concealed, hidden, e. g. **आयातेन दृशाक्षस्य संश्लिष्टो ऽन्तर्हितश्चिरम्**. [4] Disappeared, vanished away, e. g. **अत्र सुखमायाहीनश्रीरित्यन्तर्हितः शमायाहीनः**. — E. **धा** with **अन्तर्**, kṛit aff. **क्त**.

अन्तर्हितात्मन् Bahuvr. m. (-त्मा) A name or epithet of Śiva, lit. 'of hidden mind'. E. अन्तर्हित and आत्मन्.

अन्तर्हृदय Tatpur. n. (-यम्) The interior of the heart. E. अन्तर् and हृदय.

अन्तलोप Tatpur. m. (-पः). (In Grammar.) The rejection or dropping of the final of a word. E. अन्त and लोप.

अन्तवचन Tatpur. n. (-नम्) The meaning of the word अन्त; e. g. a particle in such a sense. E. अन्त and वचन.

अन्तवत् I. m. f. n. (-वान्-वती-वत्) Finite, having a term or end, perishable. E. अन्त, taddh. aff. मतुप्.

II. ind. (In Grammar.) Like the end or final (of a word); e. g. एकः पूर्वपरयोरिति यो ऽयमेकादेशो विधीयते स पूर्वस्यान्तवद्भवति. E. अन्त, taddh. aff. वति.

अन्तवत्त्व n. (-त्वम्) Finiteness, perishableness; e. g. अन्तवत्त्वमसर्वज्ञता वा (scil. ईश्वरस्य). E. अन्तवत्, taddh. aff. त्व.

अन्तवद्भाव Tatpur. m. (-वः) (In Grammar.) The being like the end or final (of a word); e. g, खट्वाभिरित्यत्रान्तवद्भावाभावादतो भिस् ऐसिति न भवति. E. अन्तवत् II. and भाव.

अन्तवह्नि Tatpur. m. (-ह्निः) The fire that is to destroy the world. E. अन्त and वह्नि.

अन्तवासिन् Tatpur. The same as अन्तेवासिन् q. v. and comp. अन्तसद्. E. अन्त and वासिन्.

अन्तवेला Tatpur. f. (-ला) The time of death. E. अन्त and वेला.

अन्तशय्या Tatpur. f. (-य्या) [1]The place for burial or burning. [2]A bier. [3]Death. [4]A bed or mat on the ground. E. अन्त and शय्या.

अन्तश्चैतन्य Bahuvr. m. f. n. (-न्यः-न्या-न्यम्) The same as अन्तःसंज्ञ q. v. E. अन्तर् and चैतन्य.

अन्तसत्क्रिया Tatpur. f. (-या) The funeral honours or ceremonies. Comp. अन्त्यकर्मन्. E. अन्त and सत्क्रिया.

अन्तसद् Tatpur. m. (-द्) A pupil (lit. one who lives near sc. the Guru); comp. अन्तेवासिन् and अन्तिषद्; e. g. मृगाननुपासते गुरुमिवान्तसदः. E. अन्त and सद्.

अन्तस्ताप I. Tatpur. m. (-पः) Inward heat, burning pain.

II. Bahuvr. m. f. n. (-पः-पा-पम्) Burnt within, having inward heat or pain. E. अन्तर् and ताप.

अन्तस्तुषार Tatpur. or Bahuvr. m. f. n. (-रः-रा-रम्) Inward cold. E. अन्तर् and तुषार.

अन्तस्तोय Bahuvr. m. f. n. (-यः-या-यम्) Containing water. E. अन्तर् and तोय.

अन्तस्त्य n. (-स्त्यम्) Entrail, bowels (in the Veda also figurasively). E. अन्तर्, taddh. aff. त्यप्.

अन्तस्थ Tatpur. I. m. f. n. (-स्थः-स्था-स्थम्) Being, standing in the end. E. अन्त and स्थ.

II. 1. m. f. n., 2. m. plur. and 3. f. The same as अन्तःस्थ; the dropping of the Visarga being optional before स् followed by a hard consonant.

अन्तस्थीय m. f. n. (-यः-या-यम्) Referring, belonging to a semivowel &c.; see अन्तःस्था. E. अन्तस्थ II.; taddh. aff. छ.

अन्तस्पथ Bahuvr. m. f. n. (-थः-था-थम्) (ved.) Being in hollows (of mountains), in abysses; an epithet of the Winds. E. अन्तर् and पथिन्, samás. aff. अ (the word is noticed by the Prátiśákhyas on account of its change of र् to स् before प).

अन्तस्वरित (In Grammar.) I. Tatpur. m. (-तः) The swarita (q.v.) accent on the last syllable. E. अन्त and स्वरित, scil. स्वर.

II. Bahuvr. n. (-तम्) A word which has the swarita accent on the last syllable. E. The same, scil. पद.

अन्तादि Dwandwa du. (-दी) End and beginning; also आद्यन्त. E. अन्त and आदि.

अन्तादिवत् ind. Like the end (of a preceding word) and the beginning (of a following one). E. अन्तादि, taddh. aff. वति.

अन्तावसायिन् m. (-यी) [1]A Cháńdála, a man of a Śúdra father and Bráhmańí mother. [2]A barber. [3]The name (probably a nickname) of a Muni. Comp. अन्त्यावसायिन्. E. अन्त and अवसायिन् (सो with अव, kŕit aff. णिनि) acc. to the native explanation 'because he has the business of finishing off the end sc. of the nails i. e. of paring them'; but more probably 'one who is engaged in the lowest (cf. अन्त IV. 1.) occupations'. This word is therefore not connected with अन्तेवासिन् q. v. An incorrect reading is अन्तावशायिन्.

अन्ति I. ind. Near, in the proximity of, before, in the presence of. E. According to the native etym. an abbreviation of अन्तिक; but more probably arising from a common origin with अन्त; see the Preface.

II. denom. parasm. (-न्तयति) To make an end of, to destroy. E. अन्त, denom. aff. णिच्.

III. f. (-न्तिः) (In theatrical language.) An elder sister. E. An abbrevation of अन्तिका.

अन्तिक I. 1. m. f. n. (-कः-का-कम्) Near, proximate. Comp. अन्त, अन्तर, अन्तम, अन्ति, अन्तिकतम, अन्तितम, अन्तिय, अन्त्य. — The words नेदीयस् and नेदिष्ठ are considered as the comparative and superl. of अन्तिक. — In the dramas जनान्तिकम् 'what is spoken apart to a person so that none else may hear' is opposed to स्वगतम् 'what is spoken to one's self'.

2. n. (-कम्) Vicinity, neighbourhood. [अन्तिकात् forms Tatpur. compounds with a following kŕit formation in क्त (i. e. with a past participle), e. g. अन्तिकादागत; — such a word being a compound, because it has but one accent —; अन्तिकम्, अन्तिकेन, अन्तिकात् and अन्तिके are, besides in their literal acceptations, used like prepositions with a noun *following* or preceding in the genit. or ablat.; e. g. अन्तिकं ग्रामस्य or ग्रामात् 'near a village'. The correctness of the restriction enjoined by some grammarians, not to combine the ablat. अन्तिकात् with a noun in the ablat., is denied by Patanjali and his comm.; comp. the instance s. v. दूर. — अन्तिकात् (lit. from the vicinity of) occurs also in the sense of 'from', much in the same manner as the ablat. सकाशात्; e. g. क्रीणीयाद्यस्त्वपत्यार्थं मातापित्रोर्यमन्तिकात्। स क्रीतकः &c.; or नापराधोऽद्य किंचिदभ्यत्पलुरन्तिकात्. NB. Words like केशान्तिक, मासान्तिक, यद्गुणान्तिक, आमरणान्तिक, प्राणान्तिक are not compounds of केश, मास &c. and अन्तिक, but deriv. with taddh. aff. ठञ् of केशान्त, मासान्त &c.] E. अन्त or अन्ति, taddh. aff. ठन्.

II. f. (-का) A fire place, a furnace. Also अन्ती and अन्दिका. E. The native comm. derive it from अन्त्, kŕit aff. ण्वुल् 'because it connects with itself the cooking utensils'; but though a similar ellipsis is implied by its synon. अधिश्रयणी, the same notion might be obtained by connecting its etym. with that of अन्तिक.

III. f. (-का) The name of a plant (Echites scholaris), a decoction of which is used for one of the urinary diseases. E. Perhaps from अन्ति II., denom. of अन्त, kŕit aff.

ष्टुत्, the fem. of अन्तक; compare its synonyme भ्रातृका (probably from the caus. of ग्रह्).

IV. f. (-का) (In theatrical language.) An elder sister, the same as अन्तिका of which it seems to be, like अत्तिका, a degenerated form.

अन्तिकगति Tatpur. f. (-तिः) Going near, approaching. E. अन्तिक and गति.

अन्तिकतम m. f. n. (-मः-मा-मम्) Very near, nearest, close by. Comp. अन्तितम and नेदीयस्, नेदिष्ठ. E. अन्तिक, taddh. aff. तमप्.

अन्तिकता f. (-ता) or **अन्तिकत्व** n. (-त्वम्) Nearness, vicinity, contiguity. E. अन्तिक, taddh. aff. तल् or त्व.

अन्तिकात् See अन्तिक. Considered by the native grammarians as an indecl. E. The ablative of अन्तिक.

अन्तिकादागत Tatpur. m. f. n. (-तः-ता-तम्) Come or arrived from near, from. E. अन्तिकात् (see s. v. अन्तिक) and आगत.

अन्तिकार्थ Bahuvr. m. (-र्थः) A word in the sense of near, a synonyme of अन्तिक. E. अन्तिक and अर्थ, scil. शब्द.

अन्तिकाश्रय Tatpur. m. (-यः) [1]A contiguous support, as that given by a tree to a creeper &c. [2]The house of a neighbour (according to Hemachandra's Abhidh. 4. 67. (= v. 1001), where the two words उपघ्न and अन्तिकाश्रय are *explained* by Vallabhagaṅi: पाडोसीघरणाम्नी छे; but the quotation added by this comm. from Raghuvanśa 14. 1. would rather refer to the first meaning than qualify a house, as seems required by the context in which these words occur in Hemachandra). E. अन्तिक and आश्रय.

अन्तिकेभव Tatpur. m.f.n. (-वः-वा-वम्) Being near. (Perhaps two distinct words instead of a compound.) E. अन्तिके and भव.

अन्तिगृह Tatpur. n. (-हम्) (ved.) A house in the neighbourhood, a house near one's own abode. E. अन्ति and गृह.

अन्तितम 1. m. f. n. (-मः-मा-मम्) Very near, nearest, close by. Comp. अन्तिकतम, अन्तितम and नेदीयस्, नेदिष्ठ.

2. n. (-मम्) The nearest place, a place close by, e. g. अन्तितमे ऽवरोहति. E. अन्ति (acc. to the native gramm. अन्तिक with the loss of क, but see the E. of अन्ति), taddh. aff. तमप्.

अन्तितस् ind. (ved.) From the neighbourhood, from near. E. अन्ति (acc. to the native gramm. अन्तिक with the loss of क, but see the E. of अन्ति), taddh. aff. तसि, and udátta accent on the first syllable.

अन्तिदेव Tatpur. m.f.n. (-वः-वा-वम्) (ved.) Being near the gods, reaching the gods (an epithet of Soma); the accus. also explained in an adv. sense 'near the gods'. E. अन्ति and देव.

अन्तिनार Tatpur. (?) m. (-रः) A proper name: according to a Puráńa, the son of Ŕiteyu, a descendant of Puru; others call him अतिभार or अतिमार or रन्तिनार. E. ?

अन्तिम m.f.n. (-मः-मा-मम्) [1]Final, ultimate, last. [2]Very near, nearest, close by (comp. दशान्तिम lit. the nearest to ten i. e. the eleventh). Comp. अन्त्य and the words named s. v. अन्तिक. E. अन्त, taddh. aff. डिमच्.

अन्तिमजिन Karmadh. m. (-नः) The last Jina teacher; see महावीर. E. अन्तिम and जिन.

अन्तिमाङ्क Karmadh. m. (-ङ्कः) (In Arithmetic.) The last unit, the number 9. E. अन्तिम and अङ्क.

अन्तिमाङ्गुलि Karmadh. f. (-लिः) The little finger. E. अन्तिम and अङ्गुलि.

अन्तिमित्र Bahuvr. m. (-त्रः) (ved.) One whose friends are near or at hand. E. अन्ति and मित्र.

अन्तिय 1. m. f. n. (-यः-या-यम्) (ved.) Near, proximate.

2. n. (-यम्) A place in the neighbourhood; e. g. अन्तिये च दूरके सूर्या. Comp. the words named s. v. अन्तिक. E. अन्ति, taddh. aff. यत्.

अन्तिवाम Bahuvr. m. f. n. (-मः-मा-मम्) (ved.) Near or at hand with wealth; an epithet of Ushas. E. अन्ति and वाम.

अन्तिषद् Tatpur. m. f. n. (-द्-द्-द्) (ved.) Sitting near, being near. Comp. अन्तसद्. (This word which is noticed in a Káriká of the Mahábháshya to Páń. VI. 4. 149, belongs accord. to another authority to the Gańa सुषामादि.) E. अन्ति and सद्.

अन्तिसुम्न Bahuvr. m. f. n. (-म्नः-म्ना-म्नम्) (ved.) (Probably.) Whose happiness is near or present, ever bestowing happiness; an epithet of द्यावापृथिवी, heaven and earth. E. अन्ति and सुम्न.

अन्ती f. (-न्ती) A fire place, a furnace; the same as अन्तिका II. E. A shorter form of अन्तिका q. v.

अन्तेगुरु Bahuvr. m. f. n. (-रुः-रुः-रु) Ending in a heavy (see गुरु) syllable. Also गुर्वन्त. (This word belongs to the Gańa आहिताग्न्यादि.) E. अन्ते (locat. of अन्त) and गुरु.

अन्तेवास Tatpur. m. (-सः) A neighbour, a pupil; see अन्तेवासिन्. E. अन्ते (locat. of अन्त) and वास.

अन्तेवासि Bahuvr. and Avyayíbh. In the condition of a pupil (lit. in the condition of one whose habitation is near, scil. the Guru). E. अन्ते (locat. of अन्त) and वास, samás. aff. इच्. [This word is thus explained by the Gańaratnamahodadhi: अन्ते वासो ऽस्मिन्निति अन्तेवासि तिष्ठति; with the additional remark concerning the meaning, and to prevent its identification with the neuter of अन्तेवासिन्, viz. अन्तेवासी गुरोरित्येभ्यश्च। स शब्दो ऽन्ते वसति तच्छील इति सिद्ध्यन्त: (cf. Páńini III. 2. 78.) sic.]

अन्तेवासिन् Tatpur. 1. m. f. n. (-सी-सिनी-सि) Living, or being in, or on, the end or confines.

2. m. (-सी) [1]A pupil in general (the same as शिष्य), e. g. वैशम्पायनान्तेवासिन् [bases in ऋ when compounded with it as former parts of a Tatpur., retain in the composition the sign of the genitive, e. g. होतुरन्तेवासिन्, पितुरन्तेवासिन्]. [2]An apprentice, one who is learning a mechanical art (according to Nárada, distinct from the शिष्य who is to *him* the theological student, and one of the four categories of the कर्मकर q. v.; compare besides शिष्य, भृतक and अधिकर्मकृत). — Both 1 and 2 so called from it being their duty to live near i. e. in the house of the Guru: 'आचार्यस्य वसेदन्ते कृत्वा कालं सुनिश्चितम्। आचार्यः शिक्षयेदेनं स्वगृहे दत्तभोजनम्'. [3]A Chánḍála (q. v.), a man of the lowest tribe (so called because he must live outside of a town; comp. अन्तर I. 1). [In a Prákŕit passage of the Málatímádhava अन्तेवासिनी occurs in the sense of a female pupil: साहवस्स मुण्डधारिणी अघोरघण्टणामधेअस्स अन्तेवासिणी महाप्पहावा करालकुण्डला णाम.] E. अन्ते (locat. of अन्त) and वासिन्.

अन्तोदात्त Tatpur. (In Grammar.) 1. m. (-त्तः) The udátta accent on the last syllable.

2. m. f. n. (-त्तः-त्ता-त्तम्) Pronounced with the udátta accent on the last syllable. E. अन्त and उदात्त.

अन्तोदात्तत्व n. (-त्वम्) (In Grammar.) The being pronounced with the udátta accent on the last syllable. E. अन्तोदात्त, taddh. aff. त्व.

अन्त्य 1. m. f. n. (-न्त्यः-न्त्या-न्त्यम्) [1] Last, ultimate. (In the Vaiśeshika philos., अन्त्यो विशेषः is called 'the ultimate degree of particularity or divisibility, which is the condition of eternal substances only', viz. the condition of simple, non-compound substances, of atoms, since there is an end of discrimination when this last degree of elementary existence has been arrived at; compare also अन्त्यावस्थिति.) [2] Final (as the letter of a word). [3] Nearest, e. g. नवान्त्य nearest to nine i. e. ten. Comp. अन्तिम and the words named s. v. अन्तिक. [4] Inferior, lowest, belonging to the lowest tribe (see the following meanings). [Tatpur. compounds — not Karmadh. — the latter part of which is अन्त्य have the udátta accent on the first syllable.]

2. m. (-न्त्यः) [1] A man of the lowest tribe. See अन्त्यज. [2] A Mlechchha or foreigner. See अन्त्यज. [3] (In Astronomy.) The twelfth or last lunar month, called Phálguna. [4] A fragrant grass (Cyperus rotundus). See मुस्ता. [5] m. pl. (-न्त्याः) The name of a people or country; read also अन्ध्याः or अन्ध्राः or अध्याः.

3. f. (-न्त्या) [1] A woman of the lowest tribe. See अन्त्यज. [2] (In Astronomy) thus defined: अहोरात्रवृत्तव्यासार्धे विज्यातुल्यैरङ्कैरङ्कुते तावत्त्रिज्यातुल्यं भवति तैरङ्कैर्यावत्कुज्या भवति तावच्चरज्यातुल्या भवति। अथ चरज्यया विज्या युतोना अन्त्यासंज्ञा भवति (Siddhántaśir. Gaṇitádhy. ed. Calc. p. 128).

4. n. (-न्त्यम्) [1] (In Arithm.) A measure of number, a thousand billions (1000,000,000,000,000). [2] (In Astronomy.) The last or twelfth sign (लग्न) of the Zodiac, the Pisces or मीनराशि. See अन्त्यभ. [3] (In Astronomy.) The last or twenty seventh mansion in the circumference of the moon's periodical revolution, the Nakshatra Revatí, the Yoga star of which is ζ Piscium. See अन्त्यभ. E. अन्त, taddh. aff. यत्.

अन्त्यक 1. m.f.n. (-कः-का-कम्) The same as अन्त्य q. v., e. g. fem. 3. 2. इतिस्त्रिमौर्व्या चरजीवया वा हता द्युमौर्व्या क्षितिजीवया वा। भक्तान्त्यका स्यादथवान्त्यकाया इतिर्गुणच्छेदविपर्ययेण.

2. m. (-कः) A man of the lowest tribe; see अन्त्यज. E. अन्त्य, taddh. aff. कन्.

अन्त्यकर्मन् Karmadh. n. (-र्म) Funeral rites; comp. the following and अन्त्यसत्क्रिया. E. अन्त्य and कर्मन्.

अन्त्यक्रिया Karmadh. f. (-या) The same as the preceding. E. अन्त्य and क्रिया.

अन्त्यगोदान Tatpur. n. (-नम्) The giving away of a cow immediately after the performance of the main ceremony of an anushṭhána in expiation of crime. E. अन्त्य and गोदान.

अन्त्यज Tatpur. 1. m. f. n. (-जः-जा-जम्) Latest born, youngest (? comp. अन्तज).

2. m. (-जः) A man of the lowest tribe; the same as अन्त्य.

3. f. (-जा) A woman of the lowest tribe; the same as अन्त्या. [This word (2. and 3.) is explained in various ways. Vijnáneśwara identifies it sometimes with चाण्डाल, in other places he and Kullúka explain it चाण्डालादि 'Cháṇḍála and so on'. Of more distinct definitions the following may be noticed: that of Yama, who comprises under the term अन्त्यजाः a washerman, a worker in leather, a dancer, a Varuḍa, a fisherman, a Meda or attendant on women, and a Bhilla (रजकश्चर्मकारश्च नटो वरुड एव च। कैवर्तमेदभिल्लाश्च सप्तैते ह्यन्त्यजाः स्मृताः); of Samvarta, who comprises under it a washerman, a hunter, an actor, a flute-player and a worker in leather (रजकव्याधशैलूषवेणुचर्मोपजीविनाम् &c.); of Ápastamba, who enumerates a Cháṇḍála, a Meda, a Śwapacha or Śwapáka (the son of an Ugrá woman by a Kshattriya male) and a man who belongs to the Kápálika worshippers of Śiva (चाण्डालमेदश्वपचकपालव्रतधारिणाम् &c.); of another láwbook which names, a Cháṇḍála, a Pukkaśa, a Mlechchha, a Śwapáka and a man who has become an outcast (चाण्डालं पुक्कसं म्लेच्छं श्वपाकं पतितं तथा). In a similar manner Śátátapa speaks of अन्त्यजा women as of कैवर्ती रजकी चैव वेणुचर्मोपजीविनीम्; Ápastamba as of म्लेच्छी नटी चर्मकारी रजकी वरुडी तथा, and Uśanas', 'wife of a man who eats the food of a Kápálika' (कापालिकान्नभोक्तृणां तन्नारी॰) refers probably also to the अन्त्यजा. — Halâyudha who calls the Śúdra अन्त्यवर्ण, enumerates the following under the head of अन्त्यजाति (the same as अन्त्यज): 'अन्तावसायी चण्डालो निषादश्च प्लवङ्गमः। श्वपचः पुक्कशश्चैव मातङ्गः श्वमः सूतः॥ किराताः शबरा भिल्लाः पुलिन्दा माहला भटाः माला म्लेच्छादयो भिल्लाः कथ्यन्ते ह्यन्त्यजातयः'.] Comp. अन्त्यजन्मन् and अन्त्यजाति. E. अन्त्य and ज.

अन्त्यजगमन Tatpur. n. (-नम्) Sexual intercourse with an अन्त्यज q. v. (scil. on the part of a woman of the higher tribes). E. अन्त्यज and गमन.

अन्त्यजन्मन् Bahuvr. m. f. (-न्मा-न्मा) Of the lowest tribe, a Śúdra man or woman. E. अन्त्य and जन्मन्.

अन्त्यजस्त्री Tatpur. f. (-स्त्री) The wife of a man of the lowest tribe; see अन्त्यज. Also अन्त्यस्त्री. E. अन्त्यज and स्त्री.

अन्त्यजागमन Tatpur. n. (-नम्) Sexual intercourse with an अन्त्यजा q. v. (scil. on the part of a man of the higher tribes). Also अन्त्याभिगमन. E. अन्त्यजा and गमन.

अन्त्यजाति Bahuvr. m. f. (-तिः-तिः) The same as अन्त्यज q. v. (but not the same as अन्त्यजन्मन् q. v.). See also अन्तजाति. E. अन्त्य and जाति.

अन्त्यजातिता n. (-त्वम्) The condition of an अन्त्यजाति or अन्त्यज. E. अन्त्यजाति, taddh. aff. तल्.

अन्त्यधन Karmadh. n. (-नम्) (In Arithmetic.) The last term of an arithmetical progression; comp. मध्यधन and सर्वधन; e. g. व्येकपदघ्नचयो मुखयुक्स्यादन्त्यधनं मुखयुग्दलितं तत्। मध्यधनं पदसंगुणितं तत्सर्वधनं गणितं च तदुक्तम् 'the increase multiplied by the period less one and added to the first quantity is the amount of the last; that added to the first and halved, is the amount of the mean: which multiplied by the period is the amount of the whole, and is denominated the computed sum'. E. अन्त्य and धन.

अन्त्यपद् Karmadh. n. (-दम्) (In Arithmetic.) The last or greatest root in the affected square; also called अन्त्यमूल, ज्येष्ठपद, ज्येष्ठमूल and opposed to the आद्यपद or आद्यमूल, कनिष्ठपद or कनिष्ठमूल 'the least or first root'. These terms are thus explained after Brahmagupta by Colebrooke: 'the

least or first root: that quantity of which the square multiplied by the given multiplicator and having the given addend added, or subtrahend subtracted, is capable of affording an exact square root; the greatest or last root: the square root which is extracted from the quantity so operated upon'. E. अन्त्य and पद.

अन्त्यफलज्या Tatpur. f. (-ज्या) (In Astronomy.) The excentricity or the sine of the greatest equation of the centre of a planet. E. अन्त्य-फल and ज्या.

अन्त्यभ Karmadh. n. (-भम्) (In Astronomy.) [1] The last sign of the Zodiac, the sign Pisces. [2] The last or twenty seventh mansion in the circumference of the moon's periodical revolution, the Nakshatra Revatí, the Yoga star of which is ζ Piscium. Compare अन्त्य 4. E. अन्त्य and भ.

अन्त्यमूल Karmadh. n. (-लम्) (In Arithmetic.) The same as अन्त्यपद q. v. E. अन्त्य and मूल.

अन्त्ययुग Karmadh. m. (-गः) The last or Kali age. E. अन्त्य and युग.

अन्त्ययोनि I. Karmadh. (-निः) The lowest place of origin, the lowest tribe. See अन्त्यज.
II. Bahuvr. m. f. (-निः-निः) Belonging to the lowest tribe. See अन्त्यज. E. अन्त्य and योनि.

अन्त्ययोनिता f. (-ता) The lowest origin, the lowest degree in the social scale. See अन्त्यज. E. अन्त्ययोनि, taddh. aff. तल्.

अन्त्यलोप Tatpur. m. (-पः) (In Grammar.) The rejection or dropping of the final letter (of a base). E. अन्त्य and लोप.

अन्त्यवर्ण Bahuvr. m. f. (-र्णः-र्णा) A man or woman belonging to the last or fourth tribe, a Śúdra or Śúdrí. Compare अन्त्यज, अन्त्यजाति and अन्त्यजन्मन्. E. अन्त्य and वर्ण.

अन्त्यविपुला Karmadh. (-ला) The name of a metre regulated by quantity, a species of the Áryá and a variety of the Vipulá; it consists of two lines with 30 mátrás or 7¼ feet in the first and 27 mátrás or 7¼ feet in the second line, the pause in the first being after the 12th mátrá or 3d foot, in the second placed otherwise. Compare आदिविपुला and उभयविपुला. E. अन्त्य and विपुला.

अन्त्यस्त्री Tatpur. (-स्त्री) The same as अन्त्यजस्त्री. E. अन्त्य and स्त्री.

अन्त्यानुप्रास Tatpur. m. (-सः) (In Rhetoric.) Alliteration of the final single or combined consonant together with its vowel, or as the case be, with its Anuswára and Visarga; rhyme; one of the five varieties of अनुप्रास q. v. It may occur either at the end of a Páda, or at the end of words in the middle of a Páda. E. अन्त्य and अनुप्रास.

अन्त्याभिगमन Tatpur. n. (-नम्) The same as अन्त्यजागमन. E. अन्त्या and अभिगमन.

अन्त्यायन Karmadh. n. (-नम्) The last resort. Comp. आन्त्यायन. E. अन्त्य and अयन.

अन्त्यावसायिन् Tatpur. m. (-यी) A man of a degraded tribe, the offspring of a Nishádí woman by a Chándála male. According to Angiras this term comprehends seven classes, viz. चाण्डाल, श्वपच, क्षत्तृ, सूत, वैदेहक, मागध and आयोगव qq. vv.; Vijnáneśwara applies it to Chándálas and men who have become outcastes in general: 'चाण्डालपतितादीनाम्'. Comp. अन्तावसायिन् and अन्त्यज. E. अन्त्य and अवसायिन् lit. 'engaged in the lowest occupations'.

अन्त्यावस्थ I. Bahuvr. m. f. n. (-स्थः-स्था-स्थम्) Being in reduced circumstances; e. g. अन्त्यावस्थोऽपि महात्मा निर्गुणान्न जहाति.
II. Karmadh. f. (-स्था) Destruction, death; e. g. यत्नादृष्ट्यनुस्थितत्वाद्गार्भं निश्चित्यान्यचेतसा भावितेन। अन्त्यावस्थाकालयोग्योपयोगं दृष्टेऽभीष्टं भागमापन्नं वा।. E. अन्त्य and अवस्था.

अन्त्यावस्थिति Tatpur. f. (-तिः) The size of the Soul when, according to the Jaina doctrine, it has become liberated and thus arrived at a final i. e. atomistic state or one of indivisibility and eternity; or the established condition of the atomistic and consequently eternal size of the Soul, when it has attained its final state. (Compare अन्त्य 1. 1.) Śankara gives both interpretations of this word in the Vedánta Sútra which alludes to the Jaina theory of the atomistic nature of the Soul: 'अन्त्यावस्थितेश्चोभयनित्यत्वादविशेषः'. E. अन्त्य (in the sense of the genitive, scil. जीव) and अवस्थिति.

अन्त्याहुति Karmadh. f. (-तिः) A funeral sacrifice. Comp. अन्त्येष्टि. E. अन्त्य and आहुति.

अन्त्याहुतिकर्मन् Tatpur. n. (-र्म) Obsequies. Comp. अन्त्येष्टिक्रिया. E. अन्त्याहुति and कर्मन्.

अन्त्यूति Bahuvr. m. (-तिः) (ved.) Whose protection is (ever) nigh; an epithet of Púshan, the Sun. E. अन्ति and ऊति.

अन्त्येष्टि Karmadh. f. (-ष्टिः) A funeral sacrifice. Comp. अन्त्याहुति. E. अन्त्य and इष्टि.

अन्त्येष्टिक्रिया Tatpur. f. (-या) Obsequies. Comp. अन्त्याहुतिकर्मन्. E. अन्त्येष्टि and क्रिया.

अन्त्र 1. n. (-न्त्रम्) and according to one author. also m. (-न्त्रः). An intestine (mostly used in the plur. अन्त्राणि); e. g. अन्त्रैः कल्पितमङ्गलप्रतिसराः.... पिशाचाङ्गनाः; or आन्त्रस्त्राग्दामनेव: (a v. l. instead of आन्त्रैः पर्यस्तनेत्रः in the Málatim. ed. Calc. p. 78). According to Suśruta 'the entrails of a male are three fathoms and a half long, those of a female half a fathom less' (सार्धत्रिव्यामान्यन्त्राणि पुंसां स्त्रीणामर्धव्यामहीनानि). Charaka divides them in स्थूलान्त्र and क्षुद्रान्त्र, 'the large and small intestines'. [The definition given by Vijnáneśwara (on Yajn. 3. 94.): क्षुद्रान्त्रं हृत्स्थान्त्रम् is probably therefore to be rendered 'क्षुद्रान्त्र are the entrails which are nearer the heart', while the स्थूलान्त्र are near the anus; comp. Suśruta: 'वातवर्चोनिरसनं स्थूलान्त्रप्रतिबद्धं गुदं नाम मर्म'. The स्थूलान्त्र in taken also by Vijnán. (on Yajn. 3. 96.) in the usual sense, since he writes स्थूलान्त्रगुदोदराणि प्रसिद्धानि 'the three words of the text स्थूलान्त्र, गुद and उदर require no remark'.]
2. f. (-न्त्री) The name of a potherb (Convolvulus argenteus). [In the passage of the Amarak. छागलान्त्र्यावेगी some comm. divide छागल-अन्त्री-आवेगी, others make a compound of the two first; comp. also अजान्त्री.] E. अम्, uń. aff. क्त्र; accord. to another author. uń. aff. ष्ट्रन्. Probably, however, a contraction of अन्तर, like अवस of अवसर.

अन्त्रकूज Tatpur. m. (-जः) (In Medicine.) Grumbling of the bowels, borborygmi. E. अन्त्र and कूज.

अन्त्रकूजन Tatpur. n. (-नम्) (In Medicine.) The same as the preceding. E. अन्त्र and कूजन.

अन्त्रन्धमि Tatpur. f. (-मिः) Indigestion, flatulence. E. अन्त्र in the accus. and धमि (ध्मा, krit aff. इक्); the word is

formed on the analogy of the स्नम् — derivations of ध्मा as नासिकन्धम, नाडिन्धम &c.

अन्त्रपाचक Tatpur. m. (-कः) The name of a plant (*Æschynomene Grandiflora*), the bark, pith and gums of which are poisonous and produce a bad smell in the mouth (आस्यदौर्गन्ध्य), a roughness of the body (पारुष्य), headache (शिरोरुज्) and a discharge of saliva (कफसंस्रव). E. अन्त्र and पाचक.

अन्त्रमय m. f. n. (-यः-यी-यम्) Made of entrails. Comp. अन्त्रस्रज्. E. अन्त्र, taddh. aff. मयट्.

अन्त्रविकूजन Tatpur. n. (-नम्) (In Medicine.) The same as अन्त्रकूज. E. अन्त्र and विकूजन.

अन्त्रवृद्धि Tatpur. f. (-द्धिः) (In Medicine.) The swelling of the scrotum by the descent of the intestines (hernia); one of the seven diseases of the scrotum (comp. besides वातवृद्धि, पित्तवृद्धि, श्लेष्मवृद्धि, शोणितवृद्धि, मेदोवृद्धि and मूत्रवृद्धि) and considered as generally incurable. E. अन्त्र (in the sense of an instrum.) and वृद्धि, scil. मुष्कस्य.

अन्त्रशिला Bahuvr. f. (-ला) The name of a river rising from the Vindhya mountain; also read अन्तःशिला. E. अन्त्र and शिला, lit. 'having stones or rocks in her bowels'.

अन्त्रस्रज् Tatpur. f. (-क्) A garland made of entrails, as worn by Nrisinha. E. अन्त्र and स्रज्.

अन्त्राद् Tatpur. m. (-द्ः) (In Medicine.) One of the seven varieties of worms found in the stomach. E. अन्त्र and आद्, scil. क्रिमि, lit. 'eating the intestines'.

अन्त्री See s. v. अन्त्र.

अन्द् (अदि-भ्वादि-उदात्त-उदात्तेत्) r. 1st cl. par. (अन्दति-अनात्-आनन्द; see अन्त्) To bind. (The Dravida provincialism of this radical is अन्त् q. v. Comp. also इन्त्. The real occurence of this radical which is inflected in the Dhátuparáyańa of Hemachandra, as far as the forms given are concerned, but not in the Dhátuvŕitti of Mádhava who inflects अन्त् q. v., is very doubtful. See the Preface.)

अन्द 1. m. (-न्दः) Binding.

2. f. (-न्दा) Perhaps the same as अन्दिका. (Both forms given on the authority of Hemachandra's Dhátuparáyańa; their real occurence is doubtful.) E. अन्द्, krit aff. अच्. See the Preface.

अन्दिका f. (-का) A fire-place, a furnace. E. See अन्तिका of which it is a weaker form.

अन्दु f. (-न्दुः) [1] A chain, a fetter. [2] An iron heel chain for an elephant's foot. [3] An ornament worn round the ancles. Comp. the following and अन्दू. E. अन्द्, uń. aff. कु; but see the Preface.

अन्दुक m. (-कः) The same as अन्दु. Comp. अन्दूक. E. अन्दु, taddh. aff. क, or accord. to another author. कन्.

अन्दू f. (-न्दूः) The same as अन्दु. E. अन्द्, uń. aff. कू; but see the Preface.

अन्दूक m. (-कः) The same as अन्दू. Comp. अन्दुक. E. अन्दू, taddh. aff. क or accord. to some कन्.

अन्दोलन n. (-नम्) [1] Swinging. [2] A swing. E. अन्दोलि, krit aff. ल्युट्.

अन्दोलि denom. par. (-लयति) To swing. Comp. दुल्, हिन्दोलि and हिल्लोलि. For the E. see the Preface.

अन्दोलित m. f. n. (-तः-ता-तम्) Swung. E. अन्दोलि, krit aff. क्त.

अन्द्रक m. (-कः) The name of a king of the Sunga dynasty, a son of Vasumitra; his name is also given अन्तक, आर्द्रक or भद्रक. E. unknown.

अन्ध् (अन्ध-चुरादि-परस्मैपदिन्) r. 10th cl. par. (अन्धयति — Desid. अन्दिधयिषति) [1] To be blind. [2] To make blind. (This radical is more likely in these meanings a denomin. of अन्ध, instead of अन्ध 'blind' q. v. being a derivative of अन्ध्.)

अन्ध 1. m. f. n. (-न्धः-न्धा-न्धम्) [1] Blind; lit. and figur. [2] Making blind, obstructing the sight (as darkness &c.).

2. n. (-न्धम्) [1] Darkness. [2] Water; see also कबन्ध and कमन्ध. [3] Turbid water, foul water. [4] (In Astronomy.) The same as अन्त्य (?).

3. m. pl. (-न्धाः) The name of a people or country; also read अन्ध्राः, अन्त्याः or अध्राः. E. The native etym. 'अन्द्, krit aff. अच्' might apply to all the meanings but the first; for that of अन्ध 'blind' see the Preface.

अन्धक 1. m. f. n. (-न्धकः-न्धिका-न्धकम्) Blind. E. अन्ध, taddh. aff. क.

2. m. (-कः) A proper name of: [1] a demon, a son of Kaśyapa and Diti 'with thousand arms and heads, two thousand eyes and feet and called Andhaka because he walked like a blind man although he saw very well'; in his attempt of taking a Párijáta tree of the Swarga he was slain by Śiva (see अन्धकघातिन्, अन्धकरिपु); [2] a grandson of Kroshtri, and son of Yuddhájita, who together with his brother Vŕishńi is the ancestor of the celebrated family of the Andhaka-Vŕishńis; [3] a grandson of Vŕishńi (the brother of Andhaka) and son of Śwaphalka by Gándini; [4] a son of Sattwat, belonging to the same family, by Kauśalyá; [5] a son of Bhíma (of the same family) and father of Revata. [The forgoing lineage, 2–5, is taken from the Harivanśa. In the Linga Puráńa an Andhaka is a son of Nahusha who, according to other Puráńas, is the ancestor of Kroshtri; in the Kúrma Puráńa an Andhaka is a son of Anśa and father of Sáttwata, while in the Vishńu P. a prince of that name is mentioned as the son of Sáttwata who is apparently the same as the Sattwat of the Hariv.] [6] The name of a Muni (in the Padmapuráńa).

3. m. plur. (-काः) The descendants of Andhaka (2.[2]), (usually mentioned together with the Vŕishńis; see अन्धकवृष्णि), apparently the ancient inhabitants of Berar.

4. f. (-न्धिका) [1] Night. [2] A kind of play or gambling. [3] A disease of the penis (? the same as सर्षपी q. v.). [4] A diseased eye. [5] A woman. [The two latter meanings from the Śabdaratnávali, where the word is thus explained: अन्धिका रजनी नारी द्यूतभेदे ऽक्षिरुग् दूषिते.] E. अन्ध, taddh. aff. कन्.

अन्धकघातिन् Tatpur. m. (-ती) The slayer of the demon Andhaka q. v., an epithet of Śiva. Comp. the following. E. अन्धक and घातिन्.

अन्धकरिपु Tatpur. m. (-पुः) [1] A name of Śiva (the enemy of Andhaka q. v.). Comp. the preceding and अन्धकारि, अन्धकासुहृद्. [2] A name of Sun, Fire and Moon, figur., as destroyers of darkness (according to Rádhákántadeva). [3] (In Astronomy.) The same as the Nakshatra आर्द्रा q. v. (?). E. अन्धक and रिपु.

अन्धकवर्त Tatpur. (?) m. (-र्तः) The name of a mountain. See अन्धकवर्तीय. E. अन्धक and वर्त.

अन्धकवर्तक Dwandwa n. (-कम्) The blind man and the quail

(the subject of a fable so called); see the following. E. अन्धक and वर्तका.

अन्धकवर्तकीय m. f. n. (-यः-या-यम्) As in the fable of the blind man and the quail; viz. when the blind man put his feet over the quail ('अन्धकस्य वर्तकाया उपर्यन्तःपादन्यास उच्यते। तत्तुल्यमन्धकवर्तकीयम्'); said, according to another authority, of a strange event which occurs unexpectedly; compare similar expressions as काकतालीय, खल्वाटबिल्वीय, अर्धजरतीय, श्येनकपोतीय, घुणाक्षरीय, शरपुङ्खीय, शर्करोत्क्षजनीय, अजाकृपाणीय, तिन्दुकीज्योतिविकीय, &c. E. अन्धकवर्तक, taddh. aff. छ.

अन्धकवर्तीय m. pl. (-याः) The name of a warrior tribe inhabiting the mountain Andhakavarta. E. अन्धकवर्त, taddh. aff. छ.

अन्धकवृष्णि Dwandwa n. pl. (-ष्णयः) The descendants of Andhaka and Vrishńi qq. vv., a celebrated tribe in which, amongst others, Vásudeva was born. Comp. also श्वाफल्कचैत्रक, चैत्रकान्धक, शिनिवासुदेव, द्वैप्यभैमायन or द्वैप्यहैमायन. E. अन्धक and वृष्णि, with लुक् of the gotra aff.

अन्धकार Tatpur. m. n. (-रः-रम्) Darkness; lit. and fig. E. अन्ध and कार (कृ, krit aff. अण्).

अन्धकारप्रायश्चित्त Tatpur. n. (-त्तम्) A penance mentioned in the Varáha-Puráńa, to atone for the offence of approaching, in the dark, the image of Vishńu in his incarnation as a boar, without a lamp and without the Śástra; such an offence degrading the offender and exposing him to becoming blind: the penance consists in veiling the eyes during fifteen days, taking only one meal on the following twentieth day and one meal on each twelfth day of the half of a month, and when the penitent is half dead in consequence of such diet, sitting in the water and ultimately eating a dish of barley and rice cooked in cow's urine. He is promised to be rid then of his crime. Another reading of this word is अन्धकारस्पृष्टप्रायश्चित्त. E. अन्धकार and प्रायश्चित्त.

अन्धकारमय m. f. n. (-यः-यी-यम्) Quite darkness, perfectly dark. E. अन्धकार, taddh. aff. मयट्.

अन्धकारसञ्चय Tatpur. m. (-यः) Complete darkness (lit. a collection of darkness, the negation, as it were, of 'a collection of sun-rays; e. g. यतो यतो यतो यतो रवेर्मरीचिसंचयः। महान्धकारसंचयस्ततस्ततस्ततस्ततः). E. अन्धकार and सञ्चय.

अन्धकारस्पृष्टप्रायश्चित्त Tatpur. n. (-त्तम्) The same as अन्धकारप्रायश्चित्त. E. अन्धकार-स्पृष्ट and प्रायश्चित्त.

अन्धकारि Tatpur. m. (-रिः) A name of Śiva, the slayer of the demon Andhaka q. v. Comp. अन्धकरिपु and अन्धकासुहृद्. E. अन्धक and अरि.

अन्धकारित m. f. n. (-तः-ता-तम्) Become dark. E. अन्धकार, taddh. aff. इतच्. (This etym. is probably merely given to indicate that the word is udátta on the last syllable; which it would not be if अन्धकारित were analyzed (as it really ought to be) as a past partic. of a denómin. अन्धकारि from अन्धकार.)

अन्धकासुर Karmadh. m. (-रः) The demon Andhaka q. v. E. अन्धक and असुर.

अन्धकासुहृद् Tatpur. m. (-हृत्) A name of Śiva, the slayer of the demon Andhaka q. v. Comp. अन्धकारि and अन्धकरिपु. E. अन्धक and असुहृद्.

अन्धकूप Karmadh. m. (-पः) [1] A blind well, a well filled up with rubbish or one the mouth of which is hidden. [2] The name of a hell (?). E. अन्ध and कूप.

अन्धङ्करण m. f. n. (-णः-णी-णम्) Making blind, obfuscating. E. अन्ध and करण (कृ, krit aff. ख्युन् with fem. ङीप्).

अन्धतमस् Karmadh. n. (-मः) Great darkness. [Accord. to Páńini this form would not be correct, as he wants the compound to become अन्धतमस; it occurs however in the following introductory verse of the comm. on the Kirátárjuníya: तद्व्ययमव्ययं धाम सारस्वतमुपास्महे। यत्प्रसादात्प्रलीयन्ते मोहान्धतमसच्छटाः. (Comp. अन्धकारसञ्चय.)] E. अन्ध and तमस्.

अन्धतमस Karmadh. n. (-सम्) Great darkness; lit. and figur.; e. g. प्रविशति च (scil. मनः) मोहान्धतमसम्. See also अन्धतामस and अन्धातमस. E. अन्ध and तमस्, samás. aff. अच्.

अन्धता f. (-ता) Blindness. [Mentioned in the Sánkhya philos. as one of the twenty eight disabilities (see अशक्ति and प्रत्ययसर्ग) and comprehended in the eleven defects of the senses or इन्द्रियवध q. v.] E. अन्ध, taddh. aff. तल्.

अन्धतामस Karmadh. n. (-सम्) Great darkness. See अन्धतमस. E. अन्ध and तामस.

अन्धतामिस्र Karmadh. n. (-स्रम्) (Literally: great darkness and hence) [1] A division of Tartarus, accord. to Manu the second, accord. to Yájnav. the eighteenth of the twenty-one hells (see नरक). [2] (In the Sáńkhya philosophy.) A technical term denoting one of the five subdivisions of the विपर्यय (q. v.) which is one of the four divisions of the प्रत्ययसर्ग (q. v., the creation of mental conditions or conditions leading to an affection of the बुद्धि q. v.), the विपर्यय comprising the purely negative conditions or those opposed to the understanding of the true principles of creation; among the latter अन्धतामिस्र is the mental condition of excessive grief, arising when a man who has placed his happiness in the pleasures which may be derived from either of the ten provinces of the ten senses (see इन्द्रिय) or from the possession of either of the eight superhuman faculties (see ऐश्वर्य), looses the exercise of the latter or dies in the midst of the enjoyments of the former. E. अन्ध and तामिस्र.

अन्धत्व n. (-त्वम्) The same as अन्धता. E. अन्ध, taddh. aff. त्व.

अन्धपूतना Karmadh. f. (-ना) A female imp or devil, one of the nine evil spirits which are supposed to possess children and to work in them diseases generally believed to be incurable (see ग्रह); she is imagined 'of formidable size, tawny, bald and wearing yellow-red garments'. Compare the following. E. अन्ध and पूतना.

अन्धपूतनार्त Tatpur. m. (-र्तः) A child possessed by the demon Andhapútaná; 'it dislikes the breast, is troubled with diarrhœa, hiccough, vomiting and fever, has a bad colour, sleeps on the ground and smells sour'. E. अन्धपूतना and आर्त.

अन्धमूषा Karmadh. f. (-षा) A small covered crucible in the shape of the udder of a cow, deep and with one hole in the middle. E. अन्ध and मूषा.

अन्धमूषिका Karmadh. f. (-का) The name of a grass (Andropogon serratus). See देवताड. E. अन्ध and मूषिका.

अन्धम्भविष्णु Tatpur. m. f. n. (-ष्णुः-ष्णुः-ष्णु) Becoming blind. E. अन्ध and भविष्णु (भू, krit aff. खिष्णुच्).

अन्धम्भावुक Tatpur. m. f. n. (-कः-का-कम्) Becoming blind. E. अन्ध and भावुक (भू, krit aff. खुकञ्).

अन्धस् n. (-न्धः) [1] (ved.) Food in general. [2] Food as offered in sacrifice, Soma or Ghee. [3] Boiled rice. Comp. अन्न. [वो अन्धसः in the Ṙig-V. 8. 92. 1. is noticed by the Ṙigv. Prátiśákhya on account of the preservation of अ after ओ.] E. अद्, uń. aff. असुन् with नुम् ágama and ध् instead of द्. For the etym. of this word see the Preface.

अन्धातमस Karmadh. n. (-सम्) Great darkness. Comp. अन्धतमस and अन्धतामस. [On this word a comm. observes: अन्येषामपीति दीर्घत्वे ऽन्धातमसमपीति शाकटायनीया वृत्तिरिति नन्दिशबरस्वामिमुकुटादयः.] E. अन्ध and तमस with the lengthening of the middle अ.

अन्धालजी Karmadh. f. (-जी) (In Medicine.) One of the forty-four क्षुद्ररोग q. v., viz. 'round, elevated, compact pimples without an opening and with a little matter, produced by diseased phlegm and air'. E. अन्ध and अलजी.

अन्धाहि Karmadh. m. f. (-हिः-हिः) [1] A blind snake, belonging to the not poisonous class. [2] A kind of fish, vulg. Kúnchiyá; a species of eel; see कुचिका. [As both meanings do not occur in the same author, the latter is perhaps only a further explanation of the former.] E. अन्ध and अहि.

अन्धिका see s. v. अन्धक.

अन्धीकृत Tatpur. m. f. n. (-तः-ता-तम्) Made blind, lit. and fig.; e. g. अन्धीकृतात्मा स्वोत्सङ्गान्निरस्यत महीतले. E. अन्ध, with taddh. aff. च्वि, and कृत.

अन्धीगु Bahuvr. m. (-गुः) अन्धीगुः श्यावाश्विः is the name of a Ṙishi, the author of the verses of the Sámaveda 1. 545 (= I. 6. 2. 1. 1.) and 2. 47-49 (II. 1. 1. 18). E. अन्धी (?) and गो.

अन्धीभूत Tatpur. m. f. n. (-तः-ता-तम्) Become blind, lit. and fig. E. अन्ध, with taddh. aff. च्वि, and भूत.

अन्धु m. (-न्धुः) A well. Also अन्धू. E. अम्, uń. aff. कु and ádeśá धुक्, or अन्ध्, uń. aff. उ; see the Preface.

अन्धुल m. (-लः) The name of a tree (Acacia śirisha); see शिरीष. E. unknown.

अन्धू f. (-न्धूः) I. A kind of a tie. E. अन्द्, uń. aff. ऊ. See the Preface.
II. A well. E. अन्ध्, uń. aff. ऊ.

अन्ध्र 1. m. pl. (-न्ध्राः) [1] The name of a people or country in the Dekhan, probably the northern part of the modern Telingana. Comp. आन्ध्र. [2] The name of a dynasty; see अन्ध्रभृत्य.

2. m. (-न्ध्रः) A man of low caste: the offspring of a Vaideha father and a Káávara mother; he lives by killing game and is not allowed to reside within a village or town, but must live under Chaitya-trees, in cemeteries, on mountains or in forests; (according to Manu, who embodies in this manner the Andhra-aborigines into the Brahmanical system). Compare also आन्ध्र. E. unknown.

अन्ध्रजाति Tatpur. f. (-तिः) The Andhra caste. E. अन्ध्र and जाति.

अन्ध्रजातीय m. f. n. (-यः-या-यम्) Belonging to the Andhra caste. E. अन्ध्रजाति, taddh. aff. छ.

अन्ध्रभृत्य Karmadh. m. pl. (-त्याः) The name of a dynasty of Andhra kings, apparently of low origin, thirty kings of which are said to have reigned four hundred and sixty-six years, the last in the year 431 or 435 after Chr. E. अन्ध्र and भृत्य (an Andhra by caste and a servant by occupation).

अन्न I. 1. m. f. n. (-न्नः-न्ना-न्नम्) Eaten. [*The use of this word*, as a past *participle* of अद्, is restricted, according to Hemachandra's Dhátupáráyańa, to such passive constructions as correspond with our use of a past partic.; but while जग्ध may be substituted for अन्न also in these cases, जग्ध alone is admissible when 'eaten' is used either substantively with a genitive depending on it or impersonally; 'अद्यर्थाच्चेति साधारे (आधार is here equivalent to अधिकरण of Páń. III. 4. 76.) क्तः। इदमेषां जग्धम् ॥ पक्षे कर्मणि क्तः। जग्धमन्नम् ॥ भावे। जग्धमनेन ॥'.]

2. n. (-न्नम्) [1] Food in general, eatable or drinkable; e. g. अन्नं पितृमनुष्येभ्यो देयमप्यन्वहं जलम् (comm.: अन्नग्रहणं सकलादनीयप्रदर्शनार्थम्); or अन्नमिष्टं हविष्यं च दद्यादक्रोधनो ऽत्वरः (comm.: अन्नं भक्ष्यभोज्यलेह्यचोष्यपेयात्मकं पञ्चविधं दृष्टम्); also elliptically, the eating of food, e. g. सर्वान्नानुमतिश्च प्राणात्यये तद्दर्शनात्; comp. also अन्नकाल, अन्नपानरक्षा &c. In the post-vaidik literature, an exalted eulogium of food as the supporter of creation is given e. g. in the Anuśásanaparvan of the Mahábhárata v. 3204–3251 and 5541–5562; comp. also अन्नद. [2] (In the Upanishads and the Vedánta philos.) Food in a metaphysical or mystical sense, the essence of the elementary creation, that of which the coarsest sheath or the coarse body of the Supreme Soul (see अन्नमयकोश and स्थूलशरीर) is framed: the lowest and therefore not truest form in which Brahman (n.) or the Supreme Soul (comp. अन्नब्रह्मन्) manifests itself in its worldly and conscious existence ('ये ऽन्नं ब्रह्मोपासते'; 'अन्नं ब्रह्मेत्येक आहुः'; see also अन्नज). Compare besides प्राण, मनस्, विज्ञान, आनन्द. In this form the Supreme Soul is also called वैश्वानर, विराज्, विश्व and जाग्रत् qq. vv., e. g. अन्नं वै विराट्; or सैषा विराड्दशसंख्या सत्यन्नं चान्नादिनी च. The process of this manifestation is thus imagined in the Taittiríya Upanishad: in the Supreme Soul originates æther, in æther air and so on in each preceding element successively fire, water, earth, herbs, food, from which comes semen and man; in food originate, too, all other creatures living on this earth ('अन्नाद्वै प्रजाः प्रजायन्ते याः काश्च पृथिवीं श्रिताः। अथो ऽन्नेनैव जीवन्ति। अथैनदपि यन्त्यन्ततः। अन्नं हि भूतानां ज्येष्ठं तस्मात्सर्वौषधमुच्यते'). In the Vedánta the theory of this primitive developement is more intricate; comp. s. v. अन्नमयकोश. (In the Aitareya Upan. food is represented as a being of organised *form* sprung forth from the heated waters, the process of creation differing materially from that imagined by the Taittiríya and the Vedánta.) [3] (The latter meaning applied in the doctrine of the Vishńuites to) Vishńu. [4] (ved.) Water. [5] Corn in general (comp. सर्वौषध under meaning 2.). [6] Boiled rice. [In the two last meanings अन्न is used also as a term of contempt; when combined with मन् cl. 4. in this sense, it depends on the latter in the accusative (not in the dative as similar terms, e. g. तृण, बुस, श्वन् &c. also may); e. g. न त्वान्नं मन्ये यावद्भुक्तं न आख्यम् 'not so much as a grain or a grain of boiled rice &c.' (but न त्वा तृणं, बुसं, श्वानं or तृणाय, बुसाय, शुने मन्ये); for similar terms comp. also नौ, काक, शुक, शृगाल.] [7] A soup or sauce made of flesh; see अन्नप्राशन. [8] A soup or sauce made of rice; see s. v. अन्नमल. [9] Spirituous liquor made of rice; see s. v. अन्नपेय and अन्नमल. E. अद्, uń. aff. क्त; the native gramm. assign to अन्न in the meaning 'boiled rice', and probably also in the other meanings, the uń. aff. न which is णित्. The Tait-

tiriya-Upan. explains अन्न 2. 2. thus: अद्यते ऽत्ति च भूतानि तस्मादन्नं तदुच्यत इति। 'because it is eaten and because it eats what exists i. e. because what exists becomes again अन्न'.

II. m. (-न्नः) The sun. E. According to an Uńádisútra as quoted in the Siddh. Kaum. and in Nŕisinha's Swaramanjarí अत्, uń. aff. न; acc. to Hemach.'s Dhátupáráyańa, अन् (उणादौ दृश्यमीति ने। अन्नः), uń. aff. न.

अन्नकाम Bahuvr. m. (-मः) One desirous of food or plenty; (this word occurs esp. in vaidik passages which speak of sacrifices the performance of which insures the attainment of food or plenty; e. g. पौष्णं श्याममालभेतान्नकामः; or मैत्रं श्वेतमालभेत वारुणं कृष्णमपां चौषधीनां च संधावन्नकामः). Comp. also अन्नाद्यकाम. E. अन्न and काम.

अन्नकाल Tatpur. m. (-लः) Meal time, proper hour for eating. E. अन्न and काल.

अन्नकूट Tatpur. m. n. (-टः-टम्) A large heap of boiled rice; see the following. E. अन्न and कूट.

अन्नकूटयात्रा Tatpur. f. (-त्रा) The festival of the mountain of boiled rice; a festival of the Hindus in the month of November when they make a pile of boiled rice as a type of the hill Govardhana in Vraja, near Mathurá, upheld by Kŕishńa for the shelter of the milkmaids. It is called also Govardhanapújá and observed especially by cowherds. E. अन्नकूट and यात्रा.

अन्नकोष्ठक Tatpur. m. (-कः) 1 A granary. 2 Vishńu. 3 The sun. E. अन्न and कोष्ठक.

अन्नगति Tatpur. f. (-तिः) (In Medicine.) The œsophagus, the gullet. E. अन्न and गति.

अन्नगन्धि Bahuvr. m. (-न्धिः) Diarrhœa, dysentery. E. अन्न and गन्ध, samás. ádeśa इ; the compound implying comparison 'smelling like boiled rice'; comp. similar formations as पद्मगन्धि, करीषगन्धि, उत्पलगन्धि.

अन्नग्राहक Tatpur. m. (-कः) The seizer of food; an epithet of the vital air अपान q. v.; comp. अन्नायु. E. अन्न and ग्राहक.

अन्नज Tatpur. 1. m. f. n. (-जः-जा-जम्) Produced by food or by the essence of the elementary creation; e. g. कथमन्नजो ऽन्नात्मा ऽन्नप्रलयो ऽहं तस्मादन्नं ब्रह्मेति 'how (is it that men adore Brahman under the form of अन्न? it is when they think:) I am the product of अन्न, I have the nature of अन्न, I shall be merged again into अन्न, therefore अन्न is Brahman'.

2. n. (-जम्) (In Medicine.) Water in which rice has been boiled, rice gruel. E. अन्न and ज.

अन्नजल Dwandwa n. (-लम्) Support, maintenance. E. अन्न and जल; 'rice and water'.

अन्नजात Tatpur. m. f. n. (-तः-ता-तम्) The same as अन्नज q. v. E. अन्न and जात.

अन्नजित् Tatpur. m. f. n. (-त्-त्-त्) Conquering food; a vaidik epithet of sacrificial horses. E. अन्न and जित्.

अन्नजीवन Tatpur. (?) m. f. n. (-नः-नी(?)-नम्) Living through or by अन्न q. v. 2. 2. E. अन्न and जीवन.

अन्नतेजस् Bahuvr. m. f. n. (-जाः-जाः-जः) (ved.) Having the strength or power of अन्न q. v. 2. 2. E. अन्न and तेजस्.

अन्नद Tatpur. m. f. n. (-दः-दा-दम्) Giving food &c., see अन्न; also m. as an epithet of Śiva and f. of Durgá. [Manu promises to a man who gives food, eternal happiness; Yájnavalkya, that he will be honoured in the Swarga; the Anuśásanaparvan of the Mahábh. however (see the passages quoted s. v. अन्न); gives a detailed account of the various benefits which accrue to the giver of food, and which comprise nearly all conceivable happiness in this and the future world.] E. अन्न and द.

अन्नदातृ Tatpur. m. f. n. (-ता-त्री-तृ) The same as अन्नद. E. अन्न and दातृ.

अन्नदान Tatpur. n. (-नम्) The giving of food (enjoined as a meritorious act; compare अन्नद). E. अन्न and दान.

अन्नदायिन् Tatpur. m. f. n. (-यी-यिनी-यि) The same as अन्नद q. v. E. अन्न and दायिन्.

अन्नदोष Tatpur. m. (-षः) A sin committed with reference to the laws of diet, e. g. by eating garlick, onions, mushrooms or other prohibited articles of food. E. अन्न and दोष.

अन्नद्वेष Tatpur. m. (-षः) Dislike of food, want of appetite. E. अन्न and द्वेष.

अन्नपति Tatpur. m. (-तिः) The protector of food (a vaidik epithet of Agni, and an epithet of Śiva in the Mahábh.); the Lord of food (an epithet of Savitŕi or the sun). Comp. अन्नपू. E. अन्न and पति.

अन्नपरिवर्त Tatpur. m. (-र्तः) Change of diet (= आहारद्रव्यविपर्ययः). E. अन्न and परिवर्त.

अन्नपानरक्षा Tatpur. f. (-क्षा) Precaution in eating and drinking. (The अन्नपानरक्षाकल्प is the introductory chapter of Suśruta to his toxicology; the bearing of the word is conveyed by the verse: तस्मात्परीक्षणं कार्यं भृत्यानामादितो नृपैः। अन्ने पाने &c.). Comp. अन्नरक्षा. E. अन्न-पान, Dwandwa, and रक्षा.

अन्नपानविधि Tatpur. m. (-धिः) The properties of eatable and drinkable substances (they are the subject of a chapter in Suśruta's Sútrasthána). E. अन्न-पान, Dwandwa, and विधि.

अन्नपू Tatpur. m. (-पूः) Purifier of food, a vaidik epithet of the Sun; comp. अन्नपति. E. अन्न and पू.

अन्नपूर्णा Tatpur. f. (-र्णा) 1 A name of Durgá or Párvatí (lit. 'full with food'). ["2 Hence applied to a female cook under whose management the daily provision seems blessed and increased. 3 A term for an alm's bag. 4 A particular drinking vessel used at Benares; so named after the goddess."] E. अन्न and पूर्ण.

अन्नपूर्वा (?) Bahuvr. f. (-र्वा) A name of Durgá. Comp. the preceding. E. अन्न and पूर्व.

अन्नपेय Bahuvr. n. (-यम्) (ved.) A synonyme of the sacrifice वाजपेय q. v.; वाज in the latter word being a synonyme of अन्न; according to Sáyana: 'because a spirituous liquor prepared from rice is drunk at that sacrifice' (वाजशब्दो ऽन्नवाची। अन्नमन्नविकारभूतं सुराद्रव्यं पीयते ऽस्मिन्निति हि व्युत्पत्तिः). See अन्न 2. 2. and compare अन्नमल. E. अन्न and पेय.

अन्नप्रद Tatpur. m. f. n. (-दः-दा-दम्) The same as अन्नद q. v. E. अन्न and प्रद.

अन्नप्रलय Tatpur. m. f. n. (-यः-या-यम्) Becoming merged into अन्न (2. 2.) q. v., returning to it after death, the reverse of अन्नज q. v. (comp. the passage mentioned under the latter word). E. अन्न and प्रलय.

अन्नप्राश Tatpur. m. (-शः) The same as the following. E. अन्न and प्राश.

अन्नप्राशन Tatpur. n. (-नम्) Giving food to eat, scil. to a

child: the seventh of the ten essential rites enjoined to the the three first castes (see संस्कार); it ought to take place according to Áswáláyana, Manu, Yájnavalkya &c. in the sixth month after a child's birth; according to Kátyáyana and his school in the sixth (or, according to some, in the eighth month) if the child is a boy, in the fifth or seventh, if it is a girl. According to Áswáláyana a father, if he desire plenty (for his child?) ought to give it a soup or sauce made of goat's flesh ('आजमन्नाद्यकामः'); if he desire holiness, a soup or sauce made of the flesh of a francoline patridge, called tittiri ('तैत्तिरं ब्रह्मवर्चसकामः'); if he desire strength, boiled rice sprinkled over with very little clarified butter, but not fried in butter, as it would then not be moist ('घृतौदनं तेजस्कामः') [The restriction made by the comm. in his explanation of the word घृतौदन is not justified by himself, but countenanced by the gloss of Patanjali on a Várttika ('संप्रत्ययाच्च तदर्थाध्यवसानम्') to Pánini II. 1. 34.]; or if he have no particular desire, boiled rice mixed with curdled milk, honey and clarified butter ('दधिमधुघृतमिश्रमन्नं प्राशयेत्'). [The word अन्न supplied at आज and तैत्तिर is, as the comm. observes, not to be taken there in its usual sense 'boiled rice' but in that of soup or sauce, व्यञ्जन.] When giving the food, whatever be its subastance, the father speaks the verse: अन्नपतेऽन्नस्य नो देह्यनमीवस्य शुष्मिणः &c. (Vájas. Sanh. 11. 83.), if the child is a boy; if it is a girl, the ceremony is performed without the recital of the mantra ('आवृतैव कुमार्यै'). — According to the school of Kátyáyana the food varies still more according to the nature of the desires: that corresponding with the desire of eloquence is the flesh (probably the sauce made of the flesh of) a skylark (भरद्वाजी); with the desire of plenty, that of a partridge, called कपिञ्जल; with the desire of quickness that of a fish; with the desire of long life that of the partridge called कृकषा; with the desire of holiness that of the Śarali bird (आटी); with the desire of all the advantages mentioned before that of all these animals together; the dish must moreover in general contain honey, clarified butter and bits of gold (Renuka in his Grihyakáriká: 'मध्वाज्यकनकोपेतं सर्वं तद्युगपत्प्रभुः। मांसं तच्च भरद्वाज्या यदीच्छेद्वाक्प्रसारिताम्। कापिञ्जलं चेदन्नाद्यं मात्स्यं च जवनं यदि। आयुश्चेत्कृकषायाश्च तदाट्याश्चेद्ब्रह्मवर्चसम्। सर्वं चेत्सर्वमांसानि सहान्नं प्राशयेत्क्रमम्'); the ceremony is performed while a mantra is inaudibly muttered and the child is sitting on the lap of its mother before the divinity of the family; preparatory procedings are, according to Renuka, those connected with the fixing of an auspicious day, the Ábhyudayika-śráddha (the same as the Vriddhi-Śr.), austeritics, as suspending the breath, meditation on the divinity and oblations (áhutis) with clarified butter while remembering the divine powers of speech (वाच्), the vital airs प्राण and अपान, eye (चक्षुस्) and ear (श्रोत्र), lastly an oblation of चरु (q. v.) to Agni (अग्निः स्विष्टकृत्). — According to Bhavadeva, as quoted by Rádhákánta, the order of the procedings is: fixing of an auspicious day, ablutions, performance of the Vriddhi-Śráddha, collecting of the sacrificial fire, making a heap of Kuśagrass (?) (acc. to Renuka: of fifty leaves of this grass), then silently throwing into the fire a piece of fuel smeared with clarified butter, of a span's length, then the oblation (homa) which is accompanied with the three sacred words bhúr, bhuvar and svar, then five oblations (áhutis) with clarified butter, then the homa of the five vital airs (प्राण), or instead of the two latter (?) the ceremony practised in the north which begins with the Śátyáyana-homa and ends with the hymn called Vámadevya; these proceedings are followed by the essential rite of giving the food and by, what is essential too, the presents to the officiating priest. (Comp. also अन्नभुक्ति.) E. अन्न and प्राशन.

अन्नबुभुक्षु Tatpur. m. f. n. (-क्षुः-क्षुः-क्षु) Desirous of eating food &c., see the meanings of अन्न; (the same notion may also be expressed by अन्नं बुभुक्षुः). E. अन्न and बुभुक्षु.

अन्नब्रह्मन् Karmadh. n. (-ह्म) Brahman (n.) or the Supreme Soul in its lowest form or अन्न (2. a) q. v. E. अन्न and ब्रह्मन्.

अन्नब्रह्मविद् Tatpur. m. (-त्) One who considers Brahman (n.) or the Supreme Soul to be the same as अन्न (q. v. 2. a). E. अन्नब्रह्मन् and विद्.

अन्नभक्ष Tatpur. m. (-क्षः) The eating of food; e. g. अधउच्छिष्टोऽन्नभक्षोदकपानेषु गायत्रीजपः. E. अन्न and भक्ष.

अन्नभक्षण Tatpur. n. (-णम्) The same as अन्नभुक्ति q. v. and used also in the same manner. E. अन्न and भक्षण.

अन्नभाग Tatpur. m. (-गः) [1] A portion of food &c. [2] Sharing in food, a share in food &c. See अन्न. E. अन्न and भाग.

अन्नभुक्ति Tatpur. f. (-क्तिः) The eating of food; the word occurs also as a synonyme of the ceremony अन्नप्राशन, the latter being the action of the father, and अन्नभुक्ति that of the child. E. अन्न and भुक्ति.

अन्नभुज् Tatpur. m. f. n. (-क्-क्-क्) Eating food; also as an epithet of Śiva. E. अन्न and भुज्.

अन्नमय 1. m. f. n. (-यः-यी-यम्) [1] Made of, consisting of, the metaphysical or mystical अन्न (2. a) q. v.; e. g. अन्नमयं हि सोम्य मनः; the quality of the Supreme Soul in its lowest form of manifestation; see अन्न 2. a, प्राणमय, मनोमय, विज्ञानमय and आनन्दमय; comp. also अन्नरसमय; अन्नमयो रसः, the same as अन्नरस (2. b.) q. v. [2] Chiefly (but not entirely) consisting of boiled rice &c. (see the meanings of अन्न); e. g. अन्नमयो यज्ञः.
2. n. (-यम्) Plenty of boiled rice, food &c. [The two latter meanings of this word result from the different interpretation of the commentators on Páń. V. 4. 21; as regards the first, it may be observed that अन्नमय is not allowed to mean 'made of, or consisting of, food, boiled rice &c.' in the usual, non-mystical sense of this word; the word expressing this notion is आन्न.] E. अन्न, taddh. aff. मयट्.

अन्नमयकोश Karmadh. m. (-शः) The sheath made of अन्न 2. a, of the essence of the elementary creation, i. e. the material creation: the lowest form in which Brahman (n.) or the Supreme Soul is considered as manifesting itself in its worldly and conscious existence. — In the Taittiríya-Upan. अन्न of which the material creation is made, is the product of herbs, these of earth and so on in retrogression, of the elements water, fire and æther, the latter being the first product of the Supreme Soul; it would appear therefore that Brahman (n.) as अन्नमयकोश, in this Upanishad,

is the totality of the *animal kingdom* only, since the vegetable kingdom precedes the creation of अन्न which is called also सर्वौषध (see अन्न 2. 2.) and the beings (प्रजाः or भूतानि) originating in अन्न, are represented as *living* through it ('अथो ऽन्नेनैव जीवन्ति'); but as अन्न on the other hand, is the essence of the elements preceding it, this form of Brahman would become in the Upanishad, constructively, the same that it is in the Vedánta explicitly, viz. the totality of the whole material creation. Yet while the Upanishad uses the terms æther, air, fire, water and earth to denote the elements in a general sense, the Vedánta distinguishes between ideal (सूक्ष्म) and real (स्थूल) elements and makes the अन्नमयकोश proceed from the latter which are an artificial mutual combination of portions of the former (see भूत, सूक्ष्मभूत and स्थूलभूत); and while the Upanishad contents itself with the general idea of totality, as expressed above, the Vedánta distinguishes between the conception that may be formed of the Supreme Soul as unity in this totality of the material creation (comp. समष्टि) and the conception that may be formed of it as multiplicity in it (comp. व्यष्टि); as unity it is called वैश्वानर or विराज्, as multiplicity विश्व, in either case it is जाग्रत्. — The forms superior to the अन्नमयकोश are in successive gradation प्राणमयकोश, मनोमयकोश, विज्ञानमयकोश and आनन्दमयकोश qq. vv. (the word कोश being supplied, in the Upanishad, by the comm. to अन्नमय &c.). Compare also सूक्ष्मशरीर and स्थूलशरीर. E. अन्नमय and कोश. Also written अन्नमयकोष.

अन्नमयकोष Karmadh. m. (-षः) The same as अन्नमयकोश q. v.

अन्नमल Tatpur. n. (-लम्) [1] Offal, sweepings. [2] The worst kind of spirituous liquor, viz. सुरा. [The latter meaning requires an explanation: Manu 11. 93. says: सुरा वै मलमन्नानां &c. and forbids the drinking of the spirituous liquor सुरा to a man of the three first castes; Kullúka in his comment seems to take मलमन्नानां or अन्नमल in the general sense of 'extract of rice', because सुरा is made from the flower of rice (तण्डुलपिष्टसाध्यत्वात्सुरा अन्नमलम्); but Pulastya, as quoted by Vijnáneśwara in the Mitákshara names twelve sorts of intoxicating drinks, stating that सुरा is the very worst description amongst them: पानसं द्राक्षं माधूकं खार्जूरं तालमैक्षवम् । मध्वूत्थं सैरमारिष्टमैरेयं नारिकेलजम् । समानानि विजानीयान्मद्यान्येकादशैव तु । द्वादशं तु सुरामद्यं सर्वेषामधमं स्मृतम्; and Vijnáneśwara in commenting upon the quoted passage of Manu and adducing Páń. II. 1. 34. where the word अन्न means a preparation of rice &c. observes that it is intended to convey in this passage the sense of spirituous liquor, the latter being also an अन्नविकार or preparation of rice, and सुरा being used also in the Sautrámańí libations in the sense of spirituous liquor made of rice: 'सुरा वै मलमन्नानां पाप्मा च मलमुच्यत इति । अन्नविकारत्वेन सुरात्वनिर्देशादन्नशब्दस्य चान्नेन व्यञ्जनमित्यादिषु व्रीह्यादिविकार एव प्रयोगदर्शनाद्गुडमधुनोश्च रसरूपत्वात्तथा सौत्रामणीयेष्टेषु चान्नविकार एव सुराशब्दस्य श्रुतत्वात् ।'. For this meaning of अन्न compare also अन्नपेय.] E. अन्न and मल.

अन्नरक्षा Tatpur. f. (-क्षा) Precaution in eating; compare अन्नपानरक्षा. E. अन्न and रक्षा.

अन्नरस Tatpur. m. (-सः) [1] The essential properties of food, esp. the good or salutary properties; e. g. अपथ्यैः सह संभुक्ते व्याधिरन्नरसे यथा 'just as disease may lurk in the good essence of food when it is eaten with unwholesome substances'; or यमस्त्वन्नरसं प्रादात् 'Yama gave (Nala) the distinguished properties of food' (comm. 'अन्नरसं यादृशे तादृशे ऽप्यन्ने विशिष्टरसवत्ताम्'). [2] (In the Taittiríya Upan.) [a] Semen virile, as the essence of अन्न 2. 2.; [b] the same as अन्न 2. 2. q. v. See the following. E. अन्न and रस.

अन्नरसमय m. (-यः) (In the Taittiríya Upanishad.) [1] Made of the essence of अन्न 2. 2., being the very essence of अन्न 2. 2. q. v., viz. man, 'अन्नाद्रेतः । रेतसः पुरुषः । स वा एष पुरुषो ऽन्नरसमयः ।'. [2] The same as अन्नमयकोश q. v. 'तस्माद्वा एतस्मादन्नरसमयादन्यो ऽन्तरात्मा प्राणमयः'. E. अन्नरस, taddh. aff. मयट्.

अन्नलिप्सा Tatpur. f. (-प्सा) Craving, appetite. E. अन्न and लिप्सा.

अन्नवत् m. f. n. (-वान्-वती-वत्) Rich in food. E. अन्न, taddh. aff. मतुप्.

अन्नवस्त्र Dwandwa n. (-स्त्रम्) Food and clothing, the necessaries of life. Comp. अन्नाच्छादन. E. अन्न and वस्त्र.

अन्नवाहिस्रोतस् Tatpur. n. (-तः) (In Medicine.) The œsophagus, the gullet. E. अन्न-वाहिन् and स्रोतस्.

अन्नविकार Tatpur. m. (-रः) [1] Transformation of food; used in general of any preparation of an article of food, e. g. of सक्तु, पुरोडाश, सुरा, यवसुरा, पिष्टसुरा (comp. s. v. अन्नमल); according to an observation of Vardhamána, however, only of an artificial preparation, of made dishes, e. g. of sweetmeats, शष्कुलीमोदक &c. (which would include, too, the given instances सक्तु &c. occurring in the Mahábháshya, Káśiká, Bhaṭṭikávya &c.), *not of* preparations which represent, as it were, the original substance only in a different shape, as of पृथुक, rice or grain flattened, अपूप, cake of flour &c. (This observation is in accordance, also, with the author of the gańa अपूपादि to Páń. V. 1. 4. where the words अपूप and पृथुक occur besides अन्नविकार). [2] The seminal secretion. [3] Transformation of the metaphysical or mystical food; see अन्न 2. 2. and compare अन्नविकारत्व. E. अन्न and विकार.

अन्नविकारत्व n. (-त्वम्) The being a transformation of food; of the metaphysical or mystical food (see अन्न 2. 2.), e. g. अन्नं वै विराडिति श्रुतेरन्नविकारत्वम् 'from the vaidik passage "Viráj is food" follows his being a transformation of food'; comp. अन्नब्रह्मन् and the following. E. अन्नविकार, taddh. aff. त्व. This word ought perhaps to be read अन्नविकारित्व.

अन्नविकारिन् m. f. n. (-री-रिणी-रि) Being a transformation of food or metaphysical food; comp. the following. E. अन्नविकार, taddh. aff. इनि.

अन्नविकारित्व n. (-त्वम्) The same as अन्नविकारत्व; e. g. अस्यैषा समष्टिः स्थूलशरीरमन्नविकारित्वादन्नमयकोशः स्थूलभोगायतनत्वाज्जाग्रदित्युच्यते; compare s. v. अन्नमयकोश. E. अन्नविकारिन्, taddh. aff. त्व.

अन्नविद् Tatpur. m. f. n. (-त्-त्-त्) Probably: Knowing (the properties of) food. (ved.) E. अन्न and विद्.

अन्नवृक्ष Tatpur. m. (-क्षः) A tree of plenty (lit. a tree of food); e. g. अन्नदस्यान्नवृक्षाश्च सर्वकामफलप्रदाः. E. अन्न and वृक्ष.

अन्नव्यवहार Tatpur. m. (-रः) Law or custom relating to food, viz. to the practise of eating together or not, as followed by different castes. E. अन्न and व्यवहार.

अन्नशेष Tatpur. m. (-षः) Leavings, offal. E. अन्न and शेष.

अन्नसंस्कार Tatpur. m. (-रः) Consecration of food, by means of a sacrificial act; comp. the following. E. अन्न and संस्कार.

अन्नसंस्कारकर्मन् Tatpur. n. (-र्म्म) A sacrificial act by which food becomes consecrated; e. g. the Vaiśwadevahoma. E. अन्नसंस्कार and कर्मन्.

अन्नसिद्धि Tatpur. f. (-द्धिः) The means of preparing food; e. g. येषां.... नैवान्नसिद्धिर्न तथान्नमस्ति (comm.: येषामन्नं नास्ति येषां च सत्यन्ने नाच सिद्धिः पाकसाधनं नास्तीत्यर्थः). E. अन्न and सिद्धि.

अन्नहर्तृ Tatpur. m. f. n. (-र्त्ता-र्त्री-र्तृ) One who steals food; e. g. अन्नहर्त्ता मयावी स्यात्. E. अन्न and हर्तृ.

अन्नहोम Tatpur. m. (-मः) An oblation forming part of the ceremonies in the Aśwamedha; it is made in the fire of the Uttaravedi (q. v.) and continued during a whole night, consisting in the first watch of the night, of clarified butter (आज्य or घृत), in the second of fried rice (सक्तु), in the third of fried barley (धानाः) and in the fourth of fried *corn* (लाजाः). Comp. अन्नाधीश. E. अन्न and होम.

[**अन्नाकाल**. A *misreading* for अनाकाल q. v. See the following.]

[**अन्नाकालभृत**. A misreading for अनाकालभृत q. v. As the reading अन्नाकालभृत occurs in the present edition of the Vivádachintámańi while the reading अनाकालभृत is given in one E. I. H. Ms. of it, in both actual editions of the Mitákshara and in *the* E. I. H. Mss. of this work in the same sense, it may be as well to observe that the meaning intended by the former part of the compound could not be expressed by the word अन्नाकाल but, if अन्न were to make part of it, would require a form अन्नकाल; अनाकाल, however, similar in structure to अनावृष्टि, is a correct formation implying 'hard time in general i. e. time of distress, famine &c.'.]

अन्नाच्छादन Dwandwa n. (-नम्) Food and clothing i. e. necessaries of life; comp. अन्नवस्त्र. E. अन्न and आच्छादन.

अन्नात्तृ Tatpur. m. (-त्ता) Eating food; see the following. E. अन्न and अत्तृ.

अन्नात्तृत्व n. (-त्वम्) The property of eating food; e. g. अन्नात्तृत्वमपि असनवृत्तिमतः प्राणस्य धर्मः. E. अन्नात्तृ, taddh. aff. त्व.

अन्नात्मन् I. Tatpur. m. (-त्मा) The same as अन्नब्रह्मन्; e. g. यः कश्चिन्मा मामन्नमन्नार्थिभ्यो ददाति प्रयच्छति अन्नात्मना ब्रवीति&c.

II. Bahuvr. m. (-त्मा) Having the nature of अन्न 2. 2. Comp. the passage s. v. अन्नत्व. E. अन्न and आत्मन्.

अन्नाद Tatpur. m. f. n. (-दः-दी-दम्) Eating food &c. (see the meanings of अन्न); also eating the metaphysical or mystical अन्न 2. 2.; said e. g. of the Supreme Soul 'अहमन्नमहमन्नादः' (comm. अद्वैत आत्मा निरञ्जनो ऽपि सन्नहमेवान्नमन्नादश्च); or 'सैषा विराडन्नादी' (comm. सैषा विराड्दशसंख्या सत्यन्नं चान्नादिनी च). E. अन्न and अाद (अद्, krit aff. अण्). [NB. This etymol. is the regular one, but according to the comm. of Páń., restricted to the classical dialect; in the Vedas the word is treated as if the latter part were अद (अद्, krit aff. अच्) or, in other words: अन्नाद, fem. °दी is in the vaidik literature udátta on the last syllable, while in the classical dialect it would be udátta on the first. This is the bearing of the instance अन्नादाय (dative of अन्नाद) in the comm. on the Káriká to Páńini III. 1. 85., when the comm. observes 'अखिलघये ऽच्'; comp. Mahábháshya on Páń. III. 2. 1.: 'अन्नादायेति च कृतं व्यत्ययश्छन्दसि'। अन्नादायेति च कृतं व्यत्ययश्छन्दसि द्रष्टव्यः। अन्नादायान्नपतये। आकृतिमन्नादीं कृत्वा। कर्मण्यण्; whereupon Kaiyyata: अन्नादायेति। अन्नमत्तीत्यण: प्रसक्ते ऽच्प्रत्ययः क्रियते। तेन अन्न ऽअदायेत्येवमवग्रह उपपद्यते. — In the present edition of Páńini there is a misprint अन्नादायः instead of अन्नादाय (the latter being correctly given in the corresponding place of the Siddh. Kaum. fol. 217 b. line 15); in the mutilated reprint of that edition the error has been repeated, as in similar cases, and somewhere else a new vaidik word has been founded on it viz 'अन्नादाय adj. ved.' with a meaning 'taking food' and with an etymology 'अन्न and आदाय'; it needs not be observed that the quoted words 'अखिलघये ऽच्' would become quite meaningless with such a formation 'अन्नादाय adj.', since the ágama युक् could not occur in a derivative with krit aff. अच्.]

अन्नादन Tatpur. n. (-नम्) The eating food. E. अन्न and अदन.

[**अन्नादायः** A *misprint* for अन्नादाय, the dative of अन्नाद. See the E. of अन्नाद.]

अन्नादिन् Tatpur. m. f. n. (-दी-दिनी-दि) Eating food; the same as अन्नाद q. v., and comp. the passage quoted there. E. अन्न and आदिन्.

अन्नाद्य I. Karmadh. n. (-द्यम्) [1]Food fit to be eaten, food in general, used in the same sense as अन्न; also elliptically: the eating of food; e. g. नियर्तयाम्यायुषे ऽन्नाद्याय (comm. = अन्नभक्षणाय); or अन्नाद्याय.... अभिषिञ्चामि (comm. अन्नाद्यमन्नभक्षणसामर्थ्यम् where the 'fitness' (of eating food) however, is rather implied by the dative instead of inhering to the meaning of the base); or अन्नाद्यादैः संविभागो भूतेभ्यश्च यथार्हतः; and in the mystical acceptation of अन्न; e. g. अथात्मने ऽन्नाद्यमागायत; or एतमृग्वेदमभ्यतपंस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसो ऽजायत (comm. अन्नाद्यमन्नं च तदाद्यं च येनोपयुज्यमानेनाहन्यहनि देवानां स्थितिः स्यात्तदन्नाद्यमेष रसो ऽजायत यागादिलक्षणात्कर्मणः). [2]Food fit for the occasion at which it is eaten, proper food; e. g. कुर्यादहरहः श्राद्धमन्नाद्येनोदकेन (comm. अन्नाद्येनेति तिलैर्व्रीहिभिर्यवैरित्यादिरूपादानम्); or अन्नाद्येन (scil. ब्राह्मणान्भोजयेत्) i. e. with choice dishes (comm. = मिष्टान्नेन). [3]Boiled rice. E. अन्न and आद्य (to be eaten). [In Röer's valuable edition of Sankara's comm. on the Brihadár., तदद्यं p. 279 (अन्नाद्यमन्नमेव तदद्यं च) is probably a misprint for तदाद्यं, conformably to similar explanations of the same author, e. g. Brihadár. p. 100, Chhánd. p. 161.]

II. Bahuvr. m. f. n. (-द्यः-द्या-द्यम्) Rice and so on (see the meanings of अन्न); the same as if the latter part of the compound were आदि; e. g. सार्ववर्णिकमन्नाद्यं संनीयाप्लाव्य वारिणा (comm. = सर्वप्रकारमन्नादिकं व्यञ्जनादिभिरेकीकृत्य &c.). E. अन्न and आद्य (first).

अन्नाद्यकाम Tatpur. m. (-मः) One who is desirous of food, of plenty; used in the same sense as अन्नकाम q. v. E. अन्नाद्य and काम.

अन्नाधीश Tatpur. m. (-शः) The divinity ruling over food; the **अन्नाधीशाः** are certain divinities or personifications invoked at the **अन्नहोम** q. v. and comprise the following: **वाज, प्रसव, अपिज, क्रतु, स्वर्, मूर्धन्, व्यश्नुविन्, आन्त्य, आन्त्य-भौवन, भुवनस्य पति, अधिपति, प्रजापति.** E. **अन्न** and **अधीश.**

अन्नापहरण Tatpur. n. (-णम्) The stealing of food. E. **अन्न** and **अपहरण.**

अन्नापहारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Stealing food. E. **अन्न** and **अपहारक.**

अन्नापहारिन् Tatpur. m.f.n. (-री-रिणी-रि) Stealing food; e. g. **अन्नापहार्यजीर्णो.** E. **अन्न** and **अपहारिन्.**

अन्नाभिलाष Tatpur. m. (-षः) Appetite. E. **अन्न** and **अभिलाष.**

अन्नायु m. (-युः) I. Tatpur. Seizing food (see **अन्न** 2. 2.); or II. Bahuvr. Living through food (see **अन्न** 2. 2.); an epithet of the vital air **अपान** q. v., in the Aitareya Upanishad, because it alone was capable to seize the primitive food, created from the waters by the Supreme Soul, after speech, the vital air **प्राण** q. v., eye, ear, skin (i. e. touch), manas and the generative organ were unable to take possession of, and thus of preserving, life through it. In the passage alluded to there is a quibble on the word **आयु**, according to its having the sense of 'obtaining' from the corresponding meaning of the rad. **इ**, **वी**, or the sense of **आयुस्** 'life'; as the word occurs in the nomin. **अन्नायुः**, it may, as a Bahuvr., represent also the form **अन्नायुस्.** The radical **इ** having the same meaning as **वी** and probably being identical with it in origin, the words **वयत्** and **वायु** 'air or taking', in the same passage, complete the double sense of the pun: 'तद् (i. e. **अन्नं**) **अपानेनाजिघृक्षत्तदावयत् । स एषो ऽन्नस्य ग्रहो** (comm. = **अन्नग्राहकः**) **यद्वायुरन्नायुर्वा एष यद्वायुः**; comm.: **यो वायुरन्नायुरन्नबन्धनो ऽन्नजीवनो वै प्रसिद्धं स एष यो वायुः.** E. **अन्न** and **आयु.**

अन्नायुस् Bahuvr. m. (-युः) Living through food, an epithet of **अपान**; see **अन्नायु.** (A comm. on the passage quoted under the preceding word, adopts the form **अन्नायुस्** in observing: **अन्नमदामेत्यादिश्रुत्यन्तरे प्राणस्यान्नायुष्ट्वं प्रसिद्धम्.** E. **अन्न** and **आयुस्.**

अन्नार्थ Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Concerning food; see the following. E. **अन्न** and **अर्थ.**

अन्नार्थता f. (-ता) or **अन्नार्थत्व** n. (-त्वम्) The concerning food; said of a religious act which does not concern the object or purpose of the sacrificer (comp. **पुरुषार्थत्व**), but merely the consecration of the substance to be offered in sacrifice. E. **अन्नार्थ**, taddh. aff. **तल्** or **त्व.**

अन्नार्थिन् Tatpur. m. f. n. (-र्थी-र्थिनी-र्थि) Wanting food, asking for food. E. **अन्न** and **अर्थिन्.**

अन्नावृध् Tatpur. m. (-त्) (ved.) Increasing food; an epithet of Agni. E. **अन्न** and **वृध्**, with the prolongation of the middle vowel.

अन्नाहारिन् Tatpur. m. f. n. (-री-रिणी-रि) Eating food, feeding. E. **अन्न** and **आहारिन्.**

अन्य (see **सर्वनामन्**) 1. m.f.n. (-न्यः-न्या-न्यद् (-न्यत्), dat. -न्यस्मै -न्यस्यै-न्यस्मै, abl. -न्यस्मात्-न्यस्याः-न्यस्मात्, gen. -न्यस्य-न्यस्याः -न्यस्य, loc. -न्यस्मिन्-न्यस्याम्-न्यस्मिन्; nom. plur. -न्ये-न्याः -न्यानि, gen. -न्येषाम्-न्यासाम्-न्येषाम्; also with the aff. **अकच्**, e. g. nom. plur. **अन्यके**, gen. plur. **अन्यकेषाम्** which forms therefore do not belong to a base **अन्यक** q. v.) Other; a. Other in general, e. g. **क्रियन्ते कटास्त्वया मयान्येषु**; also in the sense '*besides, moreover, also*', e. g. **ऋचो यजूंषि चान्यानि सामानि विविधानि च । एष ज्ञेयस्त्रिवृद्वेदो यो वेदैनं स वेदवित् । आद्यं यत्त्र्यक्षरं ब्रह्म त्रयी यस्मिन्प्रतिष्ठिता । स गुह्यो ऽन्यस्त्रिवृद्वेदो यस्तं वेद स वेदवित् ।** 'The Richs, the Yajus, and *besides* the various Sámans ...... and what was first, Brahman, the syllable of three letters (a-u-m) on which rest the three Vedas, that, *too*, is the hidden threefold Veda &c.'. — The neuter **अन्यद्** esp. with a following **च** (**अन्यच्च**) occurs frequently in the latter sense 'besides, moreover', to connect maximes or sentences loosely joined together; it is used then synonymously with **अपरं च** and **अपि च.** — In combinations **अन्यस्मिन्नहनि, अन्यस्मिन्दिवसे** &c. 'other' is used in the same manner as in the corresponding 'the other day', lit. on some day other (than the present day). b. Other implying *similarity*, *similar* (Ajayap.: = **सदृशतर**), e. g. **मित्रलाभः सुहृद्भेदो विग्रहः संधिरेव च । पञ्चतन्त्रात्तथान्यस्माद्ग्रन्थादाकृष्य लिख्यते** 'Acquiring friends (the subject treated in the first) and the subjects treated in the three other books of the Hitopadeśa are represented such as they have been taken from the Panchatantra and a *similar* work'. c. Other, implying *dissimilarity, difference, opposition*, i. e. different, opposed, reverse; e. g. **विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषो ऽन्यः** 'the meditation which is preceded by the repeated exercise of calm recognition (is that defined before); different from it (the reverse of it) is the meditation devoid of a specific object'. This notion of difference or opposition is often expressed in a still more distinct manner by putting the correlative terms **एक, अपर, किंचित्, किंचन** or **अन्य** itself in the opposed sentence or words, answering thus our 'the one ...... the other'; e. g. **दृष्टा मयेत्युपेक्षक एको दृष्टाहमित्युपरतान्या**; or **यथा कश्चिदिदं चैवं मदीयमिति कथयति । अन्यो ऽपि तद्विरोधेन मदीयमिति**; or **न योद्धुमशकन्केचिन्नाढौकिषत केचन .... वनौकसः । उदरे चाजरन्नन्ये** &c.; or **अन्यहस्ते तु विक्रीय यो ऽन्यहस्ते प्रयच्छति** &c.; or **अहमन्यः शरीरमन्यत्.** — **अन्यान्या** (fem. ved.) one after the other, one in succession. (Sáy. = **परस्परव्यतिहारेण**, or = **एकैका.**) A noun, depending on **अन्य** '*different from*' stands in the ablative, e. g. **प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परि ता बभूव**; or **न ह्यस्मकादन्यमुपास्थितासौ** (scil. **दशरथः**); or **प्रकृतिपुरुषयोरन्यत्सर्वमनित्यम्**; or **अन्यदन्यस्मादनन्यत्वादनन्यदित्यन्यताभावः.** — In this case the noun, esp. a pronoun depending on **अन्य** forms in *some rare instances*, as a former part, a Tatpur. with **अन्य** as a latter part; e. g. **परो मदन्यो जगतस्तस्थुषश्च ओतं प्रोतं पटवच्च विश्वम्**; or **अनित्या** (scil. **चितिः**) **तु तदन्या स्यात्**; or **रूपान्यचक्षुषो योग्यं रूपमत्रापि कारणम्.** d. One; see **अन्यतस्** and the quotation s. v. **अन्यतोमुख.** [In opposed sentences containing the correlat. **अन्य** — **अन्य** 'the one ... the other' the first verb following **अन्य** may become anudátta; an instance given in the comm. of Páṅini is: **तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति** (where **अत्ति** may be anudátta). As former part of a *Karmadh.* compound **अन्य** retains in some formations the

final द् of its neuter; see अन्यदाशा, अन्यदाशिस्, अन्यदास्था, अन्यदास्थित, अन्यदुत्सुक, अन्यदूति, अन्यद्राग, but not in the *Tatpur.* अन्याशा &c. qq. vv.; optionally in the *Karmadh.* अन्यदर्थ or अन्यार्थ qq. vv., and always in the *Karmadh.* and *Tatpur.* अन्यत्कारक q. v.; comp. also अन्यत्काम and the derivative अन्यदीय.]

2. m. (-न्यः) An enemy. (ved.) [If the aff. अकच् is placed before the endings of अन्य 1. m.f.n. or 2. m. the word assumes besides its own meaning the notion of diminution or deterioration, e. g. अन्यकेषाम् 'of contemptible enemies' (comm.: कुत्सिता अन्ये ऽन्यके ... अन्यकेषां कुत्सितानामन्येषां शत्रूणाम्); or अन्यके 'a few others' (comm.: अन्यके। अल्पा ये ऽन्ये.]

3. n. (-न्यद्) A blunder in reading, esp. in accentuating words, e. g. अन्यत्त्वं करोषि, thou blunderest, i. e. thou readest e. g. an anudátta instead of an udátta (comm.: उदात्ते कर्तव्ये यो ऽनुदात्तं करोति &c.). Comp. ऐकान्यिक, द्वैयन्यिक, त्रैयन्यिक, द्वादशान्यिक, त्रयोदशान्यिक, चतुर्दशान्यिक.

4. f. (-न्या) [1] The same as अन्यस्त्री q. v. [[2] A medical dictionary quotes this word in the femin. professedly on the authority of Dhanvantari, with the appended meanings हरीतकी (i. e. हरीतकी q. v.), महाश्रवा and कृष्णचारिणी, the two latter of which seem to be unknown, however, to the author himself. The correctness of this name seems rather doubtful.] E. The native etym. अन् 'to breathe', kṛit aff. य is not very plausible; it is probably derived from the pronominal base अ or अन्.

[अन्यक. N.B. The forms अन्यके, अन्यकेषाम् are not to be referred to a base अन्यक, but belong to अन्य q. v. which word like other सर्वनामन् q. v. may assume the affix अकच् placed before the endings. Such is the theory of Páńini, and it is countenanced not only by the pronominal declension endings of अन्यके &c. but by the analogy of a similar intrusion of अक in the middle of verbal forms such as भिन्दकि, छिन्दकि 'he cuts badly or a little'.]

अन्यकाम Bahuvr. m. f. n. (-मः-मा-मम्) [1] Feeling love for another. [2] Having desire after another or something else. Comp. अन्यत्काम. E. अन्य and काम.

अन्यकारित Tatpur. m.f.n. (-तः-ता-तम्) Caused or produced by another; e. g. अन्तःपदविकृतमनन्यकारितम्. E. अन्य and कारित.

अन्यकारुका Bahuvr. f. (-का) A worm in the excrements. E. अन्य and कारु, samás. aff. कप्.

अन्यकृत Tatpur. 1. m.f.n. (-तः-ता-तम्) [1] Done by another. [2] Done by an enemy. (ved.) [The words द्वेषोभ्यो ऽन्यकृतेभ्यः Ṛigv. 8. 88. 2., Vájas. 5. 35. are noticed by a Prátiśákhya on account of the elision of अ.]

2. n. (-तम्) (In Law.) A deed or document drawn up by another (not by one's self), in the presence of a witness; opp. to स्वहस्तकृत; 'लेख्यं तु द्विविधं ज्ञेयं स्वहस्तान्यकृतं तथा। असाक्षिमत्साक्षिमच्च सिद्धिर्देशस्थितेस्तथा'. E. अन्य and कृत.

अन्यक्षेत्र Karmadh. n. (-त्रम्) [1] Another field, a foreign domain. [2] (In Geometry.) Another diagram, another rectangle; e. g. वर्गाङ्कयोर्घातौ कृतैर्युतौ भावितक्षेत्राभ्यर्तिनो ऽन्यक्षेत्रस्य कोणस्थस्य फलम्. E. अन्य and क्षेत्र.

अन्यग Tatpur. m. f. n. (-गः-गा-गम्) [1] Going to another. [2] Fickle, changeable, adulterous. E. अन्य and ग.

अन्यगत Tatpur. m. f. n. (-तः-ता-तम्) The same as the preceding. E. अन्य and गत.

अन्यगामिन् Tatpur. m. f. n. (-मी-मिनी-मि) The same as the preceding. E. अन्य and गामिन्.

अन्यगोत्र Bahuvr. m. f. (-त्रः-त्रा) Of a different lineage. E. अन्य and गोत्र.

अन्यङ्क Bahuvr. m. f. n. (-ङ्कः-ङ्का-ङ्कम्) (ved.) Having no marks, spotless. See the following. E. अ priv. and न्यङ्क.

अन्यङ्कश्वेत Karmadh. m. f. n. (-तः-ता-तम्) (ved.) Spotless white, quite white; an epithet of a sacrificial animal consecrated to Súrya. E. अन्यङ्क and श्वेत.

अन्यचित्त Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) Thinking of some one or some thing else. E. अन्य and चित्त.

अन्यज Tatpur. m. f. n. (-जः-जा-जम् Born of another (family &c.), begot by another (father), of a different origin; comp. अन्यजात. E. अन्य and ज.

अन्यजन्मन् Tatpur. n. (-न्म) Another birth (resulting from metempsychosis); e. g. दयिताभिर्भर्तरि भूयं विमलाः परलोकमभ्युपगते विविशुः। ननु नैव कथमितरथा सुलभो ऽन्यजन्मनि स एव पतिः॥. E. अन्य and जन्मन्.

अन्यजात Tatpur. m.f.n. (-तः-ता-तम्) The same as अन्यज q. v. and comp. क्षेत्रज (e.g. as an adopted son). E. अन्य and जात.

अन्यजाति Karmadh. f. (-तिः) A different tribe or caste. E. अन्य and जाति.

अन्यजातीय m. f. n. (-यः-या-यम्) Belonging to a different tribe or caste; e. g. यदि स्यादन्यजातीयो गृहीतो ऽपि सुतः क्वचित्। अंशभाजं न तं कुर्याच्छौनकस्य मतं हि तत्. E. अन्यजाति, taddh. aff. छ.

अन्यत्. See अन्य and अन्यद्.

अन्यतःक्ष्णुत् Tatpur. m. f. n. (-त्-त्-त्) (ved.) Sharp on one side; comp. उभयतःक्ष्णुत्; as a shovel. E. अन्यतस् and क्ष्णुत्.

अन्यतःप्लक्षा Bahuvr. f. (-क्षा) The name of a lotus-pond in Kurukshetra, mentioned in the Śatapathabráhmańa (lit. 'having figtrees on one side'). E. अन्यतस् and प्लक्ष.

अन्यतःशितिबाहु Bahuvr. m. (-हुः) (ved.) Having white feet (lit. arms) on one side, having white hind feet; the characteristic of one of the sacrificial animals (a goat) in the Aśwamedha; it is consecrated to Bṛihaspati and tied with sixteen other animals to the middle or eleventh of the twenty-one sacrificial posts, called अग्निष्ठ; comp. शितिबाहु and समन्तशितिबाहु. E. अन्यतस् and शितिबाहु.

अन्यतःशितिरन्ध्र Bahuvr. m. (-न्ध्रः) (ved.) Having black holes (marks?) on one side; the characteristic of one of the sacrificial animals (a goat) in the Aśwamedha; it is consecrated to Savitṛi and tied, with sixteen other animals, to the middle or eleventh of the twenty-one sacrificial posts, called अग्निष्ठ; comp. शितिरन्ध्र and समन्तशितिरन्ध्र. E. अन्यतस् and शितिरन्ध्र.

अन्यतएनी Tatpur. f. (-नी) (ved.) Variegated or spotted on one side; the characteristic of a she-goat in the Aśwamedha, consecrated to Mitra; three such sacrificial animals are tied together with six other animals, to the eighth of the twenty-one sacrificial posts required for the performance of the Aśwamedha. E. अन्यतस् and एनी (the femin. of एत).

अन्यतम m. f. n. (-मः-मा-मम्) Any one of many, either of many; e. g. वातपित्तश्लेष्मशोणितमेदोमूत्रान्त्रनिमित्ताः सप्त वृद्धयः। तासां मूत्रान्त्रनिमित्ते वृद्धी वातसमुत्थे केवलमुत्पत्तिहेतुरन्यतमः; or in the dual, e. g. भुजकोटिकर्णानामन्यतमे ज्ञाते ऽन्यतमयोर्ज्ञानाय करणसूत्रम्; in the plur., e. g. तासामन्यतमाः (scil. राक्षस्यः) क्षिप्रं रावणायाचचक्षिरे. Also 'any' in general; e. g. हीनमन्यतमेनाप्यवयवेन न्यूनम्. Comp. अन्यतर. [According to Vopadeva (7. 96.) अन्यतम is formed with the taddh. aff. डतम and would therefore be a pronoun, according to his rule 3. 9., which again would assimilate its declension to that of सर्व (cf. 3. 35-37. 75.); but as there is no evidence to this effect in Páńini or in the literature, and as Vopad. himself mentions अन्यतर in the rule 3. 9., the word अन्य in the rule 7. 96. must be an inaccuracy of this grammarian, the correctness of the reading being placed beyond doubt by the comm. of Durgádása.] E. अन्य, taddh. aff. तमप्.

अन्यतर 1. (see सर्वनामन्) m. f. n. (-रः-रा-रद् (-रत्); the dat., abl., gen. and loc. sing., the nom. and gen. plur. are similar to the corresponding cases of अन्य q. v.) [1] Either of two; e. g. उभयोः पक्षयोरन्यतरस्याध्यापनादप्रतिषेधः; or नित्योपलब्ध्यनुपलब्धिप्रसङ्गो ऽन्यतरनियमो वान्यथा (Śankara: अन्यतरस्यात्मन इन्द्रियस्य वा शक्तिप्रतिबन्धः &c.); or स्वाप्ययसंपत्त्योरन्यतरापेक्षमाविष्कृतं हि (i. e. either of profound sleep or of final emancipation). — In the rules of Páńini अन्यतरस्याम् (the locat. sing. of the femin.) 'in either way' means that a given rule is optional, may take place or not; comp. for synonymous terms वा, विभाषा, and the more precise terms अप्राप्तविभाषा, प्राप्तविभाषा, उभयत्रविभाषा, व्यवस्थितविभाषा, महाविभाषा, सर्वविभाषा, also विभाषित, उभयथा, विकल्प. [2] *The* other of two (one having been mentioned) [this meaning is probably *m*eant when the Amarakosha, Hemachandra &c. make अन्यतर a synonyme of अन्य 'other']; e. g. in the Várttika to Páńini V. 2. 47 एको ऽन्यतरः, where अन्यतरः is opposed as निमेयम् to the word expressing the निमानम्, as in the instance द्विमयमुदश्विद्यवानाम्, where उदश्वित् 'the object to be valued which is एक 'one', is निमेय, and the यव 'the object determining the value (निमानम् or मूल्यम्) is निमान' (comp. Kaiyyata: अन्यतरशब्देन निमेयमेव विवक्षितम्। एक एव यदि निमेयगुणो भवति तदा प्रत्ययः). [3] One of two, each being one of many; in this sense its use is probably restricted to passages belonging to the vaidik period, when it is followed by a correlate अन्यतर, both implying then 'the one — the other, one — another' (comp. अन्य — अन्य); e. g. Śatapathabr. I. 2. 1. 1. स वै कपालान्येवान्यतर उपदधाति। दृषदुपले ऽन्यतरः (thus explained in the genuine comm. of Śáyańa: अन्यतरः। ऋत्विजां मध्य एकः। आग्नीध्रः। स कपालानामुपधाता। अन्यतरो ऽध्वर्युः। स पेषणार्थं दृषदुपले उपदध्यात्).

2. m. (-रः) A proper name; comp. आन्यतरेय (and इतर, ऐतरेय). E. अन्य, taddh. aff. डतर.

अन्यतरतस् ind. On one of two sides. Comp. अन्यतस्. E. अन्यतर, vibhakti-taddh. aff. तसिल्.

अन्यतरतोदन्त Bahuvr. m. f. n. (-न्तः-न्ता-न्तम्) Having teeth on one side only, having but one row of teeth (as प्रजाः, living beings); opposed to उभयतोदन्त i. e. men, horses and other animals which have two rows of teeth; both categories being intended in a vaidik passage to comprise all living beings in general. E. अन्यतरतस् and दन्त.

अन्यतरतोयुक्त Tatpur. m.f.n. (-क्तः-क्ता-क्तम्) Having (the draught-beast) put to but one side of it; said in a vaidik passage of a cart which has one ox put to it. E. अन्यतरतस् and युक्त.

अन्यतरत्व n. (-त्वम्) Eitherness, the relation of either — or, alternativeness; e. g. अन्यतरत्वेनानुगतीकृततद्दर्शनादपि न संशयः 'nor can doubt arise from comprehending an object and beholding it under the relation of either — or'; see the following. E. अन्यतर, taddh. aff. त्व.

अन्यतरधर्म Tatpur. m. (-र्मः) The quality or relation of अन्यतर, the same as अन्यतरत्व; e. g. समानानेकधर्माध्यवसायादन्यतरधर्माध्यवसायाद्वा न संशयः 'doubt can not arise from apprehending mentally an object under the relation of sameness (with), or difference (from, other objects), nor can it arise from apprehending it under that of (being) either (one thing) or (another). Comp. विप्रतिपत्ति. E. अन्यतर and धर्म.

अन्यतरस्याम्. See s. v. अन्यतर.

अन्यतरेद्युस् ind. Either of two days, on the one day or on the other. E. अन्यतर, vibhakti-taddh. aff. एद्युसच् (but more likely a Karmadh. अन्यतरे (obsolete loc. of अन्यतर) and द्युस् (obsolete genitive of दिव्); see the *Preface*).

अन्यतस् ind. Used in the same manner as 1. the ablative and 2. the locative of अन्य, absolutely or with the ellipsis of a word implying 'place', 'manner' &c., viz.

1. = the ab*lative* of अन्य, 'from another'; e. g. भावितं पक्षतो ऽभीष्टौ त्यक्त्वा वर्णौ सरूपकौ। अन्यतो भाविताङ्केन ततः पक्षौ विभज्य च &c., i. e. 'removing the factum from one side and the simple colours and absolute numbers from the other, as optionally selected, and dividing both sides of the equation by the coefficient of the factum &c.'; also with a noun depending on it in the ablative, e. g. in the comm. of the Kásiká on Páń. IV. 1. 40. 'तोपधादन्यतः प्रातिपदिकाद्वर्णवाचिनो ऽनुदात्तात्स्त्रियां ङीष्प्रत्ययो भवति.

2. = the locative of अन्य and in the same sense as अन्यत्र, viz. [1] In another, on another; e. g. अन्यतो वृत्ती (comm. = अन्यत्र वार्ता) 'in another way'; or in Hemachandra's explanation of विज्ञान, 'मोक्षे ज्ञानं विज्ञानमन्यतः, i. e. ज्ञान means (knowledge of what concerns) final emancipation, विज्ञान other (knowledge), where अन्यतः represents the locative अन्यस्मिन्, the explaining words being put in the locative, and does not mean 'in another case, elsewhere'. [2] (Scil. देशे) Elsewhere; e. g. प्रतिपत्तिशून्यमुत्थाप्यान्यतः प्रवृत्तः; or यातो ऽन्यतः .... आत्मवर्ग्याः; also repeated: 'in one place — in another place', e. g. अमृष्यमन्यतः शब्दं प्रपलायन्त चान्यतः। आक्रन्दमन्यतो ऽकुर्वंस्तेनाहन्यन्त चान्यतः॥. Comp. अन्यतोवात. [3] (Scil. देशे) In one place, in one direction (ved.); comp. अन्यतोघातिन्, अन्यतोमुख, अन्यतोऽरण्य. [4] (Scil. देशे) On the other side, on the contrary. [5] (Scil. प्रकारे) *In another way or manner*, otherwise; e. g. वाष्पभरस्तया चलितया निःश्वस्य मुक्तो ऽन्यतः. E. अन्य, vibhakti-taddh. aff. तसिल्.

अन्यतस्त्य m. (-त्यः) (ved.) An adversary, an enemy. (According to a comm. lit. 'one born from another mother'.) E. अन्यतस्, taddh. aff. त्यप्.

अन्यता f. (-ता) The being other, otherness, difference; also अन्यत्व q. v.; e. g. जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः (Difference) is understood through it (viz. through profound meditation), since it is impossible to remove the otherness which exists between two (apparently) like objects either with regard to species or characteristic properties or space; (as in the case, for instance of various atoms, or of Íswara and the Yogin). E. अन्य, taddh. aff. तल्.

अन्यताभाव Tatpur. m. (-वः) Non-existence of otherness; comp. the passage s. v. अन्य. E. अन्यता and अभाव.

अन्यतोघातिन् Tatpur. m. (-ती) (ved.) One who strikes in one direction. E. अन्यतस् and घातिन्.

अन्यतोमुख Bahuvr. m. (-खः) (ved.) Having the face only in one place; opposed to सर्वतोमुख or (the sacrificer) who by shaving off his hairs, makes his scull, through its baldness, resemble the face and thus becomes as it were 'face all over' (according to the comm. of Sáyańa on Śatapathabr. II. 6. 3. 16, which unmutilated runs thus: अयंशब्दस्सर्वे। अयं तु पुरुषो यजमानो ऽन्यतोमुखः। अन्यशब्द एकशब्दपर्यायः। अन्यत एकत्र स्थितमेव मुखं यस्य स तथोक्तः। तस्य सर्वतोमुखत्वसंपत्तिमाह। स एतदिति। यजमानस्य परितः शिरो वर्तयते केशान्वापयति। एतत्। एतेन। अलोमकत्वसाम्याच्छिरसः प्रान्तदेशा अपि मुखमिव भवन्तीति स यजमानः सर्वतोमुखो भवति॥). E. अन्यतस् and मुख.

अन्यतोऽरण्य Tatpur. n. (-ण्यम्) (ved.) A place which is forest only on one spot; (this is probably the meaning of this word in the vaidik passage वनाय वनपमन्यतोऽरण्याय दावपम् where it is opposed to वन). E. अन्यतस् and अरण्य.

अन्यतोवात Tatpur. m. (-तः) (In Medicine.) A disease of the whole eye (सर्वाक्षिरोग); symptoms and etymology are conveyed by the following verse: यस्यावटूकर्णशिरोहनुस्थो मन्यागतो वाप्यनिलो ऽन्यतो वा। कुर्याद्रुजो ऽति भ्रुवि लोचने वा तमन्यतोवातमुदाहरन्ति 'when the *air* of the back of the neck, of ears, head, jaw, the tendons which form the nape of the neck or *elsewhere* produces excessive pain in the eyebrow and eye, they call this (disease of the eye) अन्यतोवात'. The word occurs also in its uncompounded state, e. g. हताधिमन्थो ऽनिलपर्ययश्च शुष्काक्षिपाको ऽन्यत एव वातः. E. अन्यतस् and वात.

अन्यत्काम Bahuvr. m. f. n. (-मः-मा-मम्) Having desire for something else; comp. अन्यकाम. (The correctness of this word is doubtful, as it is not mentioned by Páńini amongst those compounds in which अन्य retains the द् of its neuter; see s. v. अन्य.) E. अन्य, ágama दुक् and काम.

अन्यत्कारक m. f. n. (-रकः-रिका-रकम्) I. Karmadh. Another agent (Káśiká = अन्यः कारकः).

II. Tatpur. Agent of another (Patanjali and Káśiká = अन्यस्य कारकः). (With regard to the first part of the compound see s. v. अन्य.) E. अन्य, ágama दुक् and कारक.

अन्यत्र (ved. *also* अन्यत्रा) ind. Used in the same sense as the locat. of अन्य, absolutely or with the ellipsis of a word implying 'place', 'manner' &c.; comp. अन्यतस्; viz. [1] In another or others, on another or others, e. g. अन्यत्र आर्ती (*see the instance s. v.* अन्यतस्); अन्यत्रार्थे; सर्वाभेदादन्यत्रेमे (which Vedánta Sútra is explained: सर्वशाखासु प्राणोपासनस्याभेदादन्यत्र शाखान्तरे इमे वसिष्ठत्वादिगुणाः समाहार्याः); or साहसस्तेयपारुष्यगोऽभिशापात्यये स्त्रियाम्। विवादयेत्सद्य एव कालो ऽन्यत्रेच्छया स्मृतः (comm. अन्यत्र = विवादान्तरेषु); also with a noun depending on it in the ablat. 'in another than', e. g. in the Sútra of Páń. ताभ्यामन्यत्रोणादयः (Káśiká: उणादयः प्रत्ययास्ताभ्यां संप्रदानापादानाभ्यामन्यत्र कारके भवन्ति); or धातुसंबन्धे यत्र काले प्रत्यया उक्तास्ततो ऽन्यत्रापि भवन्ति. [2] Elsewhere; in space or time, e. g. यदा कृत्स्नं विनैव कार्यातिशयादन्यत्र गतः &c.; or एतेषां (scil. रूपरसगन्धस्पर्शानां) पाकजत्वं तु क्षितौ नान्यत्र कुत्रचित्; also with a noun in the ablat., e. g. (Káśiká on Páńini VIII. 1. 12. v. 10.) स्त्रीनिगदभावादन्यत्रापि दृश्यते. [3] In another manner, differently from; with a noun in the ablative, e.g. अपत्याधिकारादन्यत्र लौकिकमपत्यमात्रं गोत्रम्, i. e. गोत्र in Páńini's rule IV. 2. 39 is to be taken in the sense of a son only, differently from the chapter on अपत्य (IV. 1. 162) where it means the descendants beginning with the grandson (अपत्यमात्रं न तु पौत्रप्रभृत्येव Káś.). [4] In another or different sense; e. g. कारस्करो वृक्षः। अन्यत्र कारकरः; or एकत्र रजो धूलिरन्यत्र गुणः. [5] Except, with a noun in the ablative, e. g. शब्दार्थयोः पुनर्वचनं पुनरुक्तमन्यत्रानुवादात् 'repetition of word or sense is called पुनरुक्त, unless it be an अनुवाद q. v.'; or त इन्द्रियाणि तद्व्यपदेशादन्यत्र श्रेष्ठात् 'these (eleven práńas) are the senses except the principal one, because exception of it is taken (in a vaidik passage)'; अन्यत्र नित्यद्रव्येभ्य आश्रितत्वमिहोच्यते 'dependence is said (to be the attribute of every thing) except (of) eternal substances. [More frequently used so in the Buddhistic than in the Bráhmanic writings, according to Burnouf, *Lotus de la bonne loi*, II. p. 653.] [6] Without; with a noun in the ablative; e. g. धेन्वैव ह्युपयुक्तं तृणादि क्षीरीभवति न प्रहीनमनडुहाद्युपयुक्तं वा। यदि हि निर्निमित्तमेतत्स्यात्। धेनुशरीरसंबन्धादन्यत्रापि तृणादि क्षीरीभवेत्. [7] In the contrary case, otherwise; comp. अन्यथा and इतरत्र; e. g. देविकादिषु तदादिग्रहणम्। अन्यत्र हि तद्ग्रहणात्तदन्तग्रहणाद्वा. E. अन्य, vibhakti-taddh. aff. त्रल्.

अन्यत्रदत्ताक्ष Bahuvr. m. f. n. (-क्षः-क्षी-क्षम्) Turning the eyes elsewhere, e. g. अक्षैः प्रवर्तितां शश्वत्सावधाना च तत्क्षणाम्। मृणोत्यन्यत्रदत्ताक्षी प्रिये बालानुरागिणी. E. अन्यत्रदत्त and अक्षि, samás. aff. षच्.

अन्यत्रमनस् Bahuvr. *m.* f. n. (-नाः-नाः-नः) Having the mind directed on another object, absent (mentally). [The passage of the Bríhadárańyaka Upan. अन्यत्रमना अभूवं नाश्रौषम् &c. is given as a proof by the Sánkhya Pravachana Bh. for the orthodoxy of the Sánkhya tenet that मनस् is capable of becoming multifarious.] E. अन्यत्र and मनस्.

अन्यत्व n. (-त्वम्) The being other, otherness, difference (the same as अन्यता, but more frequently used as this word); e. g. अन्यत्वे ऽभ्यासस्योपचारात् 'even if there were different (sounds, sound must be permanent) because it is possible to repeat it (in teaching)'; also with a noun in the ablative, e. g. वचनात्तु ततो ऽन्यत्वम् '(if it is maintained that इतिकर्तव्यता refers to profane things, the answer is:) but on account of a (distinct vaidik) passage its difference from that (is established), i. e. it refers only to sacred or vaidik objects'; or तयोरन्यत्वे तुच्छत्वम् (comm. अकार्यस्य प्रकृतिपुरुषभिन्नत्वे तुच्छत्वम् &c.). — The word occurs

for the most part, however, as the latter part of a compound — e. g. स्फटिकान्यत्वाभिमानवत्तद्न्यत्वाभिमानः — and especially in scientific writings, e. g. in the Várttikas of Pánini in compounds as अङ्गान्यत्व, कर्त्रन्यत्व, कारकान्यत्व, कालान्यत्व, in the Vedánta Sútras as in तदन्यत्व, in the Mímánsá S. as in प्रयोजनान्यत्व, वेदान्यत्व, रूपान्यत्व &c., in the Nyáya S. as in स्थानान्यत्व, कर्मान्यत्व, in the Sánkhya S. उभयान्यत्व, in the Yoga S. as in क्रमान्यत्व &c. &c. E. अन्य, taddh. aff. त्व.

अन्यत्वकर Tatpur. m. f. n. (-रः-री-रम्) Producing otherness or difference; as species, characteristic properties, space. E. अन्यत्व and कर (कृ, krit aff. ट).

अन्यथा ind. ¹In another manner, differently; c. g. कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः। एवं त्वयि नान्यथेतो ऽस्ति न कर्म लिप्यते नरे; or विपक्षचित्तोन्मथना नखव्रणास्तिरोहिता विभ्रममण्डनेन ये। हतस्य शेषानिव कुङ्कुमस्य तान्विकत्थनीयान्दधुरन्यथा स्त्रियः '.... the women made these wounds different, i. e. not concealed; they laid them open (comm.: प्रकाशं दधुरित्यर्थः); or तर्काप्रतिष्ठानादप्यन्यथानुमेयमिति चेत् &c.; comp. अन्यथानुमिति; अन्यथा — अन्यथा 'in one way — in another way', e. g. अन्यथा हि प्रक्रमन्ते वाजसनेयिनः। अन्यथा छन्दोगाः; also with a noun depending in the abl., for the most part with अतस् (= अस्मात्), e. g. अपृष्टो ऽपि हितं ब्रूयाद्यस्य नेच्छेत्पराभवम्। एष एव सतां धर्मो विपरीतमतो ऽन्यथा. ²Otherwise, or else; e. g. गतेरर्थवत्त्वमुभयथान्यथा हि विरोधः 'the result of the (divine) way is doubtful, otherwise there would be contradiction (with a vaidik passage)'; or ..... द्रष्टुमभ्यागतो ह्येष भरतो नान्यथागतः '..... or else he would not have come'; गुर्वनिष्टोचार्थंश्चेत प्रस्थितस्य सुतस्य च। न निवार्यो निवार्यः स्यादन्यथा प्रस्थितो वनम् '.... he was not to be prevented or else he ought to have been prevented: (but now) he is gone to the forest'. Comp. अन्यच्च. ³On the other hand, on the contrary; e. g. असति (scil. हेतौ) प्रतिज्ञोपरोधो यौगपद्यमन्यथा (comm.: अन्यथा = हेतौ सति). ⁴Untruly; e. g. यच्चोचुः साक्षिणः सत्यां प्रतिज्ञां स जयी भवेत्। अन्यथा वादिनो यस्य ध्रुवस्तस्य पराजयः। उक्ते ऽपि साक्षिभिः साक्ष्ये यद्यन्ये गुणवत्तमाः। द्विगुणा वान्यथा ब्रूयुः कूटाः स्युः पूर्वसाक्षिणः (comm.: अन्यथा = विपरीतेन मिथ्या). Comp. also अन्यथास्तोत्र. ⁵Badly, wrongly, erroneously; comp. अन्यथासिद्ध and अन्यथासिद्धि. E. अन्य, vibhakti-taddh. aff. थाल्. Comp. इतरथा.

अन्यथाकरण Tatpur. n. (-णम्) Acting to the contrary, doing otherwise. E. अन्यथा and करण.

अन्यथाकार Tatpur. I. m. (-रः) Altering, changing, e. g. the sense of an expression, by punning on it; वक्रोक्ती परोक्तेरन्यथाकारः. E. अन्यथा and कार.

II. ind. (-रम्) In another manner, differently; e. g. अन्यथाकारं भुङ्क्ते he eats in another manner. [According to the Káśiká on Pánini III. 4. 27. कारम् would in this case be a kind of expletive or superfluous, the word of the Sútra सिद्धाप्रयोग: being thus commented by it: कथं पुनरसौ सिद्धाप्रयोगः। निरर्थकत्वान्न प्रयोगमर्हति। एवमेव प्रयुज्यते; and similarly the Siddh. K.: कृञ्व्यर्थत्वात्प्रयोगानर्ह इत्यर्थः; but Bhaṭṭoji in the Praudhaman. is probably more correct when he refers to the bearing of the word (शाब्दबोध) and says, that कारम् effectuates a stronger connexion between the verb and the adverb than would be expressed without it, when सिद्धाप्रयोग in the Sútra of Pánini would not convey the notion of 'absolute superfluity' but rather that of 'not excessive necessity': शाब्दबोधे तु वैलक्षण्यमस्त्येव। तथा हि। क्रियासामान्यवचनः करोतिः। तदीयश्च प्रकारो ऽन्यथादिशब्दैस्तुल्येनोच्यते। एवं च। अन्यथाकारमित्यादिभिस्तुर्भिः प्रकारविशेषविशिष्टक्रिया बोध्यते। सा च भुङ्क्तिफलविशिष्टक्रियां प्रति विशेषणतया संबध्यते। एकस्या अपि क्रियाया विशेषणोपरागेण भिन्नाया विशेषणविशेष्यभावसंभवात्। कथं तर्हि सिद्धाप्रयोगश्चेदित्युक्तमिति चेत्। अनतिप्रयोजनत्वादिति गृहाण॥ &c. Patanjali and his comm. give no gloss on this Sútra.] E. अन्यथा and कारम् (कृ, krit aff. णमुल्).

अन्यथाकृत Tatpur. m. f. n. (-तः-ता-तम्) Altered, changed, as the sense of a word, by punning on it. E. अन्यथा and कृत.

अन्यथाख्याति Tatpur. f. (-तिः) (In the Sánkhya philosophy.) Erroneous conception, maintaining that a substance is other than what it appears to be by its form; 'अन्यथाख्यातिः स्ववचोव्याघातात्', comm.: अन्यद्वस्त्वन्यरूपेण भासत इत्यपि न युक्तं स्ववचोव्याघातात्॥. E. अन्यथा and ख्याति.

अन्यथाख्यातिवादिन् Tatpur. m. (-दी) One who maintains that a substance is other than what it appears to be by its form. See the preceding. E. अन्यथाख्याति and वादिन्.

अन्यथात्व n. (-त्वम्) ¹Difference, variety; e. g. in a Vedánta Sútra अन्यथात्वं शब्दादिति चेन्नाविशेषात्. ²Change, alteration; e. g. बुद्धेरन्यथात्वम् (= बुद्धिविकारः); or in a Mím. Várt. of Kumárila: लोकेनाप्यन्यथात्वेन शास्त्रार्थो निष्फलो भवेत्. Comp. अन्यथाभाव. E. अन्यथा, taddh. aff. त्व.

अन्यथानुपपत्ति Tatpur. f. (-त्तिः) Otherwise not taking place, or existing, or being applicable; e. g. काण्डसमाख्या संनिधिं परिकल्प्य तत्संनिधान्यथानुपपत्त्या &c.; or ननु वैशिष्ट्यप्रत्ययविशिष्टबुद्ध्यन्यथानुपपत्तिस्य प्रमाणम्. The reverse of अन्यथोपपत्ति. E. अन्यथा and अनुपपत्ति.

अन्यथानुमिति Tatpur. f. (-तिः) Inferring or concluding in a different manner; e. g. अन्यथानुमितौ च स्वशक्तिवियोगात्. E. अन्यथा and अनुमिति.

अन्यथाभाव Tatpur. m. (-वः) The same as अन्यथात्व. E. अन्यथा and भाव.

अन्यथाभूत Tatpur. m.f.n. (-तः-ता-तम्) Become different, changed, altered; e. g. पुत्रस्नेहादन्यथाभूतः (= विकृतः). E. अन्यथा and भूत.

अन्यथावादित्व n. (-त्वम्) (In Law.) Stating a cause or complaint in a different manner than originally; e. g. यथा येन प्रकारेण पूर्वमावेदनकाले आवेदितं तथा। न पुनरन्यथा। अन्यथावादित्वेन भङ्गप्रसङ्गात्. E. अन्यथावादिन्, taddh. aff. त्व.

अन्यथावादिन् Tatpur. m. (-दी) (In Law.) A plaintiff who states his cause or complaint in a different manner than he did originally. Comp. अन्यवादिन्. E. अन्यथा and वादिन्.

अन्यथावृत्ति Bahuvr. m. f. n. (-त्तिः-त्तिः-त्ति) Changed, altered; e. g. चेतः. E. अन्यथा and वृत्ति.

अन्यथासिद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) I. (In the Vaiśeshika philosophy.) Wrongly established, referred to a cause which is not the true cause (as an effect). See अन्यथासिद्धि I. E. अन्यथा and सिद्ध.

II. Not established otherwise, not proved otherwise. See अन्यथासिद्धि II. E. अन्यथा and असिद्ध.

अन्यथासिद्धत्व n. (-त्वम्) The same as the following. E. अन्यथासिद्ध, taddh. aff. त्व.

अन्यथासिद्धि Tatpur. f. (-द्धिः) I. (In the Vaiśeshika philosophy.) The being wrongly established or the establishing wrongly, i. e. the being referred of an effect, or the referring an effect, to a cause which is not the true cause. This may happen in five ways, viz. a. by taking for cause what is prior to the effect but only accidental to the real cause ('सह तेन'), as by taking a potter's stick for the cause of a jar; or b. by taking for cause something inherent to what is accidental to the real cause ('यस्य'), as by taking the shape of a potter's stick for the cause of a jar; or c. by taking for cause what is prior but is known to be the cause of another effect ('अन्यं प्रति'), as by taking æther for the cause of a jar, æther being the known cause of sound; or d. by taking for cause what is prior but prior in so far only as the real cause is produced by it ('जनकं प्रति'), as by taking the potter's father for the cause of a jar; or e. by taking for cause any thing foreign to the effect ('अतिरिक्तम्'), as by taking the donkey carrying the earth of which the jar is made, for the cause of the jar. The last error comprises, indeed, in its generality all the preceding and is therefore called 'आवश्यक', the absolute error. E. अन्यथा and सिद्धि.

II. Not being established or proved otherwise; in the Sánkhya Sútra: उभयथाप्यन्यथासिद्धेर्न प्रत्यक्षमनुमानं वा (comm. उभयथापि वैशिष्ट्यप्रत्यक्षे तदनुमाने च स्वरूपेणैवान्यथासिद्धेर्न तदुभयं समवाये प्रमाणमित्यर्थः। अयं भावः। यथा समवायवैशिष्ट्यबुद्धिरपि गुणादिस्वरूपेणैवेष्यताम्। अतस्तत्रापि प्रत्यक्षानुमाने ऽन्यथासिद्धे &c.). E. अन्यथा and असिद्धि.

अन्यथास्तोत्र Tatpur. n. (-त्रम्) Untrue or ironical praise, a sneer; as saying to a deformed man 'thou art a handsome one' (comm.: यत्र विकृताकृतिरेव दर्शनीयस्त्वमसीत्युच्यते। तदन्यथास्तोत्रम्). E. अन्यथा and स्तोत्र.

अन्यथय denom. parasm. (-थयति) To change, to alter, e. g. the sense of a word, by punning on it: गोपनीयं कमप्यर्थं द्योतयित्वा कथंचन। यदि श्लेषेणान्यथा वा ऽन्यथयेत्साप्यपह्नुतिः. E. अन्यथा, denom. aff. णिच्.

अन्यथोपपत्ति Tatpur. f. (-त्तिः) Otherwise taking place, existing, being applicable; the reverse of अन्यथानुपपत्ति q. v. E. अन्यथा and उपपत्ति.

अन्यद् ind. Beside, moreover; e. g. देवदत्त आयातो ऽन्यद्यज्ञदत्तः; and see s. v. अन्य. E. The neuter of अन्य.

अन्यदर्थ I. Karmadh. m. (-र्थः) Another sense &c.

II. Tatpur. m. (-र्थः) The sense &c. of another.

III. Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Having another sense &c. (see the meanings of अर्थ). Comp. also अन्यार्थ and see अन्य. E. अन्य, ágama दुक्, and अर्थ.

अन्यदा I. ind. At another time; e. g. अन्यदा भूषणं पुंसः क्षमा लज्जेव योषितः। पराक्रमः परिभवे वैयात्यं सुरतेष्विव (where अन्यदा is opposed first to परिभवे and then to सुरतेषु and therefore must not be taken in a general sense 'sometimes' — which it has not — but in the sense 'at another time than that of defeat', 'at another time than that of amorous sport'; comm.: अन्यदा सुरतव्यतिरिक्ते काले योषितो लज्जेव पुंसो ऽन्यदा अपरिभवे क्षमो भूषणं परिभवे तु योषितः सुरतेषु वैयात्यं धार्ष्ट्यमिव); or भर्ता तु यदा दुर्भिक्षे स्त्रीधनं विना वर्तनाक्षमस्तदापि ग्रहीतुमर्हति नान्यदा 'when the husband at a time of dearth cannot support himself without the property of his wife, he may take it, not *at another time*'. ² At one time, once. Compare अन्येद्युस्. E. अन्य, vibhakti-taddh. aff. दा. See the Preface.

II. Bahuvr. f. (-दा) A virtuous wife. [According to a comm. of the Bhaṭṭikávya: अन्येषां पतिश्वशुरादीनां दा शुश्रूषाभक्ताः (acc. plur. in the passage referred to) अन्यदाः साध्वीरित्यर्थः.] Comp. अन्यदीय. E. अन्य and दा (from दै, kṛit aff. क्विप्).

अन्यदाशा Karmadh. f. (-शा) Another hope &c. (see the meanings of आशा) (Káśiká = अन्या आशा). Comp. अन्याशा; and see अन्य. E. अन्य, ágama दुक्, and आशा.

अन्यदाशिस् Karmadh. f. (-शीः) Another blessing &c. (see the meanings of आशिस्) (Káśiká = अन्या आशिस्). Comp. अन्याशिस्, and see अन्य. E. अन्य, ágama दुक्, and आशिस्.

अन्यदास्था Karmadh. f. (-स्था) Another place &c. (see the meanings of आस्था) (Káśiká = अन्या आस्था). Comp. अन्यास्था, and see अन्य. E. अन्य, ágama दुक्, and आस्था.

अन्यदास्थित m. f. n. (-तः-ता-तम्) I. Karmadh. Another who has obtained &c.

II. Tatpur. One who has obtained another &c. (see the meanings of आस्थित). Comp. अन्यास्थित, and see अन्य. [The meaning II. is given as a conclusion from Páṇ. VI. 3. 99; but it is not mentioned by the commentaries; the first (I.) is supported by the explanation of the Káśiká: अन्य आस्थितः.]

अन्यद्दिन Karmadh. m. n. (-नः-नम्) Another day; अन्यद्दिने 'the other day, once upon a time'; comp. अन्य 1. a. and अन्यदा I. E. अन्य and दिन.

अन्यदीय I. m. f. n. (-यः-या-यम्) ¹ Being in another (Káśiká = अन्यस्मिन्भव). ² Belonging to another (Káśiká = अन्यस्येदम्); e. g. अन्यदीयत्वात्तस्य ग्रहीता न स्यात् (scil. द्विजः); also used in the same sense as the genitive of अन्य 'of another'; e. g. अन्यदीयपाठमाकर्ण्य स्वयं वा शास्त्रमाकलय्य यज्ञाग्नं जायते तदिति; or परस्त्वार्जवशारीरन्यदीयाः पराभृशन्. E. अन्य, taddh. aff. छ and ágama दुक्; see s. v. अन्य.

II. f. (-या) A virtuous wife. [This interpretation of the word is given, besides the usual one 'wife of another' (see meaning I.), by a comm. of the Bhaṭṭikávya who after having explained the meaning and etym. of अन्यदा II. q. v. adds: ततः (i. e. from अन्यदा, a virtuous wife) स्वार्थे ईयः.] E. अन्यदा II., taddh. aff. छ.

अन्यदुत्सुक Karmadh. m.f.n. (-कः-का-कम्) Another who is zealous &c. (see the meanings of उत्सुक) (Káś. = अन्य उत्सुकः). Comp. अन्योत्सुक, and see अन्य. E. अन्य, ágama दुक्, and उत्सुक.

अन्यदुर्वह Tatpur. m. f. n. (-हः-हा-हम्) Difficult to be borne by another; e. g. a bow. E. अन्य and दुर्वह.

अन्यदूति Karmadh. f. (-तिः) Another protection &c. (see the meanings of ऊति) (Káśiká = अन्या ऊतिः). Comp. अन्योति, and see अन्य. E. अन्य, ágama दुक्, and ऊति.

अन्यदेव Bahuvr. m. f. n. (-वः-वा-वम्) Having other gods. E. अन्य and देव.

अन्यदेवत Bahuvr. m. f. n. (-तः-ता-तम्) Referring to another divinity, addressed to another divinity (as a hymn). E. अन्य and देवता.

अन्यदेवत्य m. f. n. (-त्यः-त्या-त्यम्) Referring to another divinity; e. g. अभ्यासो वा प्रयाजवदेकदेशो ऽन्यदेवत्यः. E. अन्य-देवता, taddh. aff. यत्.

अन्यदेहचिकित्सा Tatpur. f. (-त्सा) Administering remedies to others, exercising the practice of medicine. E. अन्य-देह and चिकित्सा.

अन्यदैवत Bahuvr. m. f. n. (-तः-ता-तम्) The same as अन्यदेवत. E. अन्य and दैवत.

अन्यद्राग Karmadh. m. (-गः) Another affection &c. (see the meanings of राग) (Káśiká = अन्यो रागः). Comp. अन्यराग, and see अन्य. E. अन्य, ágama दुक्, and राग.

अन्यधर्म I. Tatpur. m. (-र्मः) The quality or characteristic of another, of something else.
II. Karmadh. m. (-र्मः) Another quality or characteristic.
III. Bahuvr. m. f. n. (-र्मः-र्मा-र्मम्) Having other or different qualities or characteristics. See the following. E. अन्य and धर्म.

अन्यधर्मत्व n. (-त्वम्) [1] The being the quality or characteristic of another or something else; e. g. विचित्रभोगानुपपत्तिरन्यधर्मत्वे; comm.: दुःखयोगरूपबन्धस्य चित्तमात्रधर्मत्वे विचित्रभोगानुपपत्तिः. [2] The having different qualities or characteristics; e. g. अतिप्रसक्तिरन्यधर्मत्वे; comm.: बन्धतत्कारणयोर्भिन्नधर्मत्वे ऽतिप्रसक्तिमुक्तस्यापि बन्धापत्तिरित्यर्थः. [3] The being another quality or characteristic. E. अन्यधर्म, taddh. aff. त्व.

अन्यनाभि Bahuvr. m. f. n. (-भिः-भिः-भि) One who is not of the same family; the reverse of सनाभि; comp. also नाभिसम्बन्ध and सोदर. E. अन्य and नाभि.

अन्यनामचिह्नित Tatpur. m. f. n. (-तः-ता-तम्) Signed with the name of another, signed by another; as a deed &c.; comp. अन्यक्षत. E. अन्य-नामन् and चिह्नित.

अन्यनामाङ्क Bahuvr. m. f. n. (-ङ्कः-ङ्का-ङ्कम्) The same as the preceding. E. अन्य-नामन् and अङ्क.

अन्यनिन्दक Tatpur. m. f. n. (-न्दकः-न्दिका-न्दकम्) Censorious, detracting. E. अन्य and निन्दक.

अन्यपदार्थ Tatpur. m. (-र्थः) (In Grammar.) The sense of another word; this term is used by Páṇini and his commentators to qualify the nature of a *Bahuvríhi* compound which always depends on, or refers to, the meaning of another word, the word अन्यपदार्थ being thus used in contradistinction of स्वपदार्थ; e. g. Patanjali: अथान्यग्रहणं किमर्थम्। अनेकं पदार्थे। इतीयत्युच्यमाने स्वपदार्थे ऽपि बहुव्रीहिः स्यात्। राजपुरुषः। तत्पुरुष इति नैतदस्ति प्रयोजनम्। तत्पुरुषः स्वपदार्थे बाधको भविष्यति।; Kaiyyaṭa: अथान्यग्रहणमिति। अन्तरङ्गत्वात्स्वपदार्थे समासे सिद्धे पदार्थग्रहणसामर्थ्यादन्यपदार्थो लप्स्यत इति प्रश्नः। स्वपदार्थे ऽपीति। अपिशब्दादन्यपदार्थे ऽपीत्यर्थः। पदार्थग्रहणं व्याप्तिसमाश्रयणार्थं स्यादिति स्वपदार्थान्यपदार्थयोः समासः स्यात्। तत्पुरुष इति। बहुव्रीहिस्त्वन्यपदार्थो ऽवकाशः. [This word occurs only as a Tatpurusha. The quotation अन्यपदार्थो बहुव्रीहिः which is printed somewhere, is a misreading for अन्यपदार्थप्रधानो &c. See the following.] E. अन्य-पद and अर्थ.

अन्यपदार्थप्रधान Bahuvr. m. (-नः) (In Grammar.) Essentially qualified by, or essentially resting on the sense of another word, viz. a *Bahuvríhi* (see the preceding); in contradistinction from पूर्वपदार्थप्रधान, the quality of an *Avyayíbháva*, उत्तरपदार्थप्रधान, the quality of a *Tatpurusha*, and उभयपदार्थप्रधान, the quality of a *Dwandwa* (Patanjali: इह कश्चित्समासः पूर्वपदार्थप्रधानः। कश्चिदुत्तरपदार्थप्रधानः। कश्चिदन्यपदार्थप्रधानः। कश्चिदुभयपदार्थप्रधानः। पूर्वपदार्थप्रधानो ऽव्ययीभावः। उत्तरपदार्थप्रधानस्तत्पुरुषः। अन्यपदार्थप्रधानो बहुव्रीहिः। उभयपदार्थप्रधानो द्वन्द्वः॥). E. अन्यपदार्थ and प्रधान; scil. समास.

अन्यपदार्थप्रधानता Tatpur. f. (-ता) (In Grammar.) The preponderance of the sense of another word, viz. in a Bahuvr.; see the preceding; e. g. उभयत्रगङ्गमित्यादावन्यपदार्थप्रधानता (Kaiyyaṭa). Comp. the following. E. अन्यपदार्थ and प्रधानता.

अन्यपदार्थप्राधान्य Tatpur. n. (-न्यम्) (In Grammar.) The same as अन्यपदार्थप्रधानता; e. g. स च यदि समाहरणं समाहार इति भावरूपस्तदान्यपदार्थप्राधान्यम् (Kaiyyaṭa). E. अन्यपदार्थ and प्राधान्य.

अन्यपर Bahuvr. m. f. n. (-रः-रा-रम्) [1] Having some one or something else for one's object (e. g. of worship). (Comp. the following.) [2] Expressing something else, having another sense, e. g. figurative speech; e. g. भेदौ ध्वनेरपि द्वावुदीरितौ लक्षणाभिधामूला। अविवक्षितवाच्यो ऽन्यो विवक्षितान्यपरवाच्यश्च। (comm. on the latter word: वाच्यं विवक्षितम्। अन्यपरं व्यङ्ग्यनिष्ठम्। अत्र हि वाच्यो ऽर्थः स्वरूपं प्रकाशयन्नेव व्यङ्ग्यार्थस्य प्रकाशकः). E. अन्य and पर.

अन्यपरत्व n. (-त्वम्) [1] The having some one or something else for one's object; e. g. अन्यपरत्वमविवेकानां तत्र. [2] The expressing something else; e. g. in a Mím. Vártt. of Kumárila: अदर्शनाद्विरोधस्यार्थवादानां चान्यपरत्वेन गुणवादप्रायत्वात्. E. अन्यपर, taddh. aff. त्व.

अन्यपुष्ट Tatpur. m. f. (-ष्टः-ष्टा) The Kokila or Indian cuckoo (supposed to be reared by a crow). Comp. काकपुष्ट, अन्यभृत, अन्यवाप; e. g. उदितैरन्यपुष्टानामारुतैर्मे हृतं मनः। उदितैरपि ते दूति मारुतैरपि दक्षिणैः॥. E. अन्य and पुष्ट.

अन्यपूर्वा Bahuvr. f. (-र्वा) A woman who has been given to, or has had intercourse with, another man than the one to whom she is married; this may be the case if she is either a पुनर्भू or a स्वैरिणी; as a पुनर्भू (q. v.) again, she had either ceased to be a virgin before the nuptial ceremonies, or she had remained a virgin and become blemished through the repeated celebration of the marriage ceremonies; she is स्वैरिणी or licentious, if she leaves her husband and goes, out of lust, to a man of the same caste. A woman, however, is not considered to be a पुनर्भू, if she is left without a son and, by order of her Guru, is approached, for the sake of getting a son, by her brother-in-law, or a relative of the class of the Sapiṇḍas or a man of the same Gotra, either of them having been previously anointed with clarified butter. (According to the Mitákshara as founded on Yájnavalkya; Manu applies the term परपूर्वा, the same as अन्यपूर्वा, only to the licentious woman who leaves her husband for *another* man; Nárada uses the synonymous term परपूर्वा in a similar manner as the Mitákshara अन्यपूर्वा, but divides the पुनर्भू into three and the स्वैरिणी into four categories; for according to him a पुनर्भू may be either a virgin-woman who is blemished by having gone through the marriage ceremonies for a second time, or a woman who first has been given to one and then on account of her love, to another, or a woman who, in want of a brother-in-law, is given by her relations to a Sapiṇḍa-relative of the same caste; a स्वैरिणी a woman, whether having had children or

not, who, while her husband is alive, goes to another from lust, or a woman who leaves her infant husband for another man and later returns to the house of her husband; or a woman who after the death of her husband slights her brother-in-law and the other relations (she may approach) and goes from lust to another man, or lastly, a woman who has come from the country and, purchased with money, under the pressure of hunger and thirst gives herself up to another man. E. अन्य and पूर्व; scil. स्त्री.

अन्यभाव I. Tatpur. m. (-वः) The condition &c. of another; e.g. अन्यभावव्यावृत्तेश्च (comm.: अन्यस्य भावो ऽन्यभावः। अन्यभावाद्व्यावृत्तिः &c.).

II. Karmadh. m. (-वः) Another condition &c. (see the meanings of भाव).

III. Bahuvr. m.f.n. (-वः-वा-वम्) [1] Having another condition. See आन्यभाव्य. [2] Having affection or love for another; e.g. अनन्यभावे निजधर्मभाविते मनस्यवस्थाप्य भजस्व पूरुषम् (comm. नान्यस्मिन्भावो यस्य तस्मिन्). E. अन्य and भाव.

अन्यभृत् Tatpur. f. (-त्) A crow (lit. nourishing another, viz. the Kokila, the crow being supposed to hatch the eggs of the cuckoo. Comp. अन्यपुष्ट, अन्यभृत, अन्यवाप. The gender of this word is not defined in Hemachandra where it occurs; but it can scarcely be the masc.). E. अन्य and भृत्.

अन्यभृत Tatpur. m. (-तः) The Kokila or Indian cuckoo. See अन्यपुष्ट and the preceding. E. अन्य and भृत.

अन्यमनस् Bahuvr. m.f.n. (-नाः-नाः-नः) [1] Otherwise-minded, fickle-minded, versatile. [2] Absent (mentally), inattentive, distracted. E. अन्य and मनस्.

अन्यमनस्क Bahuvr. m.f.n. (-स्कः-स्का-स्कम्) The same as अन्यमनस्. E. अन्य and मनस्, samás. aff. कप्.

अन्यमातृज Tatpur. m. (-जः) A son born of another mother; the same as सापत्न, भिन्नोदर, अन्योदर्य. E. अन्य-मातृ and ज.

अन्यमानस Bahuvr. m.f.n. (-सः-सा-सम्) The same as अन्यमनस्. E. अन्य and मानस.

अन्ययोग Tatpur. m. (-गः) The junction or union with another or something else; e.g. अन्ययोगे ऽपि तत्सिद्धिर्नाञ्जस्येनायोदाहवत् (in the junction of the Soul with the other, i.e. with the Prakŕiti &c.). E. अन्य and योग.

अन्यराग Tatpur. m. (-गः) [1] Passion &c. (see the meanings of राग) of another. [2] Passion (&c.) for another (not: another passion &c., see अन्यद्राग). E. अन्य and राग.

अन्यराजन् Bahuvr. m.f.n. (-जा-जा-ज) Having some one for a master, subject to another. Comp. स्वराज्. E. अन्य and राजन्.

अन्यराष्ट्रीय m.f.n. (-यः-या-यम्) Belonging to another kingdom. E. अन्य-राष्ट्र, taddh. aff. छ.

अन्यरूप I. Karmadh. n. (-पम्) Another shape.

II. Bahuvr. m.f.n. (-पः-पा-पम्) Having another shape. E. अन्य and रूप.

अन्यरूपिन् m.f.n. (-पी-पिणी-पि) Having another shape. E. अन्यरूप, taddh. aff. इनि.

अन्यर्हि ind. Another time; the same as अन्यदा. E. अन्य, taddh. aff. र्हिल्. (This word is probably an irregular compound of अन्य and an obsolete locative of अहन्, another form of which is अहर्, the latter having passed into the state of an affix र्हि.)

अन्यलक्षणोपपत्ति Tatpur. f. (-त्तिः) The taking place (of something) in consequence of the symptom i.e. the existence (of something else) being found somewhere else; in a Nyáya Sútra, where the possibility of non-existence is argued from the circumstance that the existence of the counter-entity might be elsewhere: असत्यर्थे नाभाव इति चेन्नान्यलक्षणोपपत्तेः 'if (you say that there is) no non-existence since the thing is not, it is not so, for (non-existence) might be, since (the counter-entity) might exist elsewhere'. E. अन्य (in the sense of a locative) -लक्षण (of an instrum.) and उपपत्ति.

अन्यलिखित Karmadh. n. (-तम्) Another deed, another written document; e.g. छिन्नभिन्नहृतोन्मृष्टनष्टदुर्लिखितेषु च। कर्तव्यमन्यलिखितं ह्येष लेख्यविधिः स्मृतः॥. E. अन्य and लिखित.

अन्यलिङ्ग Bahuvr. m.f.n. (-ङ्गः-ङ्गा-ङ्गम्) Used in either of the three genders (as an adjective; lit. having the gender of the other word to which it refers); the same as वाच्यलिङ्ग. E. अन्य and लिङ्ग.

अन्यलिङ्गक Bahuvr. m.f.n. (-कः-का-कम्) The same as the preceding; e.g. अपटुः पुंसि काले च वामे स्यादन्यलिङ्गकः. E. अन्य and लिङ्ग, samás. aff. कप्.

अन्यलोह Karmadh. (?) m.n. (?) (-हः-हम्) Bell metal (according to a medical dictionary). E. अन्य and लोह.

अन्यवर्ण I. Karmadh m. (-र्णः) [1] Another colour &c. (see the meanings of वर्ण); e.g. (in Arithmetic) another symbol, राशिं तेन समुत्थाप्य कुर्याच्छूयो ऽपरां क्रियाम्। सरूपेणान्यवर्णेन कृत्वा पूर्वपदं समम्॥.

II. Bahuvr. m.f.n. (-र्णः-र्णा-र्णम्) Having another colour &c. E. अन्य and वर्ण.

अन्यवादित्व n. (-त्वम्) [1] Speaking differently, e.g. speaking one thing and doing another, as: जैह्म्यं कौटिल्यम्। अन्याभिसंधानेनान्यवादित्वमन्यकर्तृत्वम्. [2] (In Law.) Stating a cause or complaint in a different manner than originally. Comp. अन्यथावादित्व. E. अन्यवादिन्, taddh. aff. त्व.

अन्यवादिन् Tatpur. 1. m.f.n. (-दी-दिनी-दि) Speaking differently (e.g. speaking one thing and doing another); comp. the preceding.

2. m. (-दी) (In Law.) A plaintiff who states his cause or complaint in a different manner than he did originally. Comp. अन्यथावादिन्. E. अन्य and वादिन्.

अन्यवाप Tatpur. m. (-पः) (ved.) The Kokila or Indian cuckoo (lit.: who sows for others, i.e. who gets eggs which are hatched by the crow; comp. अन्यभृत् &c. E. अन्य and वाप.

अन्यविक्रीत Tatpur. m.f.n. (-तः-ता-तम्) Sold by another (applied to property which has been sold without ownership; comp. अस्वामिविक्रीत). E. अन्य and विक्रीत.

अन्यवीजज Tatpur. m. (-जः) Liter. born from another's seed, i.e. a boy who may be adopted as a son in want of a legitimate son (see औरस) and become heir to the property, but who remains nevertheless the son of his real father; such substituted sons are the following eleven, each succeeding being inferior in degree to each preceding (according to the *order* assigned to them by Manu): the क्षेत्रज, दत्त्रिम (or दत्तक), कृत्रिम, गूढोत्पन्न (or गूढज), अपविद्ध, कानीन, सहोढ (or सहोढज), क्रीतक (or क्रीत), पौनर्भव, स्वयंदत्त and पारशव qq. vv. See also अन्यवीजोत्पन्न, अन्यवीजसमुद्भव, अन्यशाखोद्भव, द्व्यामुष्यायण and पुत्रप्रतिच्छन्दक, पुत्रप्रतिनिधि. E. अन्य-वीज and ज.

अन्यबीजसमुद्भव Tatpur. m. (-वः) The same as the preceding. E. अन्य-बीज and समुद्भव.

अन्यबीजोत्पन्न Tatpur. m. (-न्नः) The same as अन्यबीजज. E. अन्य-बीज and उत्पन्न.

अन्यव्रत Bahuvr. m. (-तः) One who has other vows or follows other practices. The vaidik commentators explain the word according to where it occurs either 'one whose practices are different from those enjoined by the sacred books i. e. impious, a demon' or 'one whose practices are different from human practices i. e. the Supreme Spirit'. E. अन्य and व्रत.

अन्यशाखक Bahuvr. m. (-कः) [1]A Bráhmańa who has been abandonned by his school (comm. = स्वकीयशाखारहितः). [2]One who has been given up by his own family (comm. अत्र शाखाशब्दः पक्षान्तरे संततिविशेषार्थः); comp. the following. E. अन्य and शाखा, samás. aff. कप्.

अन्यशाखोद्भव Tatpur. m. (-वः) Lit. Produced by another family, the same as अन्यबीजज; e. g. अन्यशाखोद्भवो दत्तः पुत्रश्चैवोपनायितः। स्वगोत्रेण स्वशाखोक्तविधिना स्वस्वशाखभाक्। (where in the two latter words शाखा means the vaidik school). E. अन्य-शाखा and उद्भव.

अन्यसङ्गम Tatpur. m. (-मः) [1]Meeting another man. [2]Intercourse with another wife than one's own (in the latter meaning the word deserves notice for the shortening of अन्या to अन्य); e. g. निरास भृङ्गं कुपितेव पद्मिनी न मानिनीशं सहते ऽन्यसंगमम् (comm. अन्याशब्दस्य पुंवद्भावेरिति — Vopad. 6. 4. — पुंवत्). E. अन्य and सङ्गम.

अन्यसाधारण Tatpur. m. f. n. (-णः-णा-णम्) Similar to others, common. E. अन्य and साधारण.

अन्यसामान्य Bahuvr. m. f. n. (-न्यः-न्या-न्यम्) Having the same qualities as others, common; e. g. सा क्षतसामान्येन आचितावतत्वमुमनन्यसामान्येन। स्वं रहसा मान्येन स्वयंवरं स्मरति नाज्ञसा मान्येनः॥. E. अन्य and सामान्य.

अन्यसृष्टि Tatpur. f. (-ष्टिः) (In the Sánkhya philosophy.) The evolution (of Pradhána or Matter) for the sake of another (i. e. Purusha or Soul) viz., after one Purusha has been liberated: अन्यसृष्ट्युपरागे ऽपि न विरज्यते प्रबुद्धरज्जुतत्त्वस्यैवोरगः. E. अन्य and सृष्टि.

अन्यस्त्री Tatpur. f. (-स्त्री) A woman not one's own. [In Rhetoric she is one of the three categories of the principal female character in a poetical composition (the two other being स्वस्त्री or स्वीया and साधारणस्त्री or सामान्यनायिका qq. vv.; the अन्यस्त्री or परकीया is either 'another's wife' or a 'damsel'; as 'another's wife' 'she is fond of festivals and the like opportunities, is a disgrace to her family, bare of modesty'; the 'damsel' is 'one not yet married, bashful and arrived at the period of youth'. Each of these two has again eight subdivisions; 'she may be one who has an obsequious lover, or one who is ill-treated, or one who goes after her lover, or one who is separated from him by a quarrel, or one who is neglected, or one whose lover is abroad, or one who is prepared in her house to receive him, or one who is longing in absence of her lover'). E. अन्य and स्त्री.

अन्यस्त्रीग Tatpur. m. (-गः) An adulterer. E. अन्यस्त्री and ग.

अन्यस्त्रीपुत्रोत्पादक Tatpur. m. (-कः) The father of a child by another man's wife. E. अन्यस्त्री and पुत्र-उत्पादक.

अन्या. The feminine of अन्य 'other, different' &c. q. v. This word deserves notice only from the circumstance that it occurs in some vaidik passages with the udátta accent on the first syllable, instead of having this accent on the last syllable. [Sáyańa is not the author of the meaning 'never drying-up' and of an etym. 'अ and न्या, contracted of नि-या' which have been lent to this word by a new kind of vaidik exegesis.]

अन्याद् Bahuvr. m. f. n. (-द्ः-दा-दम्) Without food, foodless; e. g. आदरेण गमं चक्रुर्विषमेष्वप्यसंघसाः। व्याघ्रवन्तो दिशो ऽन्यादाम्कुर्वन्तः सव्यधाम्हरीन्. E. अ priv. and न्याद्.

अन्यादृक्ष Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) The same as अन्यादृश्. [This word is given on the authority of the Siddhánta Kaum. fol. 181 a. l. 14. ed. Calc. and on that of Durgádása's comm. on Vopadeva 26. 83. 85; it is not mentioned, however, in the commentaries of the Dhátupáthas, nor by the author of the Kášiká who in his gloss on a Várttika to Páń. III. 2. 60. gives only the words: तादृक्ष, यादृक्ष, ईदृक्ष and कीदृक्ष; Patanjali and his commentators do not even speak of the Várttika on which the Káś. has founded तादृक्ष &c., the only word of a similar formation, viz. सदृक्ष, being mentioned by Patanjali in his gloss on a Vártt. to Páń. VI. 3. 89. It will appear therefore, that अन्यादृक्ष does not belong to the older period of the classical Sanskrit.] E. अन्य and दृक्ष (दृश्, krit aff. क्स) with the prolongation of the middle vowel.

अन्यादृश् Tatpur. m. f. n. (-क्-क्-क्; the nom. sing. in the ved. -ङ्-ङ्-ङ्) Looking different, looking as if being another. (According to a comm. also in the sense: seeing like another, being an object of knowledge (?): अन्यमिवेमं पश्यन्ति जना इत्यन्यादृक्। अन्यादृशस्य। अन्य इवायं पश्यति ज्ञानविषयो भवति इति वा.) Comp. the preceding and the following. E. अन्य and दृश् (दृश्, krit aff. क्विन्) with the prolongation of the middle vowel.

अन्यादृश Tatpur. m. f. n. (-शः-शी-शम्) The same as अन्यादृश्. E. अन्य and दृश (दृश्, krit aff. कञ्) with the prolongation of the middle vowel.

अन्याधिष्ठित Tatpur. m. f. n. (-तः-ता-तम्) Occupied &c. by another, e. g. अन्याधिष्ठिते पूर्ववदभिलापान् (comm. अन्यैर्वीरैरधिष्ठिते क्रीडाद्यो संसर्ग एव तेषां न तु निष्पेषादिदुःखम् &c.). E. अन्य and अधिष्ठित.

अन्याधीन Tatpur. m. f. n. (-नः-ना-नम्) Subject to others, dependant. E. अन्य and अधीन; but according to the gramm. authorities from अन्य-अधि, taddh. aff. ख; or अन्य, taddh. aff. अधीनन्; see s. v. अधीन.

अन्यानुष्ठान Tatpur. (-नम्) Doing something else, e. g. अन्यबुद्धिश्चान्यानुष्ठानम्. E. अन्य and अनुष्ठान.

अन्याय Tatpur. m. (-यः) [1]No-rule, no authority, a word, a sentence &c. which is not binding; used in this sense especially in philosophical Sútras; e. g. in the Mimánsá Sútras, अन्यायश्चानेकशब्दत्वम्; or अन्यायस्तु कृते ऽभ्यासः; or अन्यायो चानारभ्यविधानात् &c. &c. [2]Unlawfulness, injustice, an unlawful act; e. g. न्यायापेतं यदन्येन राज्ञा ज्ञानकृतं भवेत्। तदप्यन्यायविहितं पुनर्न्याये निवेशयेत्; or अन्यायेन हृता भूमिरन्यायेन तु हारिता। हरतो हारकस्यापि दहत्यासप्तमं कुलम्. [3]Impropriety, improper conduct; e. g. इति मतिमानाश्वस्यान्यायमनाशङ्क्य विक्षतिमानाश्वस्याम् (comm. अस्यां दमयन्त्यामन्यायं परस्त्र्यभिलाषलक्षणमनाशङ्क्य &c.); or

नरकस्यावतारो ऽयं प्रत्यक्षो ऽस्मानमागतः। अचेष्टा यदि हान्यायादनेनात्साप्रमहे वयम् (comm. अन्यायादनीतित्वात्). E. अ neg. or deter. and न्याय.

अन्यायदण्ड Tatpur. m. (-ण्डः) Unjust punishment. E. अन्याय (in the sense of an instrum.) and दण्ड.

अन्यायवर्तिन् Tatpur. m. f. n. (-र्ती-र्तिनी-र्ति) [1] Acting unlawfully. [2] Following evil courses, indecorous. E. अन्याय and वर्तिन्.

अन्यायवृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) The same as the preceding. E. अन्याय and वृत्त.

अन्यायिन् Tatpur. m. f. n. (-यी-यिनी-यि) The same as अन्यायवर्तिन्. E. अ neg. and न्यायिन्.

अन्याय्य Tatpur. m. f. n. (-य्यः-य्या-य्यम्) [1] Not binding, not authoritative, not admissible; see the following. [2] Unlawful, unjust, e. g. न्याय्यं स्वं नेच्छते कर्तुमन्याय्यं वा करोति यः. [3] Improper, indecorous. E. अ neg. and न्याय्य.

अन्याय्यत्व n. (-त्वम्) The not being authoritative, not having binding power, not being admissible; e. g. ब्राह्मणवाक्यस्य विधायकत्वादप्राप्तार्थत्वेन विधौ स्वगणाया अन्याय्यत्वात् &c. or स्वायंभ्रे चैकांशपदे प्रयोक्तव्ये ऽवाचकपदप्रयोगस्यान्याय्यत्वाद्दिनत्वस्यैवार्थे युक्तम्. [2] Unlawfulness, injustice. [3] Impropriety. E. अन्याय्य, taddh. aff. त्व.

अन्यार्थ I. Karmadh. m. (-र्थः) Another or different sense, meaning, purpose; e. g. तथा चान्यार्थदर्शनम् (comm. अन्यार्थो ऽपि चैतमर्थं दर्शयति) or अन्यार्थे च (a Vártika to several rules of Páńini as to VI. 3. 2, VI. 3. 5, VI. 3. 9). Also अन्यदर्थ.

II. Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Having another or different sense, meaning, purpose; e. g. अन्यार्था वा पुनः श्रुतिः; or अन्यार्थश्च परामर्शः (comm. इत्यस्य जीवपरामर्शो ऽन्यार्थो प्रश्नोपदेशप्रयोजनकः); or अन्यार्थं तु जैमिनिः प्रश्नव्याख्यानाभ्यामपि चैवमेके. — अन्यार्थम् on behalf of some one or of something else. Also अन्यदर्थ. E. अन्य and अर्थ.

अन्यार्थक Bahuvr. m. f. n. (-कः-का-कम्) Having another or different sense, meaning, purpose; e. g. अन्यस्यान्यार्थकं वाक्यमन्यथा योजयेदि । अन्यः श्लेषेण काक्वा वा सा वक्रोक्तिस्ततो द्विधा. E. अन्य and अर्थ, samás. aff. कप्.

अन्यार्थस्वीकार Tatpur. m. (-रः) Adopting another sense, taking (a passage) in a different or opposite sense than its own; e. g. परिसंख्या ..... दोषत्रयदुष्टा । स्वार्थत्यागो ऽन्यार्थस्वीकारः प्राप्तबाधश्चेति त्रयो दोषाः ।. E. अन्यार्थ and स्वीकार.

अन्याशा Tatpur. f. (-शा) The hope &c. (see आशा) of another. Comp. अन्यदाशा. E. अन्य and आशा.

अन्याशिस् Tatpur. f. (-शीः) [1] A blessing &c. (see आशिस्) of another. [2] A blessing &c. (see आशिस्) from another. Comp. अन्यदाशिस्. E. अन्य and आशिस्.

अन्याश्रयण Tatpur. n. (-णम्) [1] Resorting to, or going to, another. [2] Devolving on another (as an inheritance); e. g. पुत्रे सति द्रव्यस्यान्याश्रयणासंभवात् &c. E. अन्य and आश्रयण.

अन्याश्रित Tatpur. m. f. n. (-तः-ता-तम्) [1] Resorted to, or gone to, another; e. g. a wife (comp. अन्यपूर्वा and परपूर्वा): अन्याश्रितेषु दारेषु परपत्नीसुतेषु च । मृतेष्वाप्तस्य मुध्यन्ति चिरात्रेण द्विजोत्तमाः. [2] Devolved on another (as an inheritance); see the following. E. अन्य and आश्रित.

अन्याश्रितद्रव्य Bahuvr. m. (-व्यः) (In Law.) One whose paternal or maternal inheritance has devolved upon another; as is the case for instance, when the son is incapacitated for receiving the patrimony through blindness, deafness or other legal disabilities (comm.: अन्यमाश्रितमन्याश्रितं मातृपितृसंबन्धिद्रव्यं यस्यासावन्याश्रितद्रव्यः). E. अन्य-आश्रित and द्रव्य.

अन्याश्रितधन Bahuvr. m. (-नः) (In Law.) The same as the preceding. E. अन्य-आश्रित and धन.

अन्याश्रितभार्या Karmadh. f. (-र्या) A wife who has gone to another man than her husband. Comp. अन्यपूर्वा and परपूर्वा. E. अन्य-आश्रित and भार्या.

अन्यास Tatpur. m. (-सः) Not comprehending mentally &c. (see the meanings of न्यास); e. g. स्वान्यास q. v. E. अ neg. and न्यास.

अन्यासक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) [1] Attached to some one or something else. [2] Intent on something else, absent (mentally). E. अन्य and आसक्त.

अन्यासाधारण Tatpur. m. f. n. (-णः-णा-णम्) Not common with others, uncommon, own, peculiar. E. अन्य and असाधारण.

अन्यास्था Tatpur. f. (-स्था) The residence &c. (see आस्था) of another. Comp. अन्यदास्था. E. अन्य and आस्था.

अन्यास्थित Tatpur. m. f. n. (-तः-ता-तम्) Occupied &c. (see आस्थित) by another. Compare अन्यदास्थित. E. अन्य and आस्थित.

अन्यून Tatpur. m. f. n. (-नः-ना-नम्) Not deficient, not defective, entire, complete, much; e. g. अन्यूनं गुणममृतस्य धारयन्ती संफुल्लस्फुरितसरोरुहावतंसा. E. अ neg. and न्यून.

अन्यूनाङ्ग Tatpur. m. f. n. (-ङ्गः-ङ्गा or -ङ्गी-ङ्गम्) Not being deficient in a limb, not having a limb too little. E. अ neg. and न्यूनाङ्ग.

अन्यूनाधिक Tatpur. m. f. n. (-कः-का-कम्) Neither deficient nor exuberant, neither too little nor too much. E. अ neg. and न्यून-अधिक (Dwandwa).

अन्यूनोन्नति Bahuvr. m. f. n. (-तिः-तिः-ति) Of great elevation, very high; e. g. अन्यूनोन्नतयो ऽतिमात्रपृथवः पृथ्वीधरश्रीभृतः &c. E. अन्यून and उन्नति.

अन्येद्युष्क 1. m. f. n. (-ष्कः-ष्का-ष्कम्) Occurring every other or following day, diurnal, daily.

2. m. (-ष्कः) (In Medicine.) A fever which recurs at the same hour daily, a quotidian fever (scil. ज्वर); comp. ऐकाहिकज्वर. E. अन्येद्युस्, taddh. aff. कन्.

अन्येद्युस् ind. [1] On the other or following day. [2] The other day, one day, once (past or future); e. g. परेद्यव्य पूर्वेद्युरन्येद्युश्चापि चिन्तयन् । वृत्तिश्चचौ मुनीन्द्राणां प्रियंभावुकतामगात् (where अन्येद्युस् is explained चिरातिक्रान्ते चिरकालिनि दिवसे). E. अन्य, taddh. aff. एद्युसच्; but more probably a Karmadh. of an obsolete loc. of अन्य and an obsolete genitive of दिव्; see the Preface.

अन्योढा Tatpur. f. (-ढा) The wife of another; in Rhetoric a female character as a subdivision of the अन्या or अन्यस्त्री q. v. Also परोढा. E. अन्य and ऊढा.

अन्योति Tatpur. f. (-तिः) [1] Assistance &c. (see ऊति) of another. [2] Assistance &c. (see ऊति) by another. Comp. अन्यदूति. E. अन्य and ऊति.

अन्योत्पन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) The same as अन्यबीजज; e g. नान्योत्पन्ना प्रजास्तीह (scil. शास्त्रीया). E. अन्य and उत्पन्न.

अन्योत्सुक Tatpur. m. f. n. (-कः-का-कम्) Sorrowing &c. (see उत्सुक) for another. Comp. अन्यदुत्सुक. E. अन्य and उत्सुक.

अन्योदर्य 1. m. f. n. (-र्यः-र्या-र्यम्) Born in the womb of another, born by another mother.

2. m. (-र्यः) A half-brother by the same father but by a different mother: Comp. अन्यमातृज. E. अन्या-उदर, taddh. aff. यत्.

अन्योऽन्य (usually written अन्योन्य) Tatpur. (see सर्वनामन्) 1. m. f. n. (-न्यः-न्या-न्यम्, not. अन्योन्यद्; in the other cases it follows the declension of अन्य q.v.) One-another, mutual. — [a] The verb in connexion with अन्योन्य stands (acc. to Páń.) in the Parasmaipada, not in the Átmanepada; e. g. अन्योन्यस्य व्यतिपुनन्ति, अन्योन्यस्य व्यतिलुनन्ति. — [b] If अन्योन्य refers to the subject of the sentence and the subject is a masculine, it is possible to consider it as consisting of two distinct not compound words अन्य, the former being a nominative as attribute to the subject, while the latter assumes the case required by the sentence (see the Etym.); e. g. अन्योऽन्यमाह्वयन्तौ तु मत्ताविव महागजौ; or ते ऽन्योन्यमभिसंसृत्य चिपन्तो नामभिर्मिथः; or ... कपिराक्षसाः। अन्योऽन्येनाभ्यसूयन्त विमर्दमसहन्त च; or in sentences in which the gerond is used elliptically; e. g. ताभ्यामन्योऽन्यमासाद्य समवाप्यत संग्रामः. — [c] There are however *many* instances in which अन्योन्य does not refer to the subject, or in which it is the attribute of a subject which is not a masculine and therefore cannot be looked upon otherwise than as a compound; e. g. अन्योन्येन कृतम्; or अन्योन्यस्मै दत्तम्; or अन्योन्येषां पुष्करैरामृशन्तो दानोद्रेदादुच्चकैर्भुग्नवालाः; or as an *attribute* of a neuter प्रीत्यप्रीतिविषादाद्यैर्गुणानामन्योन्यं वैधर्म्यम्; and the same must be observed of all the words in which अन्योन्य is the first part of a compound; comp. e. g. the following articles and अन्योन्यतस्. [d] अन्योन्यम् is frequently used adverbially, e. g. यद्यप्यात्मनामन्योन्यं भेदवाक्यवदभेदवाक्यान्यपि सन्ति तथापि नाद्वैतं नात्यन्तमभेदः. — अन्योन्यम् or अन्योन्याम् are used optionally in the sense of an accusative, if the subject to which they refer is either a feminine or a neuter; e. g. अन्योन्यमिमे ब्राह्मण्यौ भोजयतः or — अन्योन्यां भोजयतः; अन्योन्यमिमे ब्राह्मणकुले भोजयतः or — अन्योन्यां भोजयतः; these are the instances given by Patanjali on the Várttika 12 to Páń. VIII. 1. 12. and because they show either word as representing in meaning the accus. of अन्योन्य, some grammarians ('of the East', according to the Praudhamanoramá on the same rule) contend that the option is restricted to the meaning of this case, but that अन्योन्यम् alone is admissible when expressing adverbially the sense of the other cases. Others, on the contrary, maintain that the quoted words are intended by Patanjali merely as an instance and that the option extends also to sentences in which अन्योन्यम् would imply the *sense of an instrumental* &c. Bhaťťoji, referring in the Siddh. Kaum. on the quoted rule to Patanjali's gloss on the 5th Bháshyakáriká to Páń. IV. 1. 3, sides with the former opinion. (Praudham. यदपि तृतीयादिषु पुंवदिति प्राचो ग्रन्थं व्याचक्षाणा आहुः। तृतीयादिषु पुंवद्भावविशेषः। तेन टाप् न। अत्र तृतीयादिष्वविवक्षितम्। द्वितीयायामपि पुंवत्त्वविशिष्टत्वादिति। तच्चिन्त्यम्। पुंवत्त्वं विशेष इति विशेषाभिधानमविवक्षितमिति च स्वोक्तेः। परस्परव्याघात्। मूलकृता पुंवद्भावस्यास्पृष्टत्वात्। तद्ग्रन्थस्याज्ञत्वेनैव व्याख्यातत्वाच्चेति दिक्॥); Jayamangala, however (in the printed ed. of the Bhaťťikávya) differs materially from either of the quoted authorities; for in his comment on Bhaťťik. 8. 6. he not merely quotes apparently a Várttika which varies in important points from that of Patanjali, but justifies अन्योन्यम् of the text by adding: स्त्रीनपुंसकयोरामभाव इति वक्तव्यम् 'if the subject is a feminine or a neuter, the form अन्योन्याम् is not admissible' (the subject of the commented sentence being उदन्वान् and the femin. राक्षसी); yet the correctness of the printed text alluded to is very doubtful; for the E. I. H. Ms. 544 reads this comm. thus: अन्योन्यमित्यादि। अन्योन्यमित्यस्येत्यर्थः। कर्मव्यतीहारे सर्वनाम्नी द्विर्भवतः। समासवच्च बहुलम्। यदा समासवत्तदा पूर्वपदस्य प्रथमैकवचनम्। उत्तरपदस्याभाव इति वाच्यम्। अन्योन्यसंबन्धिभिः शब्दैः &c. &c. (Comp. also the comm. on Bhaťť. 1. 21.) — As regards the classical literature there can be no doubt that the adverbial use of अन्योन्यम् prevails almost exclusively over that of अन्योन्याम्. [e] The Gańaratnamahodadhi (which mentions अन्योन्य among the सर्वनामन् q.v.) gives अन्योन्यस्य in the Gańa चादि, imparting to the genitive the value of an adverb or that of अन्योन्यम्; but the instance, Vardhamána gives in his comm. on this work, 'अन्योन्यस्य स्मरन्ति' is *not* happy, as the genitive could be the legitimate government of स्मरन्ति; 'अन्योन्यस्य भोजयन्ति', the instance of the Káśiká to Páń. VIII. 1. 12. Vártt. 11; 'अन्योन्यस्य व्यतिपुनन्ति' of Patanjali to Páń. III. 1. 16. and 'अन्योन्यस्य व्यतिलुनन्ति' of the Káś. to the same rule, seem more to the purpose; but the occurence of the genitive *in the* sense of other cases is, in general, rare. — Comp. इतरेतर and परस्पर.

2. n. (-न्यम्) (In Rhetoric.) An अलंकार q. v. or mode of elegant expression; viz. conveying the mutual relation or intimacy of two objects by representing them as the mutual cause of the same action ('अर्थयोरेकक्रियामुखेन परस्परं कारणत्वे सत्यन्योन्यं नामालंकारः;'), e. g. 'she shineth through thee and thou shinest through her, like as the moon shineth through the night and the night shineth *through* the moon'. E. अन्यस् and अन्य. [The oldest grammatical *authorities* do not consider अन्योन्य as a compound, but take अन्योन्येन and other cases as consisting of the two distinct words: the nomin. of अन्य and the instrum. of अन्य &c.; see Várt*t*. 11 to Páń. VIII. 1. 12. and the remark of Kaiyyaťa: तत्र बहुलग्रहणादन्योन्यशब्दे समासवद्भावाभावात्सुब्लुङ् भवति। नापि समासान्तोदात्तत्वमित्याम्रेडितानुदात्तत्वं भवति (comp. Páń. VIII. 1. 3); but it results from the foregoing statement that this etym. cannot be entertained. Jayamangala on the Bhaťťikávya 17. 8. appears to consider अन्योन्य not as a Tatpur., but as Karmadh. (in explaining अन्योन्यम् by 'अन्यस्य अन्यस्य'), probably in thinking of Páń. VIII. 1. 11. which applies to VIII. 1. 12; but the possibility of this application is removed by the quoted words of Kaiyyaťa and by the general remark he appends to the Várttikas of VIII. 1. 12, viz. वार्तिकेषु कर्मधारयवदिति न संबध्यत इति सुब्लोपादि न भवति. A modern theory takes अन्योन्य for a compound (it does not say which), but calls

the former part of this word a 'benumbed' nominative. It seems, however, that the sense and accent of the word (it is udátta on the second syllable) decide in the first place for *its being a* Tatpur., and secondly its form, that it belongs to that class of compounds in which the former part has received a further developement by means of an affix स्, the function of which स् apparently consists in producing a stronger relation between the two parts of the compound and consequently a more intense unity of notion, than would be expressed without this स्; comp. e. g. the derivatives of सम्-स्कृ and संस्-कृ, परि-कृ and परिष्-कृ, अप-कृ and अपस्-कृ; आ-चर्य and आम्-चर्य, अप-कार and अपस्-कार &c. and such words as हरिम्-चन्द्र, अजस्-तुन्द, बृहस्-पति, प्रायम्-चित्ति &c. &c. (comp. Páń. VI. 1. 135-157.) which resemble closely in formation अन्योन्य (and the synon. परस्पर); the accent of this word would then fall under the category of Páń. VI. 2. 2.]

अन्योन्यकृत Tatpur. m. f. n. (-तः-ता-तम्) Done by one to another, done mutually; e. g. अशङ्कितान्योन्यकृतं व्यलीकम्. E. अन्योन्य and कृत.

अन्योन्यजनन Tatpur. (In the Sánkhya philosophy.) 1. n. (-नम्) The producing each other; see the following.

2. m. (-नः) Producing each other; a condition of the three गुण or qualities सत्त्व, रजस् and तमस् qq. vv. 'as a lump of clay produces a jar'; comp. also अन्योन्यमिथुन, अन्योन्याभिभव, अन्योन्याश्रय, अन्योन्यवृत्ति. [In the Sánkhya-káriká v. 12, where these terms occur 'अन्योन्याभिभवाश्रयजननमिथुनवृत्तयश्च गुणाः' Váchaspati combines वृत्ति with each of the former and analyses therefore अन्योन्याभिभववृत्ति &c., while Gaudapáda takes अन्योन्यवृत्ति for a separate condition.] E. अन्योन्य and जनन.

अन्योन्यजननवृत्ति Bahuvr. m. (-त्तिः) (In the Sánkhya philosophy.) Having the nature of producing each other; see the preceding. E. अन्योन्यजनन (1.) and वृत्ति.

अन्योन्यतस् adv. Mutually; e. g. ये ऽन्योन्यतो भागवताः प्रसज्य सभाजयन्ते मम पौरुषाणि; or ते ऽन्योन्यतो ऽसुराः पात्रं हरन्तः &c. E. अन्योन्य, taddh. aff. तसि.

अन्योन्यत्यागिन् Tatpur. m. f. n. (-गी-गिनी-गि) One leaving the other; e. g. पितृपुत्रस्वसृभ्रातृदम्पत्याचार्यशिष्यकाः। एषामपतितान्योन्यत्यागी च शतदण्डभाक् (Yájn. 2. 237, which verse however reads thus in the present ed. of the Vivádachint. p. 98 ll. 20. 21: पितापुत्रसुहृद्भ्रातृ°° । एषामपतितानां च त्यागी &c.; but comp. also p. 99 l. 10-12). E. अन्योन्य and त्यागिन्.

अन्योन्यपक्षनयन Tatpur. n. (-नम्) (In Algebra.) Mutual transposition (of a divisor &c. in the rule of proportions); e. g. पञ्चसप्तनवराशिकादिके ऽन्योन्यपक्षनयनं फलच्छिदाम्. E. अन्योन्य-पक्ष and नयन.

अन्योन्यभाजित Tatpur. m. f. n. (-तः-ता-तम्) Divided by each other; e. g. कर्णाश्रितभुजघातैक्यमुभयथान्योन्यभाजितं गुणयेत्. E. अन्योन्य and भाजित.

अन्योन्यभेद Tatpur. m. (-दः) Mutual dissension or enmity; e. g. अन्योन्यभेदो भ्रातॄणाम्. E. अन्योन्य and भेद.

अन्योन्यमिथुन (In the Sánkhya philosophy.) I. Tatpur. n. (-नम्) Mutual copulation or union (see the following).

II. Bahuvr. m. (-नः) Consorting or joining mutually; a condition of the three गुण or qualities सत्त्व, रजस् and तमस् qq. vv.; i. e. 'they consort like males and females; *sattwa* consorts with *rajas*, *rajas* with *sattwa*, and *tamas* with *rajas* and *sattwa*'. Compare the following and अन्योन्यजनन. E. अन्योन्य and मिथुन.

अन्योन्यमिथुनवृत्ति Bahuvr. m. (-त्तिः) (In the Sánkhya phil.) Having the nature of consorting or joining mutually; see the preceding and अन्योन्यजनन. E. अन्योन्यमिथुन (I.) and वृत्ति.

अन्योन्यविभाग Tatpur. m. (-गः) (In Law.) Mutual partition made by the sharers of an inheritance without the presence of any other persons. E. अन्योन्य and विभाग.

अन्योन्यवृत्ति Bahuvr. m. (-त्तिः) (In the Sánkhya philosophy.) One calling the other into action, reciprocally causing each other to act; a condition of the three गुण or qualities सत्त्व, रजस् and तमस् qq. vv.; i. e. 'one being or acting in the other; as a handsome and well behaved woman is at the same time a source of delight to every one else and one of misery to the other wives of her husband, as well as one of bewilderment to enamoured damsels, in the same manner *sattwa* calls into existence *rajas* and *tamas* &c.', other similes being used to illustrate that *rajas* causes the action of *sattwa* and *tamas*, and *tamas* that of *sattwa* and *rajas*. (Váchaspati does not recognise this condition of the three qualities; see अन्योन्यजनन.) E. अन्योन्य and वृत्ति.

अन्योन्यवैर I. Tatpur. n. (-रम्) Mutual enmity.

II. Bahuvr. m. f. n. (-रः-रा-रम्) Hostile one to the other, hating each other; e. g. लोकः .... अन्योन्यवैरः सुखलेशहेतोरनन्तदुःखं च न वेद मूढः. E. अन्योन्य and वैर.

अन्योन्यव्यतिकर Tatpur. m. (-रः) Mutual influence; e. g. of differently coloured rays on each other: अन्योन्यव्यतिकरचारुभिर्विचित्रैरत्नस्थनवमणिजन्मभिर्मयूखैः. E. अन्योन्य and व्यतिकर.

अन्योन्यव्यतिषक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Mutually combined. E. अन्योन्य and व्यतिषक्त.

अन्योन्यसंश्रय I. Tatpur. m. (-यः) Mutual relation, as that of cause and effect.

II. Bahuvr. m. f. n. (-यः-या-यम्) Mutually related, as cause and effect; e. g. अन्योन्यसंश्रयं त्वितत्प्रत्यक्षेण विरुध्यते (Patanjali: अन्योन्यसंश्रयं त्वेतद्भवति। स्त्रीकृतः शब्दः। शब्दकृतं च स्त्रीत्वम्। एतदितरेतराश्रयं भवति &c.; Kaiyyata: अन्योन्यसंश्रयमिति। ज्योतिःप्रकाशयोः प्रत्यक्षेण कार्यकारणभावावगमात् &c.). E. अन्योन्य and संश्रय.

अन्योन्यसंयोग Tatpur. (-गः) Mutual union, e. g. इच्छयान्योन्यसंयोगः कन्यायाश्च वरस्य च (Manu 3. 32, where अन्योन्य seems displaced, as it more properly belongs to इच्छया; Kullúka: कन्याया वरस्य चान्योन्यानुरागेण यः परस्परसंयोगः &c.). E. अन्योन्य and संयोग.

अन्योन्यसम्पद् Tatpur. f. (-त्) Mutual power or good qualities, e. g. भयाद्दृतुः श्रेयसां नृतां नर्तयमानवत्। मायासक्त संचता ऋतवो ऽन्योन्यसंपदः; (this compound seems however to be a poetical liberty in Bhattik. 8. 61, instead of अन्योन्यं सम्पदः 'the seasons frightened did not check each other in their charms' not: the charms of each other.) E. अन्योन्य and सम्पद्.

अन्योन्यसापेक्ष Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) Relating to one another, mutually connected. E. अन्योन्य and सापेक्ष.

अन्योन्यहस्तकलित Tatpur. m. f. n. (-तः-ता-तम्) Held reciprocally in (his several) hands. This word occurs in an example of permutation, given in the Lilavati, where the

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question is put, 'how many are the variations of form of the god Śiva by the exchange of his ten attributes held reciprocally in his hands viz. the rope, the elephant's hook &c., as those of Vishńu by the exchange of the mace &c.?' (the practical purpose apparently being to know the number of variations that may be effected in the representation of the idol): पाशाङ्कुशाहिडमरुककपालशूलैः । खट्वाङ्गशक्तिशरचापयुतैर्भवन्ति । अन्योन्यहस्तकलितैः कति मूर्तिभेदाः शम्भोर्हरेरिव गदारिसरोजशङ्खैः (The answer is in the case of Śiva: 3628800; in that of Vishńu: 24; and Colebrooke adds (Alg. p. 124 note): 'the 24 different representations of Vishńu, arising from his diversity in the manner of placing the weapons or attributes in his four hands, are distinguished by as many discriminative titles of the god alloted to those figures in the theogonies of the Puráńas. It does not appear that distinct titles have been in like manner assigned to any part of the more than three millions of varied representations of Śiva'.) E. अन्योन्य-हस्त and कलित.

अन्योन्यहाराभिहत Tatpur. m. f. n. (-तः-ता-तम्) Reciprocally multiplied by the denominators; e. g. अन्योन्यहाराभिहतौ हरांशौ राश्योः समच्छेदविधानमेवम् 'the denominator and numerator of two quantities being multiplied reciprocally by their denominators, (the quantities) are thus reduced to the same denominator'. E. अन्योन्य-हार and अभिहत.

अन्योन्यापहृत Tatpur. m. f. n. (-तः-ता-तम्) Taken *secretly* by one from another; (property taken thus and discovered at a partition of inheritance is divided again in equal portions among the heirs.) E. अन्योन्य and अपहृत.

अन्योन्याभाव Tatpur. m. (-वः) (In the Vaiśeshika philosophy.) Mutual negation, one of the four divisions of अभाव q. v.; viz. that kind of negation or mutual exclusion which is held to exist between notions that have no property in common; indifference considered as a negation of heterogeneous notions; as if one says: 'shape' is not 'jar' ('अन्योन्याभावत्वं तादात्म्यसंबन्धावच्छिन्नप्रतियोगिताकाभावत्वम्'). This notion is different therefore from that of पृथक्त्व q. v. E. अन्योन्य and अभाव.

अन्योन्याभावत्व n. (-त्वम्) The category of अन्योन्याभाव q. v. E. अन्योन्याभाव, taddh. aff. त्व.

अन्योन्याभिभव (In the Sánkhya philosophy.) I. Tatpur. m. (-वः) The dominion of one over the other (see the following).

II. Bahuvr. m. (-वः) One predominating over the other; a condition of the three गुण or qualities सत्त्व, रजस् and तमस् qq. vv.; viz. when *sattwa* prevails, it overpowers *rajas* and *tamas* &c. Compare the following and अन्योन्यजनन. E. अन्योन्य and अभिभव.

अन्योन्याभिभववृत्ति Bahuvr. m. (-त्तिः) (In the Sánkhya philosophy.) Having the nature of predominating the one over the other; see the preceding and अन्योन्यजनन. E. अन्योन्याभिभव (I.) and वृत्ति.

अन्योन्यार्थ Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Having the sense of 'mutual', e. g. the particle च or the words इतरेतर, परस्पर. E. अन्योन्य and अर्थ.

अन्योन्याश्रय I. Tatpur. m. (-यः) [1]Mutual relation; e. g. भावैः प्रत्ययसर्गैर्विना लिङ्गं न .... लिङ्गेन तथाचसर्गेण च विना भावनिर्वृत्तिर्न .... बीजाङ्कुरावन्योन्याश्रयः. [2]The resting on one another, reciprocal support; see अन्योन्याश्रयवृत्ति.

II. Bahuvr. m. (-यः) [1](In the Nyáya philosophy.) Founded on the mutual relation (between two objects), one of the five modes of a तर्क (q. v.), viz. an *argumentatio ad absurdum*, which consists in founding a premise on the imaginary relation between two objects and in drawing a conclusion from it which is inadmissible. This kind of argumentation may again 'be threefold according to whether the argument of the premise is taken from the notion of origin or from that of actuality or from that of comprehension' ('स चोत्पत्तिस्थितिज्ञप्तिद्वारा त्रेधा ...... । तदपेक्षापेक्षित्वनिबन्धनो ऽनिष्टप्रसङ्गः ॥'). For the other four modes of a तर्क see: आत्माश्रय, चक्रक, अनवस्था and तदन्यबाधितार्थप्रसङ्ग. [A commentator of the Sánkhya-Pravachana applies three of these terms to the explanation of the Sútra: 'तद्योगे तत्सिद्धावन्योन्याश्रयत्वम्' in this manner: 'अविद्यायोगादविद्यासिद्धौ चान्योन्याश्रयत्वमात्माश्रयत्वमनवस्था चेति शेषः ॥'.] [2](In the Sánkhya philos.) Resting on one another, supporting one another; a property of the three गुण or qualities सत्त्व, रजस् and तमस्, 'these qualities resting on each other like binary atoms'; see अन्योन्यजनन and अन्योन्याश्रयवृत्ति. E. अन्योन्य and आश्रय.

अन्योन्याश्रयत्व n. (-त्वम्) Argumentatio ad absurdum; see the preceding. E. अन्योन्याश्रय, taddh. aff. त्व.

अन्योन्याश्रयवृत्ति Bahuvr. m. (-त्तिः) (In the Sánkhya philosophy.) Having the nature of resting on one another, of supporting one another; see अन्योन्यजनन and अन्योन्याश्रय. E. अन्योन्याश्रय and वृत्ति.

अन्योन्योक्ति Tatpur. f. (-क्तिः) Conversation, discourse. E. अन्योन्य and उक्ति.

अन्योन्योपह्वर Bahuvr. m. f. n. (-रः-रा-रम्) Calling each other. E. अन्योन्य and उपह्वर.

अन्वक् ind. [1]Following, after. [2]Favourably, friendly disposed; e. g. अन्वग्भूयास्ते or अन्वग्भूत्वास्ते; comp. अन्वग्भावम्. E. The neuter of अन्वच् q. v.

अन्वक्षम् Avyayíbh. [1]After, afterwards. [2]Immediately, instantaneously. E. अनु and अक्षि, samás. aff. टच् (according to a Gańa to Páńini; the comm. on the Amarak. and Vijnáneswara in the Mitákshara derive it from अनु and अक्ष (= इन्द्रिय): 'अनुगतमक्षम्'; equally so Vallabhagańi on Hemachandra 'अक्षस्य पश्चादन्वक्षम्'. The second meaning would arise according to Vijnán. from rendering the word 'यावदृग्गमम्, as far as a glance'. But it is more probable to consider अन्वक्ष as a deriv. from अक्ष् with अनु, krit aff. सन्.

अन्वक्षरसन्धि Tatpur. m. (-न्धिः) (In vaidik Grammar.) A technical name for certain Sandhi or meeting of letters at the end and beginning of words; viz. [a.] when a final vowel or एषः, सः or सः are followed by a consonant (the Visarga of these three words then being dropped); see अनुलोम; [b.] when a final consonant is followed by an initial vowel; see प्रतिलोम; [c.] when a final Visarga is followed by a consonant called ऊष्मन् q. v. which itself is followed by a surd or hard consonant (the preceding Visarga then being dropped, e. g. समुद्रा स्थः, instead of समुद्राः स्थः); see वक्र; [d.] when the particle ईम् is followed by the words

गर्भम्, गावः, वत्सम्, मृजन्ति, पृच्छते, सखायः, विश्वाच, पुनर्, रिणन्ति and रथम् (the final म् of ईम् then being dropped). E. अनु-अक्षर and सन्धि.

अन्वग्भावम् Tatpur. ind. Favourably or friendly disposed; e. g. नामयाहं कपिभिरग्नैः स्तूयमानः समन्तादन्वग्भावं रघुवृषभयोर्वानरेन्द्रो विराजन् ..... किष्किन्धाद्रिं न्यविशत. (The same meaning may be expressed also by अन्वग्भूय or अन्वग्भूत्वा; but in neither case these words mean 'after'.) E. अन्वच् and भावम् (भू, krit aff. णमुल्).

अन्वच् Tatpur. m. f. n. (-न्वङ्-नूची-न्वक्; न्वञ्चम्-नूचीम्-न्वक्; नूचा-नूच्या-नूचा &c.; du. न्वञ्चौ-नूच्यौ-नूची; plur. -न्वञ्चः-नूच्यः -न्वञ्चि; नूचः-नूचीः-न्वञ्चि &c.) [1]Following; अनूचि (loc. sing.), behind, from behind; e. g. आगच्छतो ऽनूचि गजस्य घण्टयोः स्वनं समाकर्ण्य समाकुलाङ्गनाः &c. (comm. अनूचि पृष्ठदेशे). [2](ved.) Going along or lengthwise; as opposed to उदच् and तिर्यच् qq. vv. — The neuter अन्वक् is used as adv. and assumes in conjunction with भूत्वा or in composition with भूय and भावम् (see अन्वग्भावम्) the *meaning* of 'friendly or favourably disposed'. [Páńini, in the rule III. 4. 64. makes uses of the form अन्वचि which has the value there of a locat. of अन्वच्; Patanjali blames him for this liberty: अयुक्तो ऽयं निर्देशः। अनूचीति भवितव्यम्। सौत्रो ऽयं निर्देशः।. But as Páńini expresses himself in a similar manner when speaking of तिर्यच् III. 4. 60. 'तिर्यच्यपवर्गे' — when he incurs a like remark from Patanjali —, it is perhaps more just to say that he did not intend to speak in these rules of the declinable अन्वच् and तिर्यच्, but of their neuters become indeclinable; and that, his method requiring in these rules the locative of the mentioned words, अन्वचि and तिर्यचि were less objectionable than अन्वकि and तिर्यकि, while अनूचि and तिरश्चि, as suggested by Patanjali, would not have necessarily conveyed the notion of indeclinable words.] E. अच् with अनु, krit aff. क्विन्.

अन्वध्यायम् Avyayibh. [1]Chapter for chapter. [2]According to, or conformably to, the chapters (esp. of the vaidik writings), e. g. (in Látyáyana's Kalpasútras) अन्वध्यायमपवादगिन्नामनम् (comm. अध्यायमनु अन्वध्यायम्। अन्वध्यायमपवादो निन्नामयितव्यः। अन्वध्यायं व्याख्यानां छन्दोदैवतसामान्याना-मपवाद्:). [3]In the vaidik language; used in this sense by Yáska in contradistinction from भाषायाम् 'in the classical idiom'. E. अनु and अध्याय.

अन्वय Tatpur. m. (-यः) [1]Connexion, association; e. g. द्विव्यापिनीर्लोचनलोभनीया मृजान्वयाः स्निग्धमिव स्रवन्तीः। अव-ज्ञायताः श्लक्ष्णविशेषपङ्क्तीस्तुतोष पश्यन्वितृणान्तरालाः (comm. मृजा शुद्धिः .... तया अन्वयो ऽनुगमो यासां शुद्ध्यनुगता इत्यर्थः). [2]Retinue, attendance; e. g. का त्वमेकाकिनी भीरु निरन्वयजने वने (comm. निरन्वया निरनुगमा जना यस्मिन्वने). [3]Family, race, lineage (in general); e. g. अन्वयादिविभिन्नानां यथा सख्यमनीप्सितम् &c. Comp. अन्वयाय. [4]The male descendants (in contradistinction from the female succession); e. g. मातुर्दुहितरः शेषमृणात्ताभ्य ऋते ऽन्वयः (scil. विभजेरन्नृक्थम्; comm. अन्वयः पुत्रादिः, or accord. to another comm. अन्वयपदेन पुत्राणामधिकारः). [5a]*Logical* connexion (esp. of words); e. g. अर्पयं स्वस्य वाक्यार्थे परस्पराान्वयसिद्धये। उपलक्षणहेतुत्वादेषा लक्षणलक्षणा; also with a noun in the instrum.; e. g. शङ्कां मा कृथा इति पूर्वेणान्वयः (the words of the verse Bhattik. 1. 22. being logically connected with शङ्कां &c. of the preceding verse); more seldom with a word in the locative, e. g. in a comm. on the Vedánta Sútra 'वाक्यान्वयात्' which is explained: एतावद्दे खल्वमृतत्वम्। इत्युपसंहारेणास्य वाक्यस्य ब्रह्मण्यन्वयात्. [b]*Grammatical* connexion of the words in a sentence, grammatical construction of a sentence; in this sense very frequently used in the commentaries, in the same manner as संबन्ध. Sometimes the two latter meanings will coincide, e. g. (in a Mímánsá-discussion on the question: whether the bearing of a passage is conveyed by the words of a sentence or not, when the wrong thesis, that it is not, is thus refuted:) नैवम्। अन्वये शेषशेषिभावस्यानभावात्। न हि गुणप्रधानभावमन्तरेणान्वयः संभवति। द्वयोर्गुणयोः परस्पराकाङ्क्षारहितत्वेनान्वययोग्यत्वाभावात्। एवं द्वयोः प्रधानयोरपि। अतो व्युत्पत्तिसंभवात्क्रियाकारकतदन्वयो यथा शाब्दः। तथा तदन्वयान्तर्गतः शेषशेषिभावो ऽपि शाब्दः।. [6](In Philosophy, esp. in the Nyáya and Vaiśeshika, *and in* scientific language in general.) [a]Logical consequence; e. g. in a comm. on a Yoga Sútra न हि क्वचिदपि क्लेशानां विपर्ययान्वयनिरपेक्षरूपाणां स्वरूपमुपलभ्यते; or in the Yoga Sútra: स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः, where the word अन्वय is explained: ख्यातिक्रियास्थितिशीलागुणाः कार्यस्वभावानुपातिनो अन्वयशब्देनोक्ताः; or in another Yoga Sútra: ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः, where it has the same meaning. [b]Logical continuance; in this sense the word is opposed to व्यतिरेक 'logical discontinuance' and occurs, for the most part, either combined with the latter to a Dwandwa (see also अन्वयव्यतिरेक), or in reference to it. Again the general notion of '*logical continuance* and *discontinuance*' becomes modified [aa]when applied to the notion of genus, into to the notion of *species* and *variety;* e. g. in a Mímánsá discussion: नन्वानन्त्यव्यभिचाराभ्यां न व्यक्तौ व्युत्पत्तिः संभवति। अनन्ता हि गोव्यक्तयः .....। शुक्लव्यक्तौ व्युत्पन्नो गोशब्दः कृष्णव्यक्तौ प्रयुज्यमानः स्वार्थं व्यभिचरेत् ..... इति प्राप्ते ब्रूमः। अन्वयव्यतिरेकाभ्यामाकृतेः शक्तिग्रहणनिमित्तत्वाच्छब्दार्थत्वं तस्या एवोचितम्।; or: अन्वयव्यतिरेकाभ्यां जातिवाचित्वात्; [bb]when applied to the notion of subject and predicate or to syllogizing in general, this term expresses *congruity* and *disparity, consecutiveness* and *exception* (deviation), or *affirmation* and *negation; e. g.* काव्यस्वरूपत्वेनाभिमतयोः शब्दार्थयोः रसो ऽस्ति न वा। नास्ति चेत्। गुणवत्त्वमपि नास्ति। गुणानां तदन्वयव्यतिरेकानुविधायित्वात्। (also in this sense in a verse of the Rájatarangińí: स्वदेशो ऽयं विदेशो ऽयमिति बुद्धेः प्रवर्तकः अन्वयव्यतिरेकाभ्यां स्थितिभ्यासः शरीरिणाम्; or of the Bhágav. Puráńa: एतावदेव जिज्ञास्यं तत्त्वजिज्ञासुनात्मनः। अन्वयव्यतिरेकाभ्यां यत्स्यात्सर्वत्र सर्वदा); and comp. केवलान्वयिन्, केवलव्यतिरेकिन्, अन्वयव्यतिरेकिन्, अन्वयव्याप्ति, व्यतिरेकव्याप्ति. [cc]when applied to the notion of law, it expresses *rule* and *exception*, or *positive* and *negative clause;* e. g. अन्योदर्यः .... संसृष्टी धनं हरेन्न पुनरन्योदर्यो धनं हरेदसंसृष्टी। अनेनान्वयव्यतिरेकाभ्यामन्योदर्यस्य संसृष्टित्वं धनग्रहणे कारणमुक्तम्. — E. इ (इण्) with अनु, krit aff. अच्.

अन्वयज्ञ Tatpur. m. (-ज्ञः) A genealogist. E. अन्वय and ज्ञ.

अन्वयवत् ind. In connexion with, in the presence of. (This word occurs Manu 8. 332. and is explained 'समक्षम्' by

Kullúka and Vijnáneśwara; it is an adverb in that passage, as it refers to the verb and not to कर्म.) Compare सान्वय and निरन्वय. E. अन्वय, taddh. aff. मतुप्.

अन्वयव्यतिरेक Dwandwa n. sing. or m. du. (-कम् or -कौ). For the meaning of this term see अन्वय s. b., where instances of the dual are given; the sing. occurs e. g. in the Sánkhya Sútras: तत्रापि प्रतिनियमो ऽन्वयव्यतिरेकात्; or विशिष्टस्य जीवत्वमन्वयव्यतिरेकात्; or in the Bhágav. Puráńa: अन्वेव मृग्यः पुरुषो नेति नेतीत्यतत्त्यजन्। अन्वयव्यतिरेकेण विवेकेनोशतात्मना &c. (comm. मणिषु सूत्रमिव सर्वत्रानुस्यूतत्वेनान्वयः। अत एव मणिभ्यः सूत्रस्येवैकैकव्यतिरेकश्च तयोर्द्वन्द्वैक्यम् &c.). E. अन्वय and व्यतिरेक.

अन्वयव्यतिरेकिन् m. f. n. (-की-किणी-कि) (In the Nyáya-Vaiśeshika philosophy.) Congruous and dispar, positive and negative; one of the three kinds of inference; see अनुमान and the explanation given there. Compare also अन्वयव्यतिरेक. E. अन्वयव्यतिरेक, taddh. aff. इनि.

अन्वयव्याप्ति Tatpur. f. (-प्तिः) (In the Nyáya-Vaiśeshika philos.) A general argument or a general proposition of a congruous or affirmative kind, a positive proposition; one of the two kinds of a व्याप्ति; see besides व्यतिरेकव्याप्ति and compare अनुमान and अन्वय. E. अन्वय and व्याप्ति.

अन्वयित्व n. (-त्वम्) The being connected, a necessary consequence of &c. (see the meanings of अन्वयिन्); e. g. एषां (scil. क्लेशानां of the Yoga phil.) प्रत्येकं चतुर्विधानामपि मूलभूतत्वेन स्थिताप्यविद्यान्वयित्वेन प्रतीयते. E. अन्वयिन्, taddh. aff. त्व.

अन्वयिन् m. f. n. (-यी-यिनी-यि) [1] Connected with, as a consequence &c.; e. g. अन्वयिनो गुणाः; comp. the instance s. v. अन्वय 6 a. [2] Consecutive, affirmative, congruous; the reverse of व्यतिरेकिन् and see अन्वयव्यतिरेकिन्, केवलान्वयिन्. Comp. अन्वय. [3] Belonging to race, family &c.; see the meanings of अन्वय. E. अन्वय, taddh. aff. इनि.

अन्वर्तितृ Tatpur. m. (-ता) (ved.) One who concedes, allows (as to partake in the Soma). E. ऋत् with अनु, kŕit aff. तृच्.

अन्वर्थ I. Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Having an obvious sense, having a sense easily to be understood from the etymon, as simple words like वृत्ति, कषायवत्, or compounds, when analyzed into their constituent parts, such as निबन्ध, दीर्घपत्त्र &c. The same as अनुगतार्थ; comp. the following words. (The word is taken as a Bahuvr. by Vallabhagańi on Hemach. 257. = 2. 171: अनुगतो मिलितो ऽर्थो ऽनयोरन्वर्थे; but it may be also a Tatpur.)

II. Avyayíbh. (-र्थम्) According to the literal sense (arising from the etymon); literally; e. g. क्रियायाः प्रतिषेधेन तत्फलस्य विभावनात्। ज्ञेया विभावनैवासौ साम्वर्थं कथ्यते यथा।. Comp. the following. E. अनु and अर्थ.

अन्वर्थग्रहण Tatpur. n. (-णम्) Taking or understanding a word in its literal or etymological (not in its conventional or technical) sense; e. g. the word बहुवचने in Páńini VIII. 2. 81, where it is not be taken in the technical sense 'plural', but in the sense बहूनामर्थानां वचने, as otherwise the form अमी would not result from the rule. E. अन्वर्थ (Avyayíbh.) and ग्रहण.

अन्वर्थता f. (-ता) The having an obvious sense or one to be inferred from the etymon; e. g. यत्रान्वर्थता नास्त्युपमायाः। तदुपमायुक्तमेव रूपकं द्रष्टव्यम्. E. अन्वर्थ, taddh. aff. तल्.

अन्वर्थसञ्ज्ञ I. Tatpur. f. (-ञ्ज्ञा) [1] (In Grammar.) A technical name (see संज्ञा) which conveys its own meaning (when etymologically analyzed) and therefore distinct from technical names such as घु, लिट् &c., which are purely technical; such संज्ञाः as सर्वनामन्, कर्मप्रवचनीय, अनुनासिक, स्वरभक्ति &c. &c. are अन्व°; thus Patanj. observes on the word 'कर्मप्रवचनीयाः': किमर्थं महती संज्ञा क्रियते। अन्वर्थसंज्ञा यथा विज्ञायेत, and Kaiyyata on the latter: अन्वर्थसंज्ञेति। अर्थमनु गतार्थेन वानुगताङ्गीकृतप्रवृत्तिनिमित्ता या सा संज्ञा अन्वर्थसंज्ञा. [2] A proper name in general which has preserved its etymological sense; e. g. दीर्घबाहु the name of a Rákshasa.

II. Bahuvr. m. f. n. (-ञ्ज्ञः-ञ्ज्ञा-ञ्ज्ञम्) Bearing a name which conveys its etymological meaning, properly called (so and not otherwise); e. g. अन्वर्थसंज्ञैव परं त्रिमार्गगा (i. e. गङ्गा). E. अन्वर्थ and सञ्ज्ञा.

अन्वर्थोपमा Tatpur. f. (-मा) (In Rhetoric.) A simile conveyed by a word which is अनुगतार्थ (q. v.) or अन्वर्थ q. v.; e. g. in the words वानरार्कः .... उदयगिरिमिवाद्रिं संप्रमुच्याभ्यगात्खम्। (comm. वानरार्कः वानरो ऽर्क इव वानरार्कः। उदयगिरिमिवाद्रिं पर्वतं महेन्द्रं संप्रमुच्य खमाकाशमभ्यगात्) the simile उदयगिरिः is अन्वर्थः. Comp. रूपक and ललाम. E. अन्वर्थ and उपमा.

अन्ववकिरण Tatpur. n. (-णम्) Scattering successively, e. g. यवार्था यवसाध्यानि कार्याणि अन्ववकिरणादीनि तिलैः कर्तव्यानि (the explanation of the Mitákshara on Yajn. 1. 233). E. कॄ with अव and अनु, kŕit aff. ल्युट्.

अन्ववचार Tatpur. m. (-रः) (ved.) (Probably) Descending after; said of the demons which come down and are after the sacrifice. Compare अन्ववायन. E. चर् with अव and अनु, kŕit aff. घञ्.

अन्ववसर्ग Tatpur. m. (-र्गः) [1] Allowing one to do what he pleases (= कामचारानुज्ञान or स्वाच्छन्द्यानुमति). [2] Following one's own will or inclination (= प्राकाम्य). E. सृज् with अव and अनु, kŕit aff. घञ्.

अन्ववसित Tatpur. m. f. n. (-तः-ता-तम्) Connected with, e. g. शेषार्थान्ववसितमवतंसकम्. See also अनुवसित. E. सि with अव and अनु, kŕit aff. क्त.

अन्ववाय Tatpur. m. (-यः) Race, lineage, family. Compare अन्वय. E. अय् with अव and अनु, kŕit aff. घञ्.

अन्ववायन Tatpur. n. (-नम्) (ved.) Probably the same as अन्ववचार. E. इ with अव and अनु, kŕit aff. ल्युट्.

अन्ववेक्षा Tatpur. f. (-क्षा) Consideration, regard; e. g. यस्य ... नित्यं भृत्यान्ववेक्षा च तस्य स्यादङ्गदा धरा. E. ईक्ष् with अव and अनु, kŕit aff. अ.

अन्वष्टका Tatpur. f. (-का) The ninth day of the latter half of the months Pausha, Mágha and Phálguńa, according to Kullúka; according to the gloss of the Mitákshara on a quotation from the Gŕihyasútras: the ninth day of the latter half of the months *Ágraháyańa, Pausha, Mágha and Phálguńa.* See the following and अष्टका. E. अनु and अष्टका; scil. तिथि.

अन्वष्टक्य n. (-क्यम्) The Śráddha or funeral ceremonies in honour of the Pitŕis which are performed on the days called अन्वष्टका. — Mitákshara: हेमन्तशिशिरयोश्चतुर्णामपरपक्षाणामष्टमीष्वष्टका इत्यष्टका विहिताः। तत्र नवम्यां यत्क्रियते तदन्वष्टक्यम्।. E. अन्वष्टका, taddh. aff. यत्; scil. कर्मन्.

अन्वहम् Avyayibh. Every day, daily. Comp. **प्रत्यहम्.** E. **अनु** and **अहन्**, samás. aff. **टच्**.

अन्वाख्यान Tatpur. n. (**-नम्**) An explanation referring to a subject mentioned before; e. g. Kumárilabhatía in a Mímánsá Várttika: **व्याकरणेनापि प्रसिद्धार्थानामेवाविनष्टस्वरूपान्वाख्यानमात्रं क्रियते .... यथा महाभारतनिर्वचनान्वाख्याने द्वैपायनेनोक्तम् । महत्त्वाद्भारतत्वाच्च महाभारतमुच्यते । निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यत इति**; Sáyańa = **अनुक्रमकथनम्**; also the name of certain passages in the Bráhmańas which explain other passages occurring there. Comp. **अनुव्याख्यान**. E. **अनु** and **आख्यान**.

अन्वाचय Tatpur. m. (**-यः**) Adding an object of secondary import, or such an object itself; used only in reference to **प्रधान**, **मुख्य** or **प्राधान्य**, the subject of primary import: '**यत्रैकस्य प्राधान्येनापरस्य गौणत्वेनाख्यानं सोऽन्वाचयः**'; thus a comm. of the Amarak. in explaining the various applications of the particle **च**, one of which is '**अन्वाचये**' instances (comp. the Siddhántakaum. on Páńini II. 2. 29.): **भो भिक्षो भिक्षामट गां चानय**, when the going out for alms is enjoined to the beggar as his principal object and his bringing a cow, when he can see one, as the matter of secondary import; or of the three Sútras of Páńini VII. 3. 117. 118. 119., the two former contain the **प्रधान** and the latter the **अन्वाचय**. See the following. E. **अनु** and **आचय**.

अन्वाचयशिष्ट Tatpur. m. f. n. (**-ष्टः-ष्टा-ष्टम्**) Taught or laid down as a matter of secondary import, being the object of a secondary rule or observation; used in reference to **प्रधानशिष्ट**, what is taught or laid down as a matter of primary import; e. g. Patanjali observes on Páń. VII. 3. 117-119. (comp. VII. 3. 118. Vártt. 3): **प्रधानशिष्टमौत्त्वम् । अन्वाचयशिष्टमत्त्वम् । यथा क्वचित् सलोपः । तद्यथा प्रधानशिष्टः क्वचित् प्रातिपदिकमात्राद्भवति यत्र च सकारस्तत्र लोपः ।**; or the Káśiká on the same rules: **औदच्च घेरिति येषामेकमेवेदं सूत्रं तेन प्रधानशिष्टमिदुद्भ्यामौत्त्वं च वर्णयन्ति । अन्वाचयशिष्टं घेरकारमिति ॥**. In a similar manner Mallinátha explains in the Kirátárjuníya the words **ननु लक्ष्मीः फलमानुषङ्गिकम्** thus: **लक्ष्मीः सम्पत् । अनुषङ्गादागतमानुषङ्गिकमन्वाचयशिष्टं फलं ननु । मानत्राणं जय स एव मुख्यं फलम् । अभ्युदयस्तु लक्ष्मीरिति मानिनां मान एव साध्य इत्यर्थः ॥**. Comp. the preceding. E. **अन्वाचय** and **शिष्ट**.

अन्वाचित Tatpur. m. f. n. (**-तः-ता-तम्**) Being of secondary import, inferior. Comp. **अन्वादिष्ट**. E. **अनु** and **आचित**.

अन्वाजे ind. (See **निपात**.) Only in combination with **कृ**: to give strength, to enable (**दुर्बलस्य सामर्थ्याधाने** Káś.); it may fall then under the predicament of the prefixes called **गति** q. v., e. g. **अन्वाजेकृत्य**; or not, e. g. **अन्वाजे कृत्वा**. Compare also **उपाजे**. E. The locative of an obsolete word **अन्वाज** (**अज्** with **अनु**, krit aff. **घञ्**?); Káśiká: **उपाजेऽन्वाजेशब्दौ विभक्तिप्रतिरूपकौ निपातौ**.

अन्वादिष्ट Tatpur. m. f. n. (**-ष्टः-ष्टा-ष्टम्**) [1] Mentioned in reference to (what is previously mentioned), referred to. [2] Being of secondary import, inferior; e. g. **पुरुषस्यान्वादिष्टः** (Káśiká: **अन्वादिष्टोऽन्वाचितः कथितानुकथितो वा**). E. [1] **दिश्** with **आ** and **अनु**, krit aff. **क्त**; [2] **अनु** and **आदिष्ट**.

अन्वादेश Tatpur. m. (**-शः**) A reference made to a previous statement (**अन्वादेशश्च कथितानुकथनमात्रम्**); sentences containing such a reference are introduced by the particles **अथ** or **अथो**, e. g. **अनेन व्याकरणमधीतम् एनं छन्दोऽध्यापय** ... **अथो अनेन** ... e. g. **अस्मै छात्राय कम्बलं देहि । अथो अस्मै शाटकमपि देहि**; or **अस्य छात्रस्य शोभनं शीलम् । अथो अस्य प्रभूतमपि स्वम्**. (For the use which is made in such sentences of the pronominal bases **अ** and **एन** see s. vv. **इदम्** and **एतद्**, and of **मा**, **मे**, **नौ**, **नस्**, **त्वा**, **ते**, **वाम्**, **वस्** see s. vv. **अस्मद्** and **युष्मद्**.) E. **अनु** and **आदेश**.

अन्वाधान Tatpur. n. (**-नम्**) Putting fuel (scil. to the sacrificial fire); e. g. **धारणार्थत्वात्सोमेऽग्न्यन्वाधानं न विद्यते**; or **वैगुण्यादिध्माबर्हिर्न साधयेदग्न्यन्वाधानं च यदि देवतार्थम्**; or with the ellipsis of **अग्नि**, e. g. **प्रातरग्निहोत्रे कृते पश्चादग्निमुद्धृत्यान्वाधानं क्रियते**. E. **अनु** and **आधान**.

अन्वाधि Tatpur. m. (**-धिः**) [1] (In Law.) Property which is handed over by the person who has received it as a loan, to another, for the purpose of returning it to its lawful owner. The same as **अन्वाहित** q. v. [2] A second deposit or pledge. [3] Mental anxiety subsequent to (an act). E. **अनु** and **आधि**.

अन्वाधेय Tatpur. n. (**-यम्**) (In Law.) An item of a married woman's property; see **स्त्रीधन**. It is defined by *Kátyáyana* as property 'which is received by a woman, after marriage, from the family of her husband or from her own relatives' (i. e. from her *maternal* uncle &c., according to Vishńu, or from the relatives of her parents, as the author of the Dáyabhága interprets the latter word). [**कात्यायनः । विवाहात्परतो यत्तु लब्धं भर्तृकुलात्स्त्रिया । अन्वाधेयं तदुक्तं तु लब्धं बन्धुकुलात्तथा ॥** '**विष्णुवचने च बन्धुपदं मातुलाद्यभिप्रायम्**' or '**भर्तृकुलात् । श्वशुरकुलादेः । बन्धुकुलात् । पितृमातृकुलात्**. — The reading in the printed edd. of the second portion of the Mitákshara '**लब्धं पितृकुलात्तथा**' would therefore require **पितृ** to be taken in the sense of '**पितरः** parents' not in that of 'father'; but the given reading seems preferable as it occurs in several Mss. (E. I. H.) of this work, in Kullúka on Manu 9. 195 (with the v. l. **बन्धुकुले तथा**), in two passages of the Dáyabhága (pp. 116 and 149) with the comment quoted, and in the Dáyakramas. p. 17, where the comm. is: **बन्धुकुलादित्यत्र बन्धुपदेन मातापित्रोरुपलक्षणम्**. In the Vivádachintámańi p. 139 the latter half of the verse reads thus: **अन्वाधेयं तु तत्प्रोक्तं यल्लब्धं स्वकुलात्तथा**.] *Bhŕigu* defines this property as 'whatever is received with pleasure by a woman, after the marriage ceremony, from her husband and her parents' [**ऊर्ध्वं लब्धं तु यत्किंचित्संस्कारात्प्रीतितः स्त्रिया । भर्तुः पित्रोः सकाशाद्वा** (or **भर्तुः सकाशात्पित्रोर्वा**) **अन्वाधेयं तु तद्भृगुः**]; when the Dáyabhága and Dáyakramas. in quoting this passage supply after 'her husband': 'and from those related to her through her husband, i. e. father-in-law &c.' and after 'her parents': 'and from those related to her through her parents, i. e. grandparents &c.', so as to effectuate a concordance between Kátyáyana and Bhŕigu. [Dáyabh. **मातापितृद्वारेण संबन्धिनां पित्रोश्च सकाशाद्यत्तु विवाहात्परतो लब्धम् । तथा भर्तुः सकाशाद्भर्तृकुलाच्च श्वशुरादितो यल्लब्धं धनं तदन्वाधेयम्**; Dáyakr. **भर्तृद्वारेण संबन्धिनां श्वशुरादीनां मातापितृद्वारेण संबन्धिनां मातामहपितामहादीनां च सकाशात्** &c.] E. **अनु** (after, scil. marriage) and **आधेय**; scil. **स्त्रीधन** q.v.

अन्वाधेयक n. (**-कम्**) The same as the preceding. E. **अन्वाधेय**, taddh. aff. **कन्**.

अन्वान्त्य Tatpur. m. f. n. (**-न्त्यः-न्त्या-न्त्यम्**) (ved.) Being in

the intestines, visceral (as worms). E. अनु and आन्त्र; or probably an irregul. deriv. of अन्वन्त्र (अनु and अन्त्र), taddh. aff. ञ्य, with Vŕiddhi in the latter part of the compound.

अन्वायतन Tatpur. m. f. n. (-नः-ना-नम्) Latitudinal. E. अनु and आयतन.

अन्वायत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) (ved.) [1] Gone after, following; e. g. (scil. आदित्ये) तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानि; (Śankara: अनुगतान्यादित्यमुपजीव्यत्वेन.) [2] Obtained in conformity with; e. g. अग्नीषोमयोरेव रूपमन्वायत्ते (scil. चक्षुषी; Sáy. = अनुप्राप्ते). E. यत् with आ and अनु, kŕit aff. क्त.

अन्वायात्या f. pl. (-त्याः) (In the liturgical literature.) Such divinities as are invited by the word अन्वायात or अनुनिर्वाप, to partake of an offering; different from the अनुवाक्यावत्यः divinities which are invited by means of an अनुवाक्या q. v. E. अन्वायात, taddh. aff. यत्; scil. देवता.

अन्वारब्ध Tatpur. m. f. n. (-ब्धः-ब्धा-ब्धम्) Touched; e. g. आग्निर्न मूर्ध्नात्यन्वारब्धे वा (scil. यजमाने); or प्रोक्षणीरध्वर्युरादत्ते ऽग्नं प्रोक्षिष्यन्नन्वारब्धे यजमान आध्वरिके &c. Comp. अन्वारभ्य. E. रभ् with आ and अनु, kŕit aff. क्त.

अन्वारभ्य Tatpur. m. f. n. (-भ्यः-भ्या-भ्यम्) To be touched. Comp. अन्वारब्ध. E. रभ् with आ and अनु, kŕitya aff. यत्.

अन्वारम्भ Tatpur. m. (-म्भः) Touching; esp. the touching a person who institutes a sacrifice on the part of the officiating priest, in order to make him participate in the meritorious consequences of the religious act. E. रभ् with आ and अनु, kŕit aff. घञ् and ágama नुम्.

अन्वारम्भण Tatpur. n. (-णम्) Touching; e. g. दर्भान्वारम्भणेनोत्तिष्ठत पितर इति प्रीतः (= सुप्रीतमनाः) विसर्जनं कुर्यात्. E. रभ् with आ and अनु, kŕit aff. ल्युट् and ágama नुम्.

अन्वारम्भणीया Tatpur. f. (-या) An initiatory oblation which takes place when a person performs the Darśapúrnamása sacrifice for the first time. Comp. आरम्भणीया. E. रभ् with आ and अनु, kŕitya aff. अनीयर्, ágama नुम्; scil. इष्टि.

अन्वारोहण Tatpur. n. (-णम्) Mounting the funeral pile after, or with, the body of the husband, self-immolation of a widow on the funeral pile; e. g. अन्वारोहणे तु पुत्रः सपिण्डैव मातुः सापिण्ड्यं कुर्यात्. *Comp.* अनुगमन and अनुरोहण. E. अनु and आरोहण.

अन्वारोहणीय m. f. n. (-यः-या-यम्) Being the object of, or belonging to, the अन्वारोहण q. v. Comp. अनुरोहणीय. E. अन्वारोहण, taddh. aff. छ.

अन्वासन Tatpur. I. n. (-नम्) [1] Worship, service. [2] Sorrow, repentance. E. आस् with अनु, kŕit aff. ल्युट्.

II. n. (-नम्) [1] Taking a seat after another (has sat down); महोक्षं वा महाजं वा श्रोत्रियायोपकल्पयेत् । सत्क्रियान्वासनं स्वादुभोजनं सूनृतं वचः [in which passage — Yájnav. 1. 109 — the reading सत्क्रियान्वासनं seems preferable to the reading सत्क्रियां चासनं, since the Mitákshara explains: तस्मिन्नुपविष्टे पश्चादुपवेशनमन्वासनम्, considering in the latter half of the Śloka the words as nominatives (with an ellipsis कर्तव्या &c.) सत्क्रिया । अन्वासनं &c.]. [2] A manufactory, a place where artisans work ('कर्मशाला च कारूणामन्वासनमुदाहृतम् Haláyudha; liter. 'a by-shop'). E. अनु and आसन.

III. m. n. (-नः-नम्) An oily enema. E. A contraction of अनुवासन q. v.

अन्वास्यमान Tatpur. m. f. n. (-नः-ना-नम्) Served, attended by; e. g. ततः प्रविशत्येकान्तस्थितपरिजनो मन्त्रिणा वैसहस्तेनान्वास्यमानो राजा. E. आस् with अनु, kŕit aff. शानच् and ágama मुक्.

अन्वाहार्य Tatpur. 1. m. (-र्यः) Rice which is given as a present to the priests upon certain sacrificial occasions, as at the performance of the Darśapúrńamása; (presents therefore of a garment or of a calf are not an अन्वाहार्य;) the sacrificial acts must be, moreover, such as are connected with the ritual of the Yajurveda ('अन्वाहार्यदक्षिणाध्वर्युवेदे'). Comp. अन्वाहार्यपचन.

2. n. (-र्यम्) The monthly Śráddha or funeral repast in honour of the Manes, held on the day of the new moon; it should consist of meat of an excellent quality and is so called, because it is partaken after the presentation of a pińda *to* the Manes (comp. पिण्डान्वाहार्यक); according to this definition of Manu, it would be the same as the पार्वण q. v. — others, as quoted by Bharatamalla on the Amarak. s. v., define it as the monthly Śráddha at the end of the year, when the presentation of the pińda has not taken place ('अकृतसपिण्डीकरणस्य वत्सरान्ते प्रतिमासं यच्छ्राद्धं तचान्वाहार्यमिति केचित्'). According to the Gŕihyasútra of Gobhila (as quoted by Rádhákántadeva) it would be [a.] the Śráddha which is the preparatory act to any religious ceremony, [b.] the second Śráddha performed on the day of the new moon, and [c.] the same as अन्वाहार्य *m.*, but in the more general sense of a present given at the end of any sacrificial act: 'यच्छ्राद्धं कर्मणामादौ या चान्ते दक्षिणा भवेत् । अमावास्यं द्वितीयं यदन्वाहार्यं विदुर्बुधाः । इति गोभिलगृह्यम्'. — See also अनुहार्य and the following. E. अनु and आहार्य, 1. scil. ओदन, 2. scil. श्राद्ध.

अन्वाहार्यक n. (-कम्) The same as the preceding. E. अन्वाहार्य, taddh. aff. कन्.

अन्वाहार्यदक्षिणा Karmadh. f. (-णा) The present called अन्वाहार्य q. v. E. अन्वाहार्य and दक्षिणा.

अन्वाहार्यपचन Tatpur. m. (-नः) The sacrificial fire in the southern part of the Vedi, which serves for cooking the present of rice called अन्वाहार्य q. v. ('अन्वाहार्य ओदनः । तस्य पाकहेतुर्भविष्यति'; Sáyańa) — hence its name — and which is collected daily, as the destruction of enemies is supposed to be the result of the frequent repetition of this act. E. अन्वाहार्य and पचन; scil. अग्नि.

अन्वाहित Tatpur. n. (-तम्) (In Law.) The same as अन्वाधि 1.; e. g. याचितान्वाहितन्यासनिक्षेपादिष्वयं विधिः (where the word अन्वाहित is thus explained by the Mitákshara: यदेकस्य हस्ते निहितं द्रव्यं तेनाप्यनु पश्चादन्यस्य हस्ते स्वामिने देहीति निहितं तदन्वाहितम्). E. अनु and आहित.

अन्वित Tatpur. m. f. n. (-तः-ता-तम्) [1] Following, pursuing. [2] Followed by, connected, possessed of, endowed with. [3] Logically connected, as in construction or sense. [4] Acquired (mentally), understood, become clear; e. g. यद्यत्साधु न चित्रे स्यात्क्रियते तत्तदन्यथा । तथापि तस्या लावण्यं रेखया किंचिदन्वितम् (where — Śákuntala VI. v. 146 — अन्वित does neither mean 'imitated, rendered' nor 'possessed'). Also अन्वीत; comp. अनुगत. E. इ with अनु, kŕit aff. क्त.

अन्वितार्थ Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) [1] Having a sense or bearing which results from the context; e. g. in Páńini

III. 1.40. the word संपद् is not to be supplied like कृ, अस् and भू because the rule has not such a bearing: संपदिस्तु न गृह्यते । अनन्वितार्थत्वात्. ² Having an obvious or clear sense; e. g. अव्यक्तपदव्यापि निगूढार्थं तथाकुलम् । व्याख्यागम्यमसारं च नोत्तरं शस्यते बुधैः 'a reply (in court) which is confused &c. is not considered as a reply'; comm. अव्यक्तपदव्यापि अनन्वितार्थपदव्याप्तमिति. E. अन्वित and अर्थ.

अन्विति Tatpur. f. (-तिः) (ved.) Food; 'because it is the concomitant of body'; comp. अनुपद् and अनुचा. E. इ with अनु, krit aff. क्तिन्.

अन्विष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Sought. Comp. अन्वेषित. E. इष् (cl. 4) with अनु, krit aff. क्त.

अन्विष्यत् Tatpur. m. f. n. (-न्-न्ती-त्) Searching; e. g. मृगमनागतमवलोकितवती ऽन्विष्यन् &c. Comp. the following. E. इष् (cl. 4) with अनु, krit aff. शतृ.

अन्विष्यमाण Tatpur. m. f. n. (-णः-णा-णम्) ¹ Searching; e. g. मृगमन्विष्यमाणः &c. ² Sought; e. g. in a Mím. Várttika of Kumárila: यस्य चान्विष्यमाणापि प्रसिद्धिर्न भविष्यति. E. इष् (¹ cl. 4, ² pass.) with अनु, krit aff. शानच् and ágama मुक्.

अन्वीक्षण Tatpur. n. (-णम्) Searching, investigating. E. ईक्ष् with अनु, krit aff. ल्युट्.

अन्वीक्षा Tatpur. f. (-क्षा) Searching, investigating. E. अनु and ईक्षा, or ईक्ष् with अनु, krit aff. अ.

अन्वीत Tatpur. m. f. n. (-तः-ता-तम्) The same as अन्वित (Jaṭádhara and the Bhúriprayoga). E. ई with अनु, krit aff. क्त.

अन्वीप Tatpur. m. f. n. (-पः-पा-पम्) Friendly, favourable. Comp. आन्वीपिक. (Not to be confounded with अनूप q. v.) E. अनु and अप् (changed to ईप्), samás. aff. अ. See the Preface.

अन्वीयमान Tatpur. m. f. n. (-नः-ना-नम्) Followed, accompanied; e. g. अन्वीयमानः स तु रुद्रपार्षदैर्भृशं नदद्भिश्चनदत्सुभैरवम्. E. इ, in the pass., with अनु, krit aff. शानच्, ágama मुक्.

अन्वृचम् Avyayíbh. According to each verse, verse for verse. E. अनु and ऋच्, samás. aff. अ.

अन्वेतवै Tatpur. ind. (ved.) ¹ The same as अन्वेतुम् 'to follow' (i. e. = infin. act. of इ with अनु). ² The same as अन्वेतव्यम् 'to be followed' (i. e. = infin. pass.). E. इ with अनु, krit aff. तवै (i. e. an obsolete dative of an obsolete noun अन्वेतु).

अन्वेष Tatpur. m. (-षः) Searching. E. इष् (cl. 4) with अनु, krit aff. घञ्.

अन्वेषक Tatpur. m. f. n. (-षकः-षिका-षकम्) One who searches; e. g. तेष्वन्वेषकेषु मध्ये को ऽप्यन्वेषकजनः .... ऊचे. E. इष् (cl. 4) with अनु, krit aff. ण्वुल्.

अन्वेषण Tatpur. 1. n. (-णम्) Searching; e. g. पशूनामन्वेषणम्; घातकान्वेषणम्; सीताया अन्वेषणस्य कुशलः. E. इष् (cl. 4) with अनु, krit aff. ल्युट्.

2. f. (-णा) ¹ Going after, following; e. g. पारम्पर्यतो ऽन्वेषणा वीचाङ्कुरवत्. ² Searching; e. g. भ्राम्यन्नस्यान्वेषणा. ³ Investigation, inquiry (according to several comm. on the Amarak. s. v.: तर्कादिना यथाबोधितधर्मार्थान्वेषणा). E. इष् (cl. 4) with अनु, krit aff. युच्.

अन्वेषणीय Tatpur. m. f. n. (-यः-या-यम्) The same as अन्वेष्टव्य; e. g. अतः परमपरित्युष्यतार्थिना न प्रमाणान्तरमन्वेषणीयम्. E. इष् (cl. 4) with अनु, kritya aff. अनीयर्.

अन्वेषमाण Tatpur. m. f. n. (-णः-णा-णम्) Searching; e. g. सो ऽन्वेषमाणः कौन्तेयं &c. E. इष् (cl. 1) with अनु, krit aff. शानच्, ágama मुक्.

अन्वेषित Tatpur. m. f. n. (-तः-ता-तम्) Sought. Comp. अन्विष्ट. E. इष् (cl. 4) in the caus., with अनु, krit aff. क्त and ágama इट्.

अन्वेषिन् Tatpur. m. f. n. (-षी-षिणी-षि) Searching. E. इष् (cl. 4) with अनु, krit aff. णिनि.

अन्वेष्टव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) ¹ To be searched. ² To be investigated. E. इष् (cl. 4) with अनु, kritya aff. तव्य.

अन्वेष्टृ Tatpur. m. f. n. (-ष्टा-ष्ट्री-ष्टृ) A searcher. E. इष् (cl. 4) with अनु, krit aff. तृच्.

अन्वेष्य Tatpur. m. f. n. (-ष्यः-ष्या-ष्यम्) The same as अन्वेष्टव्य. E. इष् (cl. 4) with अनु, kritya aff. क्यप्.

अप् f. (-प्; in the classical literature only used in the plural: -आपः-अपः-अद्भिः-अद्भ्यः-अपाम्-अप्सु) ¹ Water. — According to the Hindu doctrine it is one of the five elements the several denominations of which are आकाश (æther), वायु (air), अग्नि (fire), अप् (water), पृथिवी (earth), (each of these being also replaced by synonymes, as आकाश by व्योमन्, वायु by मरुत्, अग्नि by तेजस्, अप् by वारि, पृथिवी by क्षिति &c.; comp. under आकाश &c.); the place, however, which *water* holds in the Hindu cosmogony varies according to the doctrines. Thus the *Bṛihad-Áraṇyaka Upan.* represents it as the first material creation, it being produced by Death after the creation of Soul; but its character in this Upanishad is not yet that of an element in the later sense of the word; nor is it such an element in the *Aitareya-Upan.*, where the order of the primitive material creation is अम्भस् (the waters above the heavens), मरीचि (the sphere of sunbeams or atmosphere), मर (the sphere of death or earth) and आप् (the sphere of waters beneath the earth). — In the *Taittiríya-Upan.* the order and successive origin of the elements is the same as in the Vedánta, viz. æther, in which originates air and thus successively fire, water, earth. But the *Vedánta* complicates this simple view by assuming a creation of subtle elements (see सूक्ष्मशरीर) æther &c., produced by Chaitanya or the worldly Brahman, whence arise through an intricate division and combination of the several parts of each, the material elements (see स्थूलशरीर) æther &c.; this system holds moreover that each successive element becomes possessed of the qualities of each preceding one, i. e. the quality of æther being sound, air obtains the qualities of sound and touch, and in a similar progress, fire the qualities of sound, touch and form, water of sound, touch, form and savour, earth of sound, touch, form, savour and odour. — According to the *Sánkhya* the coarse elements also arise from subtle elements, but the latter (तन्मात्र q. v.), produced by Ahankára or the type of *I*, are the qualities sound, touch, form, savour and odour, æther proceeding from sound, air from touch, fire from form, water from savour and earth from odour. (Compare also Suśruta's mythological developement of the Sánkhya-Yoga: अव्यक्तं महानहंकारः पञ्च तन्मात्राणि चेत्यष्टौ प्रकृतयः शेषाः षोडश विकाराः। स्वः स्वश्चैषां विषयो ऽधिभूतम् । स्वयमध्यात्ममधिदैवतं च । अथ बुद्धेर्ब्रह्मा । अहंकारस्येश्वरः । मनसश्चन्द्रमाः । दिशः श्रोत्रस्य । त्वचो वायुः । सूर्यश्चक्षुषोः । रसनस्यापः । पृथिवी घ्राणस्य । &c.) — The *Nyáya* systems, more especially the *Vaiśeshika*, do not discuss the origin of these elements, the order of which they retain,

but attach themselves chiefly to the definition of their properties; accord. to the *Vaiśeshika* the qualities of water are touch, number, quantity, individuality, conjunction, disjunction, greater or less comprehensiveness (extension), velocity, gravity, fluidity, colour, savour and viscidity. (For those of the other elements see s. vv. आकाश &c.) The cosmogony of *Manu* which is neither the pure Sánkhya nor the pure Vedánta doctrine (although Kullúka endeavours to explain his terms as if they were pure Vedánta terms), but a theory apparently prior to both and combining their views, imagines the coarse elements as proceeding from the subtle portions of the seven intellectual creations — पुरुषाः which are, according to Kullúka, अहंकार, महत् and the five subtle elements (?) — and endowed with the same qualities as assigned to them by the Vedánta. — According to the *Vishńupuráńa* 'elementary Egotism (the type of *I*, अहंकार) becoming productive as the rudiment of sound, produced from it æther, of which sound is the characteristic, investing it with its rudiment of sound; æther becoming productive, engendered the rudiment of touch; whence originated strong wind, the property of which is touch; and æther with the rudiment of sound, enveloped the rudiment of touch; then wind becoming productive, produced the rudiment of form (colour); whence fire proceeded of which form is the attribute, and the rudiment of touch enveloped the wind with the rudiment of colour; fire becoming productive produced the rudiment of savour, whence proceed all juices in which savour resides, and the rudiment of colour invested the juices with the rudiment of savour; the waters becoming productive engendered the rudiment of smell; whence an aggregate (earth) originates, of which smell is the property.' In a note to this passage (*Vishńup.* p. 16) Professor Wilson observes that 'the successive series of rudiments and elements and their respectively engendering the rudiments and elements *next in order occur in most of the Puráńas in* nearly the same words', that 'some of the Puráńas, as the *Matsya*, *Váyu*, *Linga*, *Bhágavata* and *Márkańdeya* add a description of a participation of properties amongst the elements, which is rather Vedánta than Sánkhya' and mentions a passage of the Moksha Dharma (vv. 6778. 6779) of the Máhábhárata which is an exception, since its order of the elements is æther, water, fire, air, earth. [On the cosmogony of the chapter in which these latter verses occur, Arjunamiśra has the following gloss: कोऽयं सर्गप्रकारः। न हि साङ्ख्यादिसर्गेष्वयं क्रमः। उच्यते। अन्योऽयं प्रकारः सर्गस्य। पौराणिकादिसंमतेषु &c.; but he omits to say which Puráńas give this anomalous order of the elements.] For the Bhágav. Pur. comp. III. 26. 32. ff. and the two verses VII. 12. 23 and 30: खे खानि वायौ निःश्वासांस्तेजस्यूष्माणमात्मवान्। अप्स्वसृक्श्लेष्मपूयानि क्षितौ शेषं यथोद्भवम् (scil. न्यसेत्); and अप्सु क्षितिमपो ज्योतिष्यदो वायौ नभस्यमुम्। कूटस्थे तच्च महति तदव्यक्तेऽक्षरे च तत् (this reverted order being that in which dissolution takes place). — In the Vedas, however, अपां गर्भः 'the child of the waters' is an epithet of Agni, 'because he comes forth from amid the waters' or 'because he resides as lightning amidst the rain-waters' (according to Mahidhara); comp. also गर्भो अपसाम् s. v. अपस्; from the same reason probably Agni is also called अपां or अपो नपात् 'the grandson of the waters'; but, in Sáyańa's opinion, 'because trees grow through the agency of water and fire comes (through the friction of the wood) of trees. For the other explanations of these words see s. vv. अपान्नपात्, अपान्नप्तृ; comp. also अपोनपात्, अपोनप्तृ, अपोनप्त्रिय, अपोनप्त्रीय, अपान्नप्त्रिय, अपान्नप्त्रीय. — अपां व्रतम् is the liturgical name of the Sámav. verses 2. 25. 26. (= II. 1. 1. 9.) and 2. 47-49. (= II. 1. 1. 18.); अपां साम of 1. 544. (= I. 6. 1. 4. 12.); अपामीवम् of 2. 502-504. (= II. 4. 2. 7.); अपां निधिः of 1. 151. (= I. 2. 2. 1. 7.); अपां सर्पम् of the Árańyagána (of the Sámav.) II. 7. (not in the Sámav.). [2](ved.) The same as अन्तरिक्ष. [3](In Astronomy.) The star *δ Virginis*. [Compounds the latter part of which is अप् assume the samás. aff. अ, e. g. प्र or परा and अप् form प्राप, पराप; but sometimes the word remains unchanged, if it is a Bahuvr. compound, e. g. स्वप्; बह्वप् (in which case the neuter plur. is स्वाम्पि, बह्वाम्पि); if the first part of the compound is अनु, the grammarians assume that अप् becomes ऊप् provided the meaning refers to a place, i. e. अनूप (comp. also सूप); if it is द्वि, अन्तर् or a prepositional prefix not ending in अ or आ, that अप् becomes ईप्; comp. द्वीप, अन्तरीप, नीप, वीप, अन्वीप, प्रतीप, समीप (समाप being an exception); if the prepos. prefix ends in अ or आ, that अप् may change to ईप् or not; comp. प्राप or प्रेप, पराप or परेप. — (Another explanation of these compounds will be found in the Preface.)]. — Compare also अप and अपस्. E. आप्, uń. aff. क्विप्, with the shortening of the initial vowel. For another etym. see the Preface.

I. अप ind. (see निपात, उपसर्ग, गति, कर्मप्रवचनीय) A particle implying the notion of 'away', in its literal and metaphorical acceptations; it is used either as a prefix to verbs (and in this capacity, in the Vedas also detached from the verb, very much in the same manner as German prepositions when connected with verbs), or as a separable preposition, or in the Vedas sometimes also adverbially. With nouns it may form Tatpur., Bahuvr. and Avyayíbh. compounds. [In many instances अव (q. v.) coincides in meaning with अप and in several also the prefix आ q. v.]

1. (as adverb in the Vedas) Away; e. g. अप द्वेषो अप ह्वरोऽन्यव्रतस्य सश्चिम (comm.: 'scil. गच्छतु').

2. (as a prefix to verbs it implies the notion of) [1]Away; e. g. with नी 'to lead away'; with गम् 'to go away'; with हृ 'to take away, to rob'. [2]Deterioration; e. g. with कृ 'to act improperly, to injure'; with दिश् 'to simulate'; with वद् 'to blame'. [3]Negation, contradiction; e. g. with लप् 'to deny'; with नम् 'to behave the reverse of respectfully, to despise; with चि 'to diminish'; if the base itself implies a negative notion, the prefix अप imparts to it frequently *greater emphasis*, e. g. with हन्, त्रप्, हृ.

3. (as a separable preposition with a noun depending on it in the ablative) [1]Away from; e. g. यत्संप्रत्यप लोकेभ्यो लङ्कायां वसतिर्भयात्. [2]Without; e. g. अप हरेः संसारः. [3]With the exception of; e. g. अप त्रिगर्तेभ्यो वृष्टो देवः.

4. (in composition with nouns) [a] in Tatpur. and Bahuvr.

compounds it implies the same meanings as the prefix to verbs, the notion of negation becoming in the Bahuvr. that of privation; b. in Avyayíbh. compounds: 1 Away from; comp. अपसलवि and अपदिशम्, and the explan. of the comm. '*between*'. 2 Without; e. g. अपविष्णु संसारः. 3 With the exception of; e. g. अपत्रिगर्तं वृष्टो देवः. 4 Negation, contradiction; e. g. अपकामम्. [As upapada before स्था, अप has in a few derivations of this radical the influence of changing its initial स् into ष्; see अपष्ठ, अपष्ठु, अपष्ठुर, अपष्ठुल. — In the Ṛigveda अप occurs in its protracted form अपा before वृधि, and in composition with such derivatives of वृ as retain the vowel ऋ of the radical, see अपावृत, अपावृति.] E. unknown. See प and the Preface.

II. अप m. (-पः) A sea, an ocean. E. अप्. taddh. aff. अच्. [Word and meaning are very doubtful; they are given on the authority of Ráyamukuṭa, who interprets the word अपगा in the Amarakosha: आपः सन्त्यस्मिन्निति अर्शआद्यचि अपः समुद्रः तं गच्छतीति; comp. the E. of अपगा. Comp. also अपवत्. — For beginners it is useful to observe that in compounds like शुष्काप, विमलाप &c., the latter part is not अप, but that such compounds are to be analyzed into शुष्क and अप्, विमल and अप् &c., the whole word receiving the samás. aff. अ.]

अपःसंवर्त Tatpur. m. (-र्तः) (In Buddhistic doctrine.) The destruction of the earth by water. 'A hundred thousand years previous to the destruction of the earth by water, a Deva appears to warn all the beings concerned of the event, as when it is destroyed by fire; a cloud forms at the same time in a Kela-laksha of Sakwalas and after raining for a short time disappears. After an immense interval another cloud appears, and the rain called Khárodaka begins to fall; at first in small drops, but gradually increasing in size until they are as large as a palm tree; this rain is so acrid that it dissolves entirely the earth and all things connected with it' (Spence Hardy, Manual of Buddhism p. 32). E. अपस् and संवर्त.

अपकर Tatpur. (?) m. (-रः) Probably the name of a place; see the following and आपकर. E. (?) कृ *with* अप, *kṛit* aff. अप्.

अपकरक m. f. n. (-रकः-रिका-रकम्) Born in अपकर. Compare आपकर. E. अपकर, taddh. aff. वुन्.

अपकरण Tatpur. n. (-णम्) 1 Acting improperly, doing wrong. 2 Ill treating, offending. E. कृ with अप, kṛit aff. ल्युट्.

अपकर्तृ Tatpur. m. f. n. (-र्ता-र्त्री-र्तृ) Injurious, offensive, inimical. E. कृ with अप, kṛit aff. तृच्.

अपकर्मन् Tatpur. n. (-र्म) I. 1 Evil doing. 2 (In Law.) Taking away; esp. in the combination दत्तस्यानपकर्म or दत्तानपकर्म 'not taking back again a thing given, non-resumption of a gift'. E. कृ with अप, uṅ. aff. मनिन्.

II. Any impure or degrading act or rite. Comp. अपक्रिया. E. अप deter. and कर्मन्.

अपकर्ष Tatpur. m. (-र्षः) 1 Drawing down, pulling away (the converse of उत्कर्ष, drawing up); e. g. (in a comm. on four lines of a stanza:) अत्र पादत्रये क्रमेण वर्णस्य गाढता । चतुर्थपादे त्वपकर्षः; also figuratively, *taking off, diminishing*, as in the following instance which combines both applications: यथा दण्डापकर्षे तत्संबन्धस्यापूपस्याप्यपकर्षः । तथा पुत्रसंक्रान्तधनस्य पत्नीगततयापकर्षे तत्संबन्धस्य कन्याधनावशिष्टत्वविशेषणस्याप्यपकर्षः । 2 Depreciation, deterioration, inferiority, degraded condition; (in this sense also opposed to प्रकर्ष) e. g. the words of Manu कुविवाहैः ..... कुलान्यकुलतां यान्ति are explained by Kullúka: आसुरादिविवाहैः .... प्रख्यातकुलान्यपकर्षं गच्छन्ति; or on the affixes of the comparative तरप् and ईयसुन् a Várttika observes: तरबीयसुनोरेकद्व्यस्योत्कर्षापकर्षयोरुपसंख्यानम्. 3 (In the Nyáya philosophy.) Denying or disputing away qualities which a thing possesses (विद्यमानधर्मापचयोऽपकर्षः); comp. अपकर्षसम. 4 Superseding (as a rule); e. g. in the Várt. to Páṅ. III. 4. 102. न वा वाक्यापकर्षात् where the last word is explained by Patanjali: वाक्यापकर्षाद्यासुट् सीयुटं बाधिष्यते, and by Kaiyyaṭa: लिङः सीयुडित्यस्य वाक्यस्य यासुड्विधिवाक्येनापकर्षो बाध इत्यर्थः ।. 5 Anticipating something which occurs later (as a religious act or a word of a sentence); in this sense it is met with frequently in writings on the Mímánsá; e. g. दर्शपूर्णमासयोः पुरोडाशस्य कपालेषु स्थापितस्याच्छादनमाम्नातम् । भस्मनाभिवासयतीति । तत ऊर्ध्वं वेदिराम्नाता । तेनैव क्रमेण पौर्णमासीयागे प्रतिपत्त्यनुष्ठानं कृतम् । दर्शयागे तु वेदेरपकर्ष आम्नातः । पूर्वेद्युरमावास्यायां वेदिं करोतीति । तत्र वेदेः पूर्वभाविनोऽभिवासनान्तस्याङ्गसमूहस्यापकर्षः कर्तव्यः &c. ।. For the ind. अपकर्षम् see under अपकर्षम्. E. कृष्, with अप, kṛit aff. घञ्.

अपकर्षक Tatpur. m. f. n. (-र्षकः-र्षिका-र्षकम्) Detracting, depreciating, making inferior. E. कृष् with अप, kṛit aff. ण्वुल्.

अपकर्षण Tatpur. 1. m. f. n. (-णः-णी-णम्) Drawing away or down, removing.

2. n. (-णम्) 1 Drawing away or down; e. g. तन्त्वपकर्षणे पटसञ्ज्ञावानुपलब्धिवत्. 2 Making inferior. 3 Superseding; e. g. अभिव्याप्यापकर्षणमपवर्गः. E. कृष् with अप, kṛit aff. ल्युट्.

अपकर्षम् Tatpur. ind. In drawing away; e. g. चौरेण बलापकर्षम् ...., गृह्णाति तौ (comm. बलापकर्षं बलादाकृष्य). E. कृष् with अप, kṛit aff. णमुल्.

अपकर्षसम Tatpur. m. f. (-मः-मा) (In the Nyáya philosophy.) The sophism of the non-existence of qualities; viz. arguing, that because two things have one quality not in common, they will have none in common; e. g. sound and a jar being both artificially produced are perishable; now the sophism in question would consist in concluding: that because sound has not the quality of shape, which belongs to jar, or because a jar does not refer to the sense of hearing as sound does, sound and jar are neither artificially produced nor perishable. E. अपकर्ष and सम. (With respect to the gender of this word and the ellipsis required to explain it, see the E. of अनित्यसम.)

अपकलङ्क Tatpur. m. (-ङ्कः) An indelible disgrace. E. अप and कलङ्क.

अपकल्मष Bahuvr. m. f. n. (-षः-षा-षम्) Sinless, faultless. E. अप and कल्मष.

अपकाम (ved.) I. Tatpur. m. (-मः) Loss of what is agreeable or dear; e. g. धनुः शत्रोरपकामं कृणोति 'the bow deprives (i. e. may deprive) the enemy of what is dear to him'.

II. Avyayíbh. (-मम्) 1 Unwillingly, contrary to desire. 2 Without desire. E. अप and काम.

अपकार Tatpur. m. (-रः) 1. 1 Hurt, injury. 2 Disservice; the reverse of उपकार; e. g. अपकारोऽप्युपकारायैव संवृत्तः. E. कृ with अप, kṛit aff. घञ्.

2. A mean action. E. अप and कार.

अपकारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Doing wrong, injuring. E. कृ with अप, kṛit aff. ण्वुल्.

अपकारगिर् Tatpur. f. (-गीः) Abusive or threatening speech. E. अपकार and गिर्.

अपकारता f. (-ता) A bad or injurious act (a comm. = अपकृत्य). E. अपकार, taddh. aff. तल्.

अपकारशब्द Tatpur. m. (-ब्दः) Abusive or threatening speech. E. अपकार and शब्द.

अपकारिन् Tatpur. m. f. n. (-री-रिणी-रि) Doing wrong, injurious, offensive, mischievous. E. कृ with अप, kṛit aff. णिनुण् (the affix implying habit in this word).

अपकीर्ति Tatpur. f. (-र्तिः) Ill fame, disgrace. E. अप and कीर्ति.

अपकुक्षि I. Tatpur. m. (-क्षिः) A miserable belly.
II. Bahuvr. m. f. n. (-क्षिः-क्षिः-क्षि) Having a miserable belly.
III. Avyayibh. (-क्षि) [1] Without a belly (i. e. with a miserable belly). [2] Except the belly (?). (This word is udátta on the last syllable; and the Káśiká observes on this word as well as on the other formations of Páń. VI. 2. 187. that they may be Tatpur., Bahuvr. and Avyayibh.) E. अप and कुक्षि.

अपकुञ्ज Bahuvr. m. (-ञ्जः) A proper name: a younger brother of the serpent-king Śesha. E. अप and कुञ्ज.

अपकृत Tatpur. 1. m. f. n. (-तः-ता-तम्) [1] Done wrong, maliciously, offensively; e. g. किं मयापकृतं राज्ञः । अथवा नित्यापकारिणो हि राजानः. [2] Observed or practised as a degrading or impure act, as servile duties, funeral rites &c.
2. n. (-तम्) An evil action, offence, injury. E. कृ with अप, kṛit aff. क्त.

अपकृति Tatpur. f. (-तिः) The same as अपकार. E. कृ with अप, kṛit aff. क्तिन्.

अपकृत्य Tatpur. n. (-त्यम्) An evil action, offence, injury. E. कृ with अप, kṛitya aff. क्यप् and ágama तुक्.

अपकृष्ट Tatpur. 1. m. f. n. (-ष्टः-ष्टा-ष्टम्) [1] Drawn down or away. [2] Inferior, low, degraded. [3] Anticipated (as a word or a religious act that occurs later); used in this sense by the writers on the Mimánsá (comp. अपकर्ष); e. g. राज्ञो यजमानस्याभिषेको माध्यन्दिनसवने स्तोत्रकालेऽपकृष्यते । तस्मिन्नपकृष्टे सति &c.
2. m. (-ष्टः) A crow. E. कृष् with अप, kṛit aff. क्त.

अपकृष्टजाति Bahuvr. m. f. n. (-तिः-तिः-ति) Of an inferior caste (opposed to सम, of the same caste, and श्रेयस्, of a higher caste); e. g. कर्मणापि समं कुर्याद्धनिकेनाधमर्णिकः । समोऽपकृष्टजातिस्तु दद्याच्छ्रेयांस्तु तच्छनैः ।. Comp. हीनजाति. E. अपकृष्ट and जाति.

अपकौशली Tatpur. f. (-ली) News, tidings, information (? Bhúriprayoga: = संदेश.) E. अप and कौशली.

अपक्ति Tatpur. f. (-क्तिः) [1] Immaturity. [2] Indigestion. E. अ neg. and पक्ति.

अपक्रम Tatpur. m. (-मः) [1] Going away. [2] Flying. [3] (In Astronomy.) The declination. E. क्रम् with अप, kṛit aff. घञ्.

अपक्रमण Tatpur. n. (-णम्) [1] Going away. [2] Flying. E. क्रम् with अप, kṛit aff. ल्युट्.

अपक्रमिन् Tatpur. m. f. n. (-मी-मिणी-मि) [1] One who goes away. [2] One who flies. E. क्रम् with अप, taddh. aff. णिनि.

अपक्रामत् Tatpur. m. f. n. (-मन्-न्ती-मत्) Going away, (also with the intention of defrauding), absconding; comp. the remark s. v. अपासरत्. E. क्रम् with अप, kṛit aff. शतृ.

अपक्रिया Tatpur. f. (-या) 1. [1] Injury, hurt, wickedness. [2] Acquitting (debts). E. कृ with अप, kṛit aff. श.
2. Any impure act or rite. E. अप and क्रिया.

अपक्रोश Tatpur. m. (-शः) Reviling, abusing. E. क्रुश् with अप, kṛit aff. घञ्.

अपक्व Tatpur. m. f. n. (-क्वः-क्वा-क्वम्) [1] Uncooked, raw; e. g. अन्नग्रहणमपक्वव्युदासार्थम् 'the word "boiled rice" is used (Yájnav. I. 103.), to exclude uncooked (rice)'. [2] Unbaked, not properly baked, as a pot; e. g. अपक्वकुम्भाविव भङ्गभाजौ राजन्नियातां मरणं समानौ. [3] Undigested. [4] Immature, unripe (as fruits, ulcers &c.); also used in a metaphorical sense; e. g. अपक्ववाच्; or in the following instance where both applications occur: कर्कन्धूर्यथापक्वे मधुरः सन्नपि न । प्राप्यते ह्यात्मनि तथा नापक्वकरणे ज्ञता. E. अ neg. and पक्व.

अपक्वकरण Bahuvr. m. f. n. (-णः-णा-णम्) With immature i. e. with undeveloped (thinking) faculties (as the soul); see the instance s. v. अपक्व. E. अपक्व and करण.

अपक्वता f. (-ता) Immaturity &c.; see अपक्व. E. अपक्व, taddh. aff. तल्.

अपक्वबुद्धि Bahuvr. m. f. n. (-द्धिः-द्धिः-द्धि) Of immature intellect. See the instance s. v. अपाप. E. अपक्व and बुद्धि.

अपक्वमधु Karmadh. n. (-धु) Honey in its natural state; (given against गुल्म q. v., affections of the bowels, diseases of the 'vital airs', of bile and blood, against burning heat and consumption). E. अपक्व and मधु.

अपक्वाशिन् Tatpur. m. f. n. (-शी-शिनी-शि) Eating raw food; e. g. गृध्रश्येनविहंगानामुलूकस्य च घातकः । अपक्वाशी दिनं तिष्ठेत्त्रीन्कालान्मारुताशनः ।. E. अपक्व and आशिन्.

अपक्ष Bahuvr. m. f. n. (-क्षः-क्षा-क्षम्) [1] Wingless. [2] Adverse, opposed to. E. अ priv. and पक्ष.

अपचित I. Tatpur. m. f. n. (-तः-ता-तम्) Waned away; in the Bhágavata Puráńa: एवंविधैरहोरात्रैः कालगत्योपलक्षितैः । अपचितमिवास्यापि परमायुर्वयःशतम् (comm. अपचितमवक्षीणमिवेति लोकोक्तिः । गतप्रायमित्यर्थः). E. चि with अप, kṛit aff. क्त.
II. Bahuvr. m. (-तः) A proper name. See आपचिति. E. अप and चित.

अपक्षेपण Tatpur. n. (-णम्) A various reading of अवक्षेपण q. v.; the latter being probably the more correct [in the Kańáda Sútra (E. I. H. Ms. No. 232) उत्क्षेपणमपक्षेपणमाकुञ्चनं प्रसारणं गमनमिति कर्माणि; the Upaskára of Śankara has अवक्षेपण]. E. क्षिप् with अप, kṛit aff. ल्युट्.

अपग Tatpur. 1. m. f. n. (-गः-गा-गम्) Going away.
2. f. (-गा) [1] A river. [2] The name of a Tírtha or holy place. Also आपगा. E. गम् with अप, kṛit aff. ड. (In the femin. the literal meaning is probably 'going or flowing downwards'; yet a comm. on the Amarak. analyzes अपगा into अप and गा, 'going into the ocean'; comp. II. अप.)

अपगत Tatpur. m. f. n. (-तः-ता-तम्) Gone off, passed away; literally and metaphorically. E. गम् with अप, kṛit aff. क्त.

अपगतव्याधि Bahuvr. m. f. n. (-धिः-धिः-धि) One who has recovered from a disease. E. अपगत and व्याधि.

अपगम Tatpur. m. (-मः) Going off, passing away, departure; literally and metaphorically. E. गम् with अप, kṛit aff. अप्.

अपगमन Tatpur. n. (-नम्) Going away, departure. E. गम् with अप, kṛit aff. ल्युट्.

अपगर Tatpur. m. (-रः) One who blames, who says what

is disagreeable; (comm. ब्राह्मणो ऽभिगरः .... अभिगृणातीत्यभिगरः। अभिष्टौतीत्यर्थः। वृषलो ऽपगरः ..... वृषलः शूद्रः। अपगृणाति विरुद्धमनिष्टं भाषत इत्यपगरः). E. गॄ with अप, kŕit aff. अप्.

अपगर्जित Bahuvr. m. f. n. (-तः-ता-तम्) Free from the noise of thunder (as a cloud). E. अप and गर्जित.

अपगल्भ Bahuvr. m. (-ल्भः) (ved.) [1] One who is deficient in boldness or energy, one whose manliness is not developed. [2] A next oldest but one (= एकगर्भान्तरितः). E. अप and गल्भ.

अपगारम् Tatpur. ind. Having lifted up; the same as अपगोरम् q. v. and used either by way of repetition, to express the frequent occurrence of the act, or as the latter part of a compound, to convey the idea of haste; e. g. अपगारमपगारम् or अपगोरमपगोरम्, 'having frequently lifted up'; अस्यपगारं (or अस्यपगोरं) युध्यन्ते or खड्गापगारं (or खड्गापगोरं) युध्यन्ते 'they fight having lifted up in haste their swords'. ('त्वरया खड्गमुद्यम्य युध्यन्त इत्यर्थः'.) E. गुर् with अप, kŕit aff. णमुल्, with आ substituted for the guńa ओ.

अपगोपुर Bahuvr. m. f. n. (-रः-रा-रम्) Deprived of its gates (as a town). E. अप and गोपुर.

अपगोरम् Tatpur. ind. = अपगारम् q. v. E. गुर् with अप, kŕit aff. णमुल्.

अपगोह Tatpur. m. (-हः) (ved.) Concealing, hiding. E. गुह् with अप, kŕit aff. घञ्.

अपघन Tatpur. m. (-नः) Any limb or member of the body, as hands, feet &c. (but not the whole body, as the *Káśiká* explicitely observes on Páń. III. 3. 81.: अपघनो ऽङ्गावयवैकदेशो न सर्वः। किं तर्हि पाणिः पादश्चाभिधीयते; hence also the commentators on the *Amarak.* explain the word either हस्ताद्यवयव or हस्तपादाद्यवयव or हस्तपादाद्यङ्ग &c. Yet *Bharatasena* on the Bhaṭṭik. 7. 62. not merely renders ललितापघनां = मनोहरशरीरां (स्त्रियम्), (equally so the *Vaijayantí* and *Kalápapradípa;* the *Bhaṭṭichandriká* = सुन्दरकलेवरीम्), but quotes the opinion of another: अपहन्यते ऽनेनेत्यपघनो देहः, according to which अपघन would therefore mean 'body' in general; this interpretation, however, seems to be incorrect on account of the negative bearing of the preposition अप; comp. संहनन and the words of the *Bhág. Pur.* देहस्तु सर्वसंघातः). E. हन् with अप, kŕit aff. अप्.

अपघात Tatpur. m. (-तः) [1] Warding off, averting, preventing; e. g. दुःखमाध्यात्मिकमाधिभौतिकमाधिदैविकं च। येनाभिहताः प्राणिनस्तदपघाताय प्रयतन्ते. [2] Any evil accident occasioning death. E. हन् with अप, kŕit aff. घञ्.

अपघातक Tatpur. m. f. n. (-तकः-तिका-तकम्) Warding off, averting, preventing. E. हन् with अप, kŕit aff. ण्वुल्.

अपघातिन् Tatpur. m. f. n. (-ती-तिनी-ति) Murderous, killing. E. हन् with अप, kŕit aff. णिनि.

अपच Tatpur. m. (-चः) [1] A man who, from his mode of living, does not cook for himself; see the following; e. g. अपचः परिव्राजकः; or अपचो दीक्षितः; or a householder in a state of destitution: 'गृहस्थधर्मवृत्तो यो ददातिपरिवर्जितः। ऋषिभिर्धर्मतत्त्वज्ञैरपचः स प्रकीर्तितः'; eating the food of such a man, entails on the receiver the penance of the Chándráyańa 'अपचस्य च भुक्त्वान्नं द्विजश्चान्द्रायणं चरेत्'. [2] One who cannot cook. [3] A bad cook. [4] Different from one who cooks. (In the second and third meaning the word is udátta on the last syllable; in the other meanings it is udátta on the first syllable.) E. अ neg. or deter. and पच.

अपचमान Tatpur. m. (-नः) A man whose mode of life does not allow him to cook for himself; *Kullúka* names as such the religious student, the religious mendicant, heretics and such like people ('अपचमाना ब्रह्मचारिपरिव्राजकाः पाषण्डादयः'); he observes however that the 'heretics &c.' are included in the definition by *Medhátithi* and *Govindarája* who impart this bearing to अपचमान in Manu 4. 32, while according to his own opinion the word would rather refer in this passage to the स्नातक or initiated householder than to the 'heretic &c.'. — Comp. अपच. E. अ neg. and पचमान.

अपचय Tatpur. m. (-यः) Decrease, decline, deterioration, loss; e. g. परिमाणापचये ऽल्पशब्दः; used in opposition to उपचय; e. g. प्रियशिरस्त्वाद्यप्राप्तिरुपचयापचयौ हि भेदे; or प्रतिक्षणं शरीरेषूपचयापचयदर्शनान्नानात्वम्; or in opposition to वृद्धि; e. g. या शब्दसमूहत्यागपरिग्रहसंख्यावृद्ध्यपचयवर्णसमासानुबन्धानां व्यक्तानुपचाराद्व्यक्तिः; also in opposition to उदय; e. g. in the passage चिन्तयन्वृद्धिचयौ मुनीन्द्राणाम् the word वृद्धिचयौ is explained उदयापचयौ. [2] (In Astrology.) The collective name of eight *bhávas* or planetary mansions, which are called severally तनु, धन, सुहृद्, सुत, जाया, मृत्यु, धर्म, व्यय (the remaining four, viz. सहज, रिपु, कर्मन् and आय being called उपचय). E. चि with अप, kŕit aff. अच्.

अपचरित Tatpur. 1. m.f.n. (-तः-ता-तम्) Gone away, absent, deceased; e. g. सत्त्रेषु प्रवृत्तः पुरुषो ब्रह्मा वेदत्रयमधीतवान्। तस्मिन्मृते तादृशस्याभावात्स्वशाखामात्राध्यायी प्रतिनिधापितः। तेन च प्रयोगः प्रक्रान्तः। तस्मिन्नप्यपचरिते पुनः पुरुषान्तरान्वेषणायां &c. — E. चर् with अप, kŕit aff. क्त, ágama इट्.

2. n. (-तम्) Bad conduct, sinful deed. E. अप and चरित.

अपचायित Tatpur. m. f. n. (-तः-ता-तम्) Honoured, respected; e. g. अपचायितो ऽनेन गुरुः. — Also अपचित. E. चाय् with अप, kŕit aff. क्त, ágama इट्.

अपचार Tatpur. m. (-रः) 1. [1] Departure, death; e. g. सिंहघोषस्य कान्ताकापचारं निर्भिद्य &c. [2] Absence, want; e. g. अन्तराशब्दो ऽदृष्टापचारः; or श्रुतश्रीह्यपचारे नीवारप्रियंग्वादिकं किंचिद्द्रव्यं प्रतिनिधातव्यम्. [3] A failure, a deficience; e. g. नापचारमगमन्क्वचित्क्रियाः सर्वमत्र समपादि साधनम्। (comm. अपचारं लोपविपर्यासादिदोषम्). E. चर् with अप, kŕit aff. घञ्.

2. [1] Improper conduct; e. g. तत्रापकृते होतुरपचारात्. [2] Unwholesome or improper regimen. E. अप and चार.

अपचारिन् Tatpur. m. f. n. (-री-रिणी-रि) [1] Acting improperly, behaving wickedly. [2] Observing an unwholesome or improper regimen. E. चर् with अप, kŕit aff. णिनुण्.

अपचिकीर्षा Tatpur. f. (-र्षा) The desire of inflicting an injury, of doing harm; e. g. नाविविदिषुमभ्येति संपत्कुत्हदिष्टुं नरम्। किं मुमुक्षुवध्यात द्विषो नापचिकीर्षया॥. E. कृ, in the desider., with अप, kŕit aff. अ.

अपचित Tatpur. m. f. n. (-तः-ता-तम्) I. [1] Diminished, decreased, lessened; e. g. एकशरीरपरिमाणतैव स्यात्। नोपचितापचितशरीरान्तरप्राप्तिः॥; or उपचितापचितगुणत्वे हि सति भेदव्यवहारे सगुणे ब्रह्मण्युपपद्यते न निर्गुणे परस्मिन्ब्रह्मणि॥; or अपचितमपि गात्रं व्यायतत्वादलक्ष्यं गिरिचर इव नागः प्राणसारं बिभर्ति; or in an algebr. instance स्वाना-

नमेकापचितामिमाङ्कयात: समाङ्कैश्च मितिप्रभेदा:· E. चि with अप, krit aff. क्त.

II. Honoured, respected. See अपचायित. E. चाय् with अप, krit aff. क्त, with an irregular change of चाय् to चि.

अपचिति Tatpur. f. (-ति:) I. ¹ Loss, destruction. ² Expiation (of sin); e. g. in the Bhágav. Puráńa: न चेदिहैवापचितिं यथांहस: कृतस्य कुर्यान्मनउक्तिपाणिभि: । ध्रुवं स वै प्रेत्य नरकानुपैति; (comm. अपचितिं = प्रायश्चित्तम्). ³ Expense. E. चि with अप, krit aff. क्तिन्.

II. ¹ Honour, respect; e. g. उत्तङ्कस्य प्रियं कर्तुमात्मनस्च महत्प्रियम् । भवतां चैव सर्वेषां गच्छाम्यपचितिं पितु: ।; (in the verse of the Mahábhár. कार्यकालं हि मन्ये ऽहं विधिदृष्टस्य कर्मण: । तन्नच्छापचितिं राजन्पितुस्तस्य महात्मन:, Nilakańtha explains अपचितिम् = आनृण्यम्, freedom from obligation, but Arjunamiśra: पूजाम्). ² A proper name: a daughter of Maríchi (accord. to the Váyu and Linga Puráńas). E. चाय् with अप, krit aff. क्तिन्, with an irregular change of चाय् to चि.

अपची Tatpur. f. (-ची) (In Medicine.) A disease consisting in 'a number of tumors *some of which* are of the size of an Amalaka-stone and others *like* spawn, which cause itching, but otherwise little pain, burst, suppurate and disappear when others come again'. E. accord. to Suśruta अप and ची, i. e. 'a bad gathering'; for he writes '(ग्रन्थिभि:) अनन्यवर्णैरुपचीयमानं चयप्रकर्षादपचीं वदन्ति'; an etym. 'अ and पच' would not merely be at variance with its femin. form. in ई, but with the nature of the disease itself, since the tumors so called attain maturity; for they burst and suppurate: 'कण्डूयुतास्ते ऽल्परुज: प्रभिन्ना: स्रवन्ति नश्यन्ति भवन्ति चान्ये'.

अपचेतृ Tatpur. m. (-ता) A spendthrift. E. चि with अप, krit aff. तृच्.

अपच्छाय I. Bahuvr. m. f. n. (-य:-या-यम्) ¹ Shadowless, as a deity or a celestial being. ² Without lustre or brightness.

II. Tatpur. f. (-या) An unlucky shadow, a phantom. E. अप and छाया.

अपच्छेद Tatpur. m. (-द:) Cutting off, interrupting; used in the liturgical writings of the interruption of a procession of priests, caused by the inadvertence of one or several amongst them; thus, it being *the rule that at the first* Savana of the Jyotishtoma the priests must proceed one after the order 'in the black-ant fashion' (पिपीलिकावत्पङ्क्त्याकारेण), the one who comes after holding his preceder by the hem of his garment, an interruption caused by the dropping of the hem, on the part of one priest would be an एककर्तृको ऽपच्छेद:, on the part of the Udgátri would be an उद्गात्रपच्छेद: or उद्गातुरपच्छेद:, on that of the Udgátri and Pratihartri उद्गातृप्रतिहर्तृकृतावपच्छेदौ. E. छिद् with अप, *krit aff.* घञ्.

अपच्छेदन Tatpur. n. (-नम्) The same as the preceding. E. छिद् with अप, krit aff. ल्युट्.

अपच्यव Tatpur. m. (-व:) (ved.) Coming out, egress (according to Sáyańa; but probably 'moving down', with reference to the action of the pestle used to express the Soma juice); opposed to उपच्यव q. v. E. च्यु with अप, krit aff. अप्.

अपच्युत Tatpur. m. f. n. (-त:-ता-तम्) Fallen off, perished, destroyed. E. च्यु with अप, krit aff. क्त.

अपजग्ध Tatpur. m. (-ग्ध:; according to Bhoja f. -ग्धा) A proper name: the ancestor (or according to Bhoja, the ancestress) of the tribe called अपजग्धा: or आपजग्धय: (from आपजग्धि). E. अद् with अप, krit aff. क्त, with the ádeśa जग्ध् (accord. to the Ganaratnamahodadhi).

अपजय्य Tatpur. m. f. n. (-य्य:-य्या-य्यम्) (ved.) Possible to be defeated, to be made unvictorious. See अनपजय्य. E. जि with अप, kritya aff. यत्.

अपजात Tatpur. m. (-त:) A son inferior in qualities to his parents: मातृतुल्यगुणो जातस्त्वनुजात: पितु: सम: । अतिजातो ऽधिकस्तस्मादपजातो ऽधमाधम:. E. अप and जात.

अपजानान Tatpur. m. f. n. (-न:-ना-नम्) Dissembling, concealing; e. g. आत्मानमपजानान: शशमात्रो ऽनयद्दिनम् ।. E. ज्ञा with अप, krit aff. शानच्.

अपजिघांसु Tatpur. m. f. n. (-सु:-सु:-सु) Desirous of warding off, of averting, of preventing. E. हन् in the desider., with अप, krit aff. उ.

अपजिहीर्षु Tatpur. m. f. n. (-र्षु:-र्षु:-र्षु) Desirous of taking away. E. हृ in the desider., with अप, krit aff. उ.

अपञ्चीकृत Tatpur. n. pl. (-तानि) (In *the* Vedánta philosophy.) The five subtle elements (सूक्ष्मभूत or सूक्ष्माङ्ग), æther, air, fire, water and earth (*in* which *originate* but) which are 'not yet become the five' gross elements or स्थूलभूत q. v. Also called तन्मात्र q. v. E. अ neg. and पञ्चीकृत.

अपटाक्षेप Tatpur. m. (-प:) Probably a wrong reading for अपटीक्षेप q. v.

अपटान्तर Tatpur. m. f. n. (-र:-रा-रम्) Adjoining, contiguous. Comp. अपदान्तर. E. अ neg. and पट-अन्तर lit. 'having no *interval caused by a screen*'.

अपटी Tatpur. f. (-टी) A screen or wall of cloth, especially the *Kánát* or screen surrounding a tent. Also पटी. E. अ expl. and पटी.

अपटीक्षेप Tatpur. m. (-प:) Literally: tossing up the curtain; the instrum. अपटीक्षेपेण is used in theatrical language, to indicate the precipitate entrance on the stage. E. अपटी and क्षेप.

अपटु m. f. n. (-टु: -टु: or -ट्वी -टु) I. Tatpur. ¹ Not clever, awkward, uncouth. ² Diseased, sick. [The abstract noun of the Tatpur. is अपटुता or अपटुत्व.] E. अ neg. and पटु.

II. Bahuvr. Without clever people. [The abstract noun of the Bahuvr. is आपटव.] E. अ priv. and पटु.

अपटुता f. (-ता) or अपटुत्व n. (-त्वम्) ¹ Uncleverness, awkwardness. ² Sickness, diseased condition. E. अपटु I., taddh. aff. तल् or त्व.

अपठ Tatpur. m. (-ठ:) ¹ One who does not read. ² One who cannot read. ³ A bad reader. ⁴ Different from one who reads. (In the second and third meaning the word is udátta on the last syllable; in the two other meanings it is udátta on the first syllable.) E. अ neg. or deter. and पठ.

अपण्डित Tatpur. m. f. n. (-त:-ता-तम्) Unlearned, ignorant, foolish. E. अ neg. and पण्डित.

अपण्य Tatpur. m. f. n. (-ण्य:-ण्या-ण्यम्) Not to be sold, improper for sale. (Articles, for instance, a Bráhmańa is not permitted to sell, under the penalty of various penances, are, according to Hárita: molasses, sesamum, flowers, roots, fruits, boiled rice — the penalty being the *Somáyana* —; red dye *(láksha)*, sea-salt, honey, flesh, sesamum-oil, milk, curdled milk, buttermilk *(takra)*, clarified butter,

scents, hides, cloth — the penalty being the *Chándráyańa* —; wool, hair, a horse *(kesarin)*, land, a cow, a house, stones, weapons, eatable flesh, tendons, bones, horns, nails, shells — the penalty being the *Taptakṙichchhra* —; asafœtida, bdellium *(guggula)*, yellow orpiment, red arsenic, collyrium, red chalk, medicinal and other salt *(kshára* and *lavańa)*, precious stones, pearls, corals, bambu staves, wickerwork and earthen ware *or* what is appropriate for ornamental gardens, ponds, wells and lotus tanks — the penalty in the latter case consisting in three daily ablutions, sleeping on the ground, eating only once on the evening of every second day, and muttering ten thousand charms, all this during a whole year. See also *Manu* 10. 86 ff. — An idol, if it is carried about by a person for the sake of getting a living but not for the purpose of sale, *is* expressed by the same name as the divinity without an additional affix, e. g. वासुदेव, विष्णु, स्कन्द; but if it is offered for sale, it takes the affix कन्, e. g. वासुदेवक.) E. अ neg. and पण्य.

अपतन्त्रक Tatpur. (?) m. (-कः) (In Medicine.) One of the diseases of the vital air (see वातव्याधि), viz. a peculiar kind of spasmodic contraction of the body (tetanus?); described in the following manner: 'if the vital air is deranged and rises from *its situation, it* produces pain in the chest, head and temples, convulses and bends the body; the patient is motionless, his eyes shut and fixed, he moans, he does not breathe or breathes with difficulty and has no consciousness; he feels well when the chest becomes free, otherwise he faints away'. E. तन्त्रि (तन्त्र, denom. aff. णिच्), with अप, kṙit aff. ण्वुल् (?).

अपतर्पण Tatpur. n. (-णम्) Fasting (in sickness &c.). E. तृप् with अप, kṙit aff. ल्युट्.

अपतानक Tatpur. m. (-कः) (In Medicine.) One of the diseases of the vital air (see वातव्याधि), viz. a spasmodic contraction of the body; described thus: 'if the vital air, much affected with phlegm, stops in the tubular vessels, it causes the patient to fall down at intervals'. E. तन्, in the caus., with अप, kṙit aff. ण्वुल्.

अपतानकिन् m. f. n. (-की-किनी-कि) Affected with the disease अपतानक q. v. E. अपतानक, taddh. aff. इनि.

अपति I. Tatpur. m. (-तिः) [1] Not a master. [2] Not a husband. E. अ neg. and पति.

II. Bahuvr. m. f. n. (-तिः-तिः-ति) [1] Without a master. [2] Without a husband. E. अ priv. and पति. [The declension of this word is like that of other nouns in इ; comp. s. v. पति.]

अपतिक Bahuvr. m. f. n. (-कः-का-कम्) [1] Without a master. [2] Without a husband. E. अ priv. and पति, samás. aff. कप्.

अपतिघ्नी Tatpur. f. (-घ्नी) A wife who does not kill her husband. E. अ neg. and पतिघ्नी.

अपतिता f. (-ता) or अपतित्व n. (-त्वम्) [1] The not being a master. [2] The not being a husband. [3] The not having a master. [4] The not having a husband. [Comp. a pun on this word and अपतिता s. v. अपह्नुति.] E. अपति, taddh. aff. तल् or त्व.

अपतिपुत्र Bahuvr. m. f. n. (-त्रः-त्रा-त्रम्) Deprived of husband and children. E. अ priv. and पति-पुत्र (Dwandwa).

अपतीर्थ Tatpur. m. n. (-र्थः-र्थम्) A bad place of pilgrimage; comp. आपतीर्थ. E. अप and तीर्थ.

अपत्नीक Bahuvr. m. f. n. (-कः-का-कम्) Without a wife. E. अ priv. and पत्नी, samás. aff. कप्.

अपत्य Tatpur. n. (-त्यम्) Offspring in general, whether male or female ('अपत्याभिधाने स्त्रीपुंलिङ्गस्याप्रसिद्धिर्नपुंसकत्वात्'); whether sons or the later generations of a Gotra ('पुत्रपौत्राद्यो ऽपत्यशब्दः। पौत्रप्रभृती तु गोत्र इति भावः'; or 'अपत्यं पौत्रप्रभृतिगोत्रमिति सूत्रकारेण सामानाधिकरण्येन निर्देशः कृतः'); e. g. ऋत्विक्पुरोहितापत्यभार्यादासस्नाभिभिः। विवादं वर्जयित्वा तु सर्वाँल्लोकाञ्जयेद्गृही; but sometimes the word means only 'the children' ('अपत्याधिकारादन्यत्र लौकिकं गोत्रं गृह्यते। अपत्यमात्रं न तु पौत्रप्रभृत्येव' as the *Kášiká* observes on *Páń.* IV. 2. 39). — Compare गोत्र, वृद्ध and युवन्. [In the passage of the *Amarak.* 'स्त्रीपुंसयोरपत्यान्ताः' i. e. 'patronymics are masculines and feminines', अपत्य implies 'a patronymical affix'; comm.: 'अपत्यार्थे विहिता ये ऽण्याद्यस्तदन्ताः'.] E. According to the native etym. अ neg. and पत्य (पत्, kṙitya aff. यत्) 'the family being preserved by *them* from decay'; it has been proposed to derive this word from अप, taddh. aff. त्यप्, which E. is plausible from a grammatical point of view; but the native E. is countenanced by the words अपात् and नप्तृ qq. vv. which convey a notion similar to that of अपत्य.

अपत्यजीव Tatpur. *m.* (-वः) The name of a plant, Nagelia putrajíva; the same as पुत्रजीव q. v. E. अपत्य and जीव.

अपत्यद Tatpur. 1. m. f. n. (-दः-दा-दम्) Giving progeny.

2. f. (-दा) The name of several plants; the same as पुत्रदा or गर्भदात्री qq. vv. E. अपत्य and द.

अपत्यपथ Tatpur. m. (-थः) The vulva; e. g. स (scil. गर्भो) यदा विगुणानिलप्रपीडितो ऽपत्यपथमनेकधा प्रतिपद्यते तदा संख्या हीयते. E. अपत्य and पथिन्, samás. aff. अ.

अपत्यप्रत्यय Tatpur. m. (-यः) (In Grammar.) A patronymic affix. E. अपत्य and प्रत्यय.

अपत्यवत् m. f. n. (-वान्-वती-वत्) Having children. E. अपत्य, taddh. aff. मतुप्.

अपत्यशत्रु Bahuvr. m. (-त्रुः) A crab (liter. 'having his children for enemies; the crab being believed to perish on producing young'). E. अपत्य and शत्रु.

अपत्यसाच् Tatpur. m. f. n. (-क्-क्-क्) (ved.) Accompanied with progeny. E. अपत्य and साच् (सच्, kṙit aff. ण्वि).

अपत्यसिद्धिकृत् Tatpur. m. (-त्) The name of a plant, Nagelia putrajíva; see पुत्रजीव. E. अपत्य-सिद्धि and कृत्.

अपत्र Bahuvr. 1. m. f. n. (-त्रः-त्रा-त्रम्) Leafless.

2. f. (-त्रा) The name of a plant: Capparis Aphylla. E. अ priv. and पत्र.

अपत्रपण Tatpur. n. (-णम्) The being bashful or ashamed. E. त्रप् with अप, kṙit aff. ल्युट्.

अपत्रपा Tatpur. f. (-पा) Abashment, bashfulness ('as of a woman at the sight of her father-in-law or of somebody else'). E. त्रप् with अप, kṙit aff. अङ्.

अपत्रपिष्णु Tatpur. m. f. n. (-ष्णुः-ष्णुः-ष्णु) Bashful. E. त्रप् with अप, kṙit aff. इष्णुच्.

अपत्रवल्लिका Karmadh. f. (-का) The name of a plant; the same as मक्षिपवल्ली or लघुसोमवल्ली. E. अपत्र and वल्लिका.

अपत्रस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) Afraid of; with a noun in the abl.; e. g. तरङ्गादपत्रस्तः; it may form a Tatpur. with such a noun, but the instances of such compounds are few,

according to Páńini, e. g. तरङ्गापत्रपः 'afraid of a wave'; but भोजनादपत्रपः (not भोजनापत्रपः) 'afraid of food'. E. त्रप् with अप, krit aff. अच्.

अपत्राप्य Tatpur. 1. m.f.n. (-प्यः-प्या-प्यम्) To be ashamed of.

2. n. (-प्यम्) (In Buddhistic doctrine.) One of the 108 धर्मालोकमुख q. v., probably: bashfulness; it leads to dispassion for the exterior world. E. त्रप् with अप, kritya aff. यत्.

अपत्रिगर्तम् Avyayíbh. Except in Trigarta. E. अप and त्रिगर्त.

अपथ I. Tatpur. n. (-थम्) [1] Absence of a road. [2] A bad or wrong road, literally and metaphorically; e. g. यः काकिनीमप्यपथप्रपन्नां समुद्धरेन्निष्कसहस्रतुल्याम् । कदापि कोटिष्वपि मुक्तहस्तस्तं राजसिंहं न जहाति लक्ष्मीः ॥; or मा भूवन्नपथहराश्चवेन्द्रियाश्वाः. — [3] The vulva (comp. भगाध्वदेश). Comp. अपथिन्. E. अ neg. or deter. and पथिन्, samás. aff. अ.

II. Bahuvr. 1. m. f. n. (-थः-था-थम्) [1] Roadless. [2] Having bad roads.

2. f. (-था) The name of several plants: [a] = पद्मक, [b] Dry ginger, [c] Terminalia chebula, [d] Saccharum spontaneum, [e] प्रियङ्गु (*Sureśwara:* अपथा पद्मके शुण्ठ्यां पथ्याकिंशुप्रियंगुषु). E. अ priv. or deter. and पथिन्, samás. aff. अ.

अपथहर Tatpur. m. f. n. (-रः-रा-रम्) Carrying off or leading to bad roads (lit. or metaph.); comp. the instance s. v. अपथ. E. अपथ and हर.

अपथिन् Tatpur. m. (-न्था) [1] Absence of a road. [2] A bad or wrong road; comp. अपथ; e. g. शीघ्रायमाणैः ककुभो ऽनुयातैर्जनैरपन्थानमुपेत्य वृत्तिः । शोकादभूवैरपि भूसकासांधकारनागेन्द्ररथाश्वमिश्रैः ॥. E. अ neg. or deter. and पथिन्.

अपथ्य Tatpur. m.f.n. (-थ्यः-थ्या-थ्यम्) [1] Unwholesome, contraindicated, unfit as food or drink in particular complaints; e. g. आपातरमणीयानां संयोगानां प्रियैः सह । अपथ्यानामिवान्नानां परिणामो हि दारुणः ॥. [2] Unsuitable, inconsistent, obnoxious; e. g. सर्वस्य जायते मानः स्वहिताच्च प्रमाद्यति । वृद्धो भवति चापथ्यं नरो येन विनश्यति. [3] Bad, evil, unlucky; e. g. अपथ्यमायती लोभादामनन्त्यनुजीविनः । प्रियं शृणोति यस्तेभ्यस्तमृच्छन्ति न संपदः ॥. E. अ neg. and पथ्य.

अपथ्यभुज् Tatpur. m. f. n. (-क्-क्-क्) Eating unwholesome things. E. अपथ्य and भुज्.

अपथ्यनिमित्त Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) Produced by unwholesome diet (as a disease, opposed to सहज or a disease which is hereditary). E. अपथ्य and निमित्त.

अपद् Tatpur. m. f. n. (-त्-त्-त्) (ved.) Going on a road which does not exist or which is unknown. [In the passage in which this word occurs, *Śatap.* XIV. 8. 15. 10., it is an epithet of गायत्री, which for mystical reasons has been called previously एकपदी 'one-footed', द्विपदी 'two-footed', त्रिपदी 'three-footed' and चतुष्पदी 'four-footed'; *Dwivedaganga* on the *Śatapathabr.* explains अपद् 'because a पद् i. e. by what she may be known does not exist' — पद्यसे ज्ञायसे येन तत्पदं न विद्यते यस्याः सा त्वमपदसि —; but according to this gloss अपद् would be a Bahuvr., *while its* accent — the udátta on the first syllable — assigns it to the class of Tatpur. compounds. The interpretation of *Śankara* on the same passage in the *Brihadár.* seems therefore preferable: अविद्यमानं पदं येन पद्यसे सा त्वमपदसि 'thou art अपद् because thou goest on a road which does not exist or which is unknown'. — In no case can the word mean 'footless', for its form would then be अपदी and its accent the udátta on the penultima. — Bahuvr. forms like अपदे, अपदी &c. belong to the base अपाद् q. v., not to a base अपद्.] E. अ neg. and पद् (with an ellipsis of पद्).

अपद I. Tatpur. n. (-दम्) [1] No-place. [2] A place which cannot be stepped or dwelt upon, a bad place. [3] (In Grammar.) A word which is not a पद (q. v.) or an inflected word; e. g. सगतियहणमपदत्वात्. E. अ neg. or deter. and पद.

II. Bahuvr. 1. m. f. n. (-दः-दा-दम्) [1] Footless. [2] Without a place, without a shelter; e. g. पदापदा परिभ्रमन्नयेन यापदापदा (comm. अपदा अपाणा अस्थाना वा दमयन्ती &c.). [3] Unsteady, fickle; e. g. अपदमा (comm. अस्थिरलक्ष्मीका).

2. m. (-दः) A reptile.

3. n. (-दम्) (ved.) The æther (according to *Sáyańa* and *Mahídhara;* the accent of the word in the latter sense is irregular, viz. the udátta on the second syllable). E. अ priv. and पद.

अपदक्षिणम् Bahuvr. and Avyayíbh. On the left side ('अपगता दक्षिणा यत्र तत्'). Comp. अपसव्य. E. अप and दक्षिणा.

अपदम Bahuvr. m.f.n. (-मः-मा-मम्) I. Of unsteady fortune, of transitory luck. E. अपद and मा.

II. Without self-control. E. अप and दम.

अपदरुहा Tatpur. f. (-हा) The name of a parasitical plant (Epidendron Tesselloides Roxb.). E. अ neg. and पद-रुह.

अपदरोहिणी Tatpur. f. (-णी) The same as the preceding. E. अ neg. and पद-रोहिन्.

अपदवापद् Bahuvr. m.f.n. (-त्-त्-त्) Free from the calamity of fire (as a forest). E. अप and दव-आपद्.

अपदश Bahuvr. m. f. n. (-शः-शा-शम्) Far from ten. Comp. उपदश. E. अप and दशन्, samás. aff. डच्.

अपदान Tatpur. n. (-नम्) [1] Pure or faultless behaviour (= शुद्धं चरितम् *Subhúti*). [2] Accomplished, excellent work (= वृत्तं प्रशस्तं कर्म *Ráyamukuta;* = निर्वृत्तं कर्म *Bharatamalla;* = निष्पन्नं कर्म or सोत्कर्षं कर्म *Ramánátha* &c.). A various reading of अवदान. E. दै with अप, krit aff. ल्युट्.

अपदान्तर Tatpur. m. f. n. (-रः-रा-रम्) Contiguous, near, close together; e. g. अपदान्तरं च परितः क्षितिक्षितामपतन्मृतधमितहेमनेमयः. Comp. अपटान्तर. E. अ neg. and पद-अन्तर, lit. 'having not (even) the interval of a foot' (comm. नास्ति पदस्यान्तरमवकाशो यस्मिन्).

अपदार्थ Tatpur. m. (-र्थः) Nonentity. E. अ neg. and पदार्थ.

अपदिशम् Avyayíbh. Between two regions of the compass (as south-east &c.). [The *Siddhántakaum.* appears to assume also a neuter अपदिश (-शम्) 'intermediate space of the compass', since it explains अपदिशम् as *representing* the value of the instrum. or locative of अपदिश viz. 'अपदिशम् । अपदिशेन । अपदिशम् । अपदिशे'; but the comm. on the *Amarak.* I. 1. 2. 7. take the words 'क्लीबाव्ययम्' mentioned there, expressly as meaning 'Avyayíbh.' and as imparting moreover to अप in अपदिशम् the meaning 'in the middle of'. *Swámin* explains अपदिशम् as representing the value of a case of दिश् (comp. Pán. II. 1. 6), but *Bhanújid.* refutes him in contending that the word could not imply then the notion of 'in the middle of': 'दिशोरिदमपदिशं विभक्त्यर्थे ऽव्ययीभाव इति स्वामी । तन्न । संबन्धमात्रस्य विभक्त्यर्थत्वे ऽपि मध्यस्य तदर्थत्वाभावात्'. — It seems unnecessary, however,

to create a new meaning of अप on account of this compound, as अपदिशम् could well signify literally 'away from one region and another' i. e. between both. For a similar interpretation of अप comp. अपसलवि.] E. अप and दिश्, samás. aff. टच्, or अप and दिशा.

अपदिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Adduced as a reason; e. g. यस्मात्प्रकरणचिन्ता स निर्णयार्थमपदिष्टः प्रकरणसमः; or कालात्ययापदिष्टः कालातीतः (scil. हेत्वाभासः); or अनुमानं कालात्ययापदिष्टम्. E. दिश् with अप, kŕit aff. क्त.

अपदी Bahuvr. see s. v. अपाद्.

अपदेवता Tatpur. f. (-ता) An evil spirit, a goblin. E. अप and देवता.

अपदेश Tatpur. m. (-शः) ¹Stating, adducing, as a reason &c.; e. g. in the *Nyáya S.* हेत्वपदेशात्प्रतिज्ञायाः पुनर्वचनं निगमनम् (comm. अपदेशः कथनम्); or नोत्पत्तिकारणानपदेशात् (comm. अनपदेशादकथनात्). ²An argument, a reason; e. g. in the *Nyáya S.* उपलभ्यमाने चानुपलब्धेरसत्त्वादनपदेशः (comm. हेतुरनपदेशो ऽसाधकः); or in the *Kańáda Sútras:* अर्थान्तरं ह्यर्थान्तरस्यानपदेशः; or अप्रसिद्धो ऽनपदेशो ऽसंदिग्धो वानपदेशः ॥. — *In* the terminology of the *Vaiśeshika* philosophy अपदेश is the second of the five parts of a syllogism; the same as the हेतु of the Nyáya; compare the instance s. v. अनुसन्धान. — *Suśruta* defines and exemplifies *it* thus: अनेन कारणेनेत्यपदेशः। यथापदिश्यते मधुरेण श्लेष्माभिवर्धत इति ॥. ³A pretence, a pretext, a feint (this is the more usual meaning in which the word occurs). ⁴Disguise; also metaphorically; e. g. विकारापदेशोपदेशात्संशयः (where the विकार refers to the change of vowels into semivowels). ⁵A butt, a mark; e. g. लक्ष्यापदेशः. ⁶Name, reputation; e. g. यं स्वपदेशं कमितः स्वजनो ऽयं प्राप्य जनपदेशं &c. (comm. अपदेशो नाम। तादृशं शोभनाख्यं यं &c.). ⁷Place, quarter; e. g. लक्ष्यापदेशो यतिः. (For beginners it is useful to notice that words like राजपुत्रापदेशिन् are not to be analyzed into राजपुत्र and अपदेशिन्, but into राजपुत्र-अपदेश, when the whole compound receives the taddh. aff. इनि.) E. दिश् with अप, kŕit aff. घञ्.

अपदेश्य Tatpur. m. f. n. (-श्यः-श्या-श्यम्) To be stated, to be mentioned. E. दिश् with अप, kŕitya aff. ण्यत्.

अपदोष Bahuvr. m. f. n. (-षः-षा-षम्) Faultless, blameless. E. अप and दोष.

अपद्रव्य Tatpur. n. (-व्यम्) Any bad substance. E. अप and द्रव्य.

अपद्वार Tatpur. n. (-रम्) An entrance to a house which is other than the door; comp. अद्वार. E. अप and द्वार.

अपधा Tatpur. f. (-धा) (ved.) Confinement, detention. E. धा with अप, kŕit aff. अङ्.

अपधारय Bahuvr. (?) m. (-यः) The name of a king and of a country; also the name of the descendants of the king (with elision of the tadrája-affix अञ्). E. अप and धारय (?).

अपधूम Bahuvr. m. f. n. (-मः-मा-मम्) Free from smoke. E. अप and धूम.

अपध्वंस Tatpur. m. (-सः) Degradation, disgraceful conduct. (*Mitákshara* = व्यभिचार). E. ध्वंस् with अप, kŕit aff. घञ्.

अपध्वंसज Tatpur. m. (-जः) The offspring of a father inferior in caste to that of the mother, as a Súta, the son of a Kshatriya man and a Bráhmańí woman &c.; the same as प्रतिलोमज q. v. Such men have not the rights of the twice-born, but the duties of a Śúdra; they do not receive the investiture with the sacred string and must follow occupations which are held in disrespect by the three first castes. Comp. अनन्तरज. E. अपध्वंस and ज.

अपध्वंसिन् Tatpur. m. f. n. (-सी-सिनी-सि) Causing to perish, destroying. E. ध्वंस्, in the caus., with अप, kŕit aff. इनि.

अपध्वस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) ¹Reviled, blamed. ²Imperfectly pounded (according to some: pounded). [*Ráyam. Kshírasw. Ramán.* असम्यक्चूर्णं; *Sárasund.* चूर्णीकृत; *Bharatam.* दृषदन्त्रादिचूर्णं; *Padárthakaum.* छिन्नसुधाचूर्णं शिलादौ; *Nílak.* छिन्नसुधादिचूर्णं शिलादौ; *Bhánújid.* छिन्नसुधादिचूर्णं; *Viśwa* अवचूर्णित.] ³Abandoned. — A various reading of अवध्वस्त. E. ध्वंस् with अप, kŕit aff. क्त.

अपध्वान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Sounding badly. E. अप and ध्वान्त.

अपनय I. Tatpur. m. (-यः) Removing, taking away. E. नी with अप, kŕit aff. अच्.

II. 1. Tatpur. m. (-यः) Bad conduct, bad policy.

2. Bahuvr. m. f. n. (-यः-या-यम्) Ill behaved, misconducted. E. अप and नय.

अपनयन Tatpur. n. (-नम्) ¹Removing, taking away; e. g. पक्षप्रतिषेधे प्रतिज्ञातार्थापनयनं प्रतिज्ञासंन्यासः. ²Acquittance of a debt or obligation. E. नी with अप, kŕit aff. ल्युट्.

अपनस Bahuvr. m. f. n. (-सः-सा-सम्) Noseless; e. g. अक्षि कौचेयमुखस्य चकारापनसं मुखम्. E. अप and नस् (ádeśa of नासिका), samás. aff. अच्.

अपनामन् I. Tatpur. n. (-म) A bad or offensive name.

II. Bahuvr. m. f. n. (-मा-मा-म) Having a bad or offensive name.

III. Avyayíbh. (-म) Without a name (?). (Comp. the remark s. v. अपकुचि.) E. अप and नामन्.

अपनिद्र Bahuvr. m. f. n. (-द्रः-द्रा-द्रम्) Sleepless; lit. and fig. E. अप and निद्रा.

अपनिर्वाण Tatpur. m. f. n. (-णः-णा-णम्) Not set (as the day). The correctness of the word is doubtful. E. अप and निर्वाण.

अपनिहित Tatpur. m. f. n. (-तः-ता-तम्) Thrown away. E. धा with नि and अप, kŕit aff. क्त.

अपनीत Tatpur. m. f. n. (-तः-ता-तम्) ¹Removed, taken away. ²Paid, discharged. E. नी with अप, kŕit aff. क्त.

अपनुत्ति Tatpur. f. (-त्तिः) Removing, taking away. E. नुद् with अप, kŕit aff. क्तिन्.

अपनुद Tatpur. m. f. n. (-दः-दा-दम्) Who or what removes; only in composition with शोक i. e. शोकापनुद; on which word a *Várttika* (*Pán.* III. 2. 5.) observes that it does not merely convey the negative notion 'removing pain' but the positive idea 'affording joy', for the word which would express the negative meaning 'removing pain' is, according to *Patanjali* and his comm. शोकापनोद. (*Patanj.* शोकापनुदः पुत्रो जातः .... यस्तु शोकमपनुदति शोकापनोदः ॥. *Kaiyy.* यः संसारानित्यतोद्भावनादिना शोकमेव निवर्तयति न तु सुखमुत्पादयति स शोकापनोदः ॥. *Siddhántak.* यस्तु संसारासारत्वोपदेशेन शोकमपनुदति स शोकापनोदः.) In this sense therefore are to be understood passages like: पौरा निवर्तध्वमिति त्वमदीत्तातस्य शोकापनुदा भवेत; or शर्मदं मावतिं दूतं विषमस्थः कपिद्विपम्। शोकापनुदमव्ययं प्रायुङ्क्त कपिकुञ्जरः ॥. E. नुद् with अप, kŕit aff. क.

अपजुगुप्सु Tatpur. m. f. n. (-प्सुः-प्सुः-प्सु) Desirous of removing. E. गुद्, in the desider., with अप, kṛit aff. उ.

अपनेतृ Tatpur. m. f. n. (-ता-त्री-तृ) Removing, taking away. E. नी with अप, kṛit aff. तृच्.

अपनोद 1. m. (-दः) Removal, taking away, destroying.
 2. m. f. n. (-दः-दा-दम्) Removing &c.; see शोकापनोद and the remark s. v. अपनुद्. E. नुद् with अप, kṛit aff. घञ्.

अपनोदन 1. m. f. n. (-नः-नी-नम्) Removing, taking away.
 2. n. (-नम्) Removal &c. E. नुद् with अप, kṛit aff. ल्युट्.

अपन्नगृह Bahuvr. m. f. n. (-हः-हा-हम्) Whose house has not fallen, whose house is imperishable; a vaidik epithet of Agni. E. अ neg. and पन्न-गृह.

अपपाठ Tatpur. m. (-ठः) [1] Reading incorrectly. [2] A false reading, an erroneous lection; e. g. काशिकायां तु पक्षराजीति क्वाचित्कः पाठः। अपपाठः स इति हरदत्तः. E. अप and पाठ.

अपपात्र Bahuvr. m. f. n. (-त्रः-त्रा-त्रम्) Deprived of vessels. According to *Manu*, Cháṅḍálas and Śwapachas — the lowest tribes who are not permitted to reside within the precincts of a Bráhmanic community — must be deprived also of vessels, since no vessel used by them, as Kullúka observes, is capable of purification. E. अप and पात्र.

अपपात्रित m. (-तः) A person with whom his kindred will not eat or drink from a common vessel, one who has lost caste through some great offence and thereby is incapacitated from inheritance; (*Raghunandana:* शुद्धापपात्री। अपपात्रितस्य रिक्थपिण्डोदकानि निवर्तन्त इति। अपपात्रितो ऽत्युत्कटदोषेण ज्ञातिभिर्भिन्नोदकीकृतः पितृधनानधिकारीत्यर्थः). E. अपपात्रि (अपपात्र, denom. aff. णिच्), kṛit aff. क्त.

अपपादत्र Bahuvr. m. f. n. (-त्रः-त्रा-त्रम्) Shoeless. E. अप and पादत्र.

अपपान Tatpur. n. (-नम्) A bad beverage. E. अप and पान.

अपपारिक m. (-कः) Probably a false reading for अपर्परीक q. v.

अपपित्व Tatpur. n. (-त्वम्) (ved.) Going away from, severance. E. आप् with अप, kṛit aff. त्वन्; (in analogy with the etym. of सपित्व as given by *Sáyaṇa;* but *Benfey* — s. v. प्रपित्व in his Glossary to the Sámaveda — is probably more correct in referring this and similar formations to a radical अप् (comp. the E. of अप्न). The compound is irregular on account of the short vowel of the second syllable and belongs, in this respect, to the class of कर्कन्धु, शकन्धु, सीमन्त &c.).

अपपुत I. Tatpur. m. du. (-तौ) Bad buttocks.
 II. Bahuvr. m. f. n. (-तः-ता-तम्) Having bad buttocks.
 III. Avyayíbh. (-तम्) Except the buttocks (?). See the remark s. v. अपकुक्षि. E. अप and पुत.

अपप्रजाता Tatpur. f. (-ता) A woman who has miscarried. E. अप and प्रजाता.

अपप्रदान Tatpur. n. (-नम्) A bribe. E. अप and प्रदान.

अपप्रोषित Tatpur. n. (-तम्) (ved.) A defect arising from departure (as in the case of a sacrificer); अनपप्रोषित, the absence of such a defect. E. अप and प्रोषित lit. 'departure, being अप i. e. a defect'.

अपबर्हिस् Bahuvr. m. f. n. (-र्हिः-र्हिः-र्हिः) Without the Barhis or the fourth Prayája (q. v.). E. अप and बर्हिस्.

अपबाहुक m. (-कः) (In Medicine.) One of the diseases of the vital air (see वातव्याधि), a stiff arm; defined thus: 'if air is (deranged) in the shoulder-part and dries the ligaments of the shoulder and its vessels, it produces the disease अपबाहुक'. Also अवबाहुक. E. अप-बाहु, taddh. aff. कन्.

अपभय Bahuvr. m. f. n. (-यः-या-यम्) Fearless. E. अप and भय.

अपभरणी Tatpur. f. (-णी) According to the *Taittiríya Bráhmaṅa*, the last Nakshatra or lunar mansion, presided over by Yama; the same as भरणी q. v. E. भृ with अप, kṛit aff. ल्युट्.

अपभर्तृ Tatpur. m. f. n. (-र्ता-र्त्री-र्तृ) (ved.) Removing, taking away, destroying (as sin). E. भृ (= हृ) with अप, kṛit aff. तृच्.

अपभी Bahuvr. m. f. n. (-भीः-भीः-भि) Fearless. E. अप and भी.

अपभूति Tatpur. f. (-तिः) (ved.) (Probably) Defeat, humiliation. E. भू with अप, kṛit aff. क्तिन्.

अपभ्रंश Tatpur. m. (-शः) 1. [1] Falling down. [2] Incorrect language; whether the form of the word be at variance with the rules of Sanskṛit grammar, or its sense not a Sanskṛitic one; e. g. *Kumárila in his Mímánsá Várttika:* यथा साध्वकृपत्वात्प्रमादाशक्तिजेष्वपि। आयते वाचकाभासिस्तथैव म्लेच्छभाषिते॥ शब्दापभ्रंशवदेव गौणभ्रान्त्यादिप्रयोगनिमित्ता अर्थापभ्रंशा भवन्ति; or the same: देशभाषापभ्रंशपदानि हि विप्लुतिभूयिष्ठानि न शक्यन्ते विवेक्तुम्. [3] The name of the lowest class of the Prákṛit dialects; according to some the same as the Paisáchí dialect, according to others different from the latter and inferior to it; the division of the Prákṛit dialect being either: the *Bháshá* (comprising the Prákṛit proper or the Máhárásthrí, the Śauraséní, Mágadhí, Ardhamágadhí and the southern dialects), the *Vibháshá* (comprising the Śákárí, Cháṅḍálí, Śábarí, Ábhírí, Drávidí and Odrí) and the *Apabhranśa* or *Paisáchí* (comprising the provincial dialects as the Gurjaráti, Kárnatí &c.); or the *Prákṛit proper*, the *Śauraséní*, the *Mágadhí* (with the Ardhamágadhí and the other dialects named before), the *Paisáchí*, and the *Apabhranśa*, the latter then being especially appropriated to the language of the Ábhíra and contiguous peoples and excluded from poetry where the other dialects may occur. See *Lassen*'s Institutiones Linguae Pracriticae, and compare the following remark of *Bharatasena* on a verse of the *Bhaṭṭikávya* where several words are Sanskṛit as well as Prákṛit: काव्यं संस्कृतप्राकृतापभ्रंशभेदात्त्रिविधम्। प्राकृतो ऽपि संस्कृतभवः संस्कृतसमो देशी चेत्यनेकविधः। अत्र देशिसंस्कृतभवयोः प्राकृतयोरपभ्रंशस्य चासाधुशब्दत्वेनाधर्मजनकत्वात्। उपक्रान्ते संस्कृते बन्धे समावेशासंभवाच्च। महाकविर्भर्तृहरिरसामर्थ्यं बोधयञ्छब्दसमायाः प्राकृतभाषायाः संस्कृतबन्धे समावेशं दर्शयति &c. According to several comm. on the *Amarak*. the word may be written also अपभ्रंस; but this reading is rejected as wrong by *Ráyamukuṭa:* दन्त्यो ऽपीत्येके। तदसत्। सन्सु भ्रन्सु अधःपतने। इत्यस्य धवि रूपं न दृश्यत इति भाष्यादावुक्तत्वात्. — E. भ्रंश् with अप, kṛit aff. घञ्.
 2. A bad fall. E. अप and भ्रंश (भ्रंश्, kṛit aff. घञ्).

अपभ्रष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Fallen off, esp. figuratively: corrupted (as the dialect अपभ्रंश); e. g. अपभ्रष्टः शब्दो ऽपशब्दः. E. भ्रंश् with अप, kṛit aff. क्त.

अपम 1. m. f. n. (-मः-मा-मम्) (ved.) Last. Comp. अवम and अपर.
 2. m. (-मः) (In Astronomy.) The ecliptic. The same as क्रान्ति q. v.; e. g. इदानीं क्रान्तिचेतान्याह। चैत्रादि वर्षे ऽपमसंभवानि &c. Comp. परमापम, परापम and the ff. E. Probably अप, taddh. aff. म. Comp. अपर.

अपमक्षेत्र Tatpur. n. (-त्रम्) (In Astronomy.) A figure described by the ecliptic. The same as क्रान्तिक्षेत्र. E. अपम and क्षेत्र.

अपमज्या Tatpur. f. (-ज्या) (In Astronomy.) The sine of the ecliptic. The same as क्रान्तिज्या. E. अपम and ज्या.

अपमण्डल Tatpur. n. (-लम्) (In Astronomy.) The ecliptic. Also अपममण्डल. E. अप and मण्डल.

अपमन्यु Bahuvr. m.f.n. (-न्युः-न्युः-न्यु) Without grief &c. (see मन्यु); e. g. अपमन्युस्ततो वाक्यं पौलस्त्यो राममुक्तवान्. E. अप and मन्यु.

अपममण्डल Tatpur. n. (-लम्) (In Astronomy.) The ecliptic. Also अपमण्डल; the same as क्रान्तिमण्डल. E. अपम and मण्डल.

अपमर्ण Bahuvr. (?) n. (-र्णम्) (?); विष्णोरपमर्णम् is the ritual name of each of the two lines of which consists the Sámaveda verse 1. 516. (= I. 6. 1. 3. 6.) E. अपम and ऋण.

अपमर्द Tatpur. m. (-र्दः) Dirt. E. मृद् with अप, kṛit aff. घञ्.

अपमर्श Tatpur. m. (-र्शः) Contact, touch. (The correctness of the word seems doubtful.) E. मृश् with अप, kṛit aff. घञ्.

अपमवृत्त Tatpur. n. (-त्तम्) (In Astronomy.) The ecliptic. Also अपवृत्त; the same as क्रान्तिवृत्त. E. अपम and वृत्त.

अपमान Tatpur. m. n. (-नः-नम्) Disrespect, contempt; e. g. अधिक्षेपापमानादेः प्रयुक्तस्य परेण यत्। प्रत्यागतये ऽप्यसहनं तत्तेजः समुदाहृतम्; or निन्दाक्षेपापमानादिरमर्षो ऽभिनिविष्टता. — Comp. अवमान. [Among the Koshas the *Śabdaratnávalí* assigns to the word the neuter gender: अपमानं परिभवस्तिरस्कारस्तिरस्क्रिया; the *Dwirúpakosha* of *Purushottama* the masc. gender: अपमानो ऽवमानश्च विस्रोष्टे ऽपि द्विरूपता.] E. मन् with अप, kṛit aff. घञ्.

अपमानित Tatpur. m.f.n. (-तः-ता-तम्) Despised, disrespected; e. g. क्रुद्धलुब्धभीतापमानितास्त्वरारो भेद्या भवन्ति. — Comp. अवमानित. E. मन्, in the caus., with अप, kṛit aff. क्त.

अपमानिन् Tatpur. m. f. n. (-नी-निनी-नि) Despising, disregarding. E. मन् with अप, kṛit aff. णिनि.

अपमान्य Tatpur. m. f. n. (-न्यः-न्या-न्यम्) Disreputable, dishonourable. E. मन् with अप, kṛitya aff. ण्यत्.

अपमार्ग Tatpur. m. (-र्गः) A by-road, a side-way. E. अप and मार्ग.

अपमार्जन 1. m. f. n. (-नः-नी-नम्) Cleaning, cleansing; e. g. कांस्यापमार्जन (a substance used to clean copper with).

2. n. (-नम्) Cleaning, cleansing. E. मृज् with अप, kṛit aff. ल्युट्, with Vṛiddhi instead of Guńa.

अपमार्जनीकृत Tatpur. m. f. n. (-तः-ता-तम्) Made a cleaner, become a cleaner; (*comp. the explanation of* अपमृष्ट 2.). E. अपमार्जन with taddh. aff. च्वि and कृत.

अपमित्य Tatpur. n. (-त्यम्) (ved.) Probably the same as अपमित्यक i. e. a debt: अपमित्यमप्रतीत्तं यदस्मि यमस्य येन बलिना चरामि। इदं तदग्ने अनृणो भवामि &c. E. मे with अप, kṛitya aff. क्यप्. [अपमित्य as base of आपमित्यक, is the gerund. (ल्यप्) of मे with अप.]

अपमित्यक n. (-कम्) A debt (*thus explained by Haláyudha:* अपमित्यकमुद्धारं ऋणं &c.). E. अपमित्य, taddh. aff. कन्.

अपमुख I. Bahuvr. m. f. n. (-खः-खा-खम्) [1] Having a bad or plain face or mouth. [2] Having the face averted.

II. Avyayíbh. (-खम्) [1] Except the face or mouth. [2] Without a face or mouth. [The word is udátta on the last syllable. Beginners *may notice* that the meaning I. 1. follows from *Páń.* VI. 2. 177. which rule is given as an exception to VI. 2. 168., the meaning I. 2. from VI. 2. 186. which rule is given as an exception to the word ध्रुव of VI. 2. 177 — 'averted' not being the constant condition of a face — and the meanings II. 1. 2. also from VI. 2. 186. which is, then, an exception to VI. 2. 33.; comp. *Patanjali* to VI. 2. 186. किमर्थमिदमुच्यते। न उपसर्गात्स्वाङ्गमित्येव सिद्धम्। अभेर्मुखमपाद्ध्रुवार्थम् (Vártt. 1.)। अध्रुवार्थो ऽयमारम्भः॥ अबहुव्रीह्यर्थो वा (Vártt. 2.)। अथवाबहुव्रीहिरिति वर्तते। अबहुव्रीह्यर्थो ऽयमारम्भः॥; *Káśiká:* अव्ययीभावो ऽप्यत्र प्रयोजयति। तथापि परिगणनपाठा वर्ज्यमानाहोरात्रावयवेष्विति ...॥.] E. अप and मुख.

अपमूर्धन् Bahuvr. m.f.n. (-र्धा-र्धा-र्ध) Headless. E. अप and मूर्धन्.

अपमृत्यु Tatpur. m. (-त्युः) [1] Sudden death, death caused by some casualty, as by animals, lightning &c., not by sickness or decay. [2] A minor death: a term applied to a desperate sickness, an alarming danger, to any awful accident or perilous circumstance, from which, contrary to expectation, the subject recovers *or* escapes (Molesw.). E. अप and मृत्यु.

अपमृषित Tatpur. m.f.n. (-तः-ता-तम्) Obscure, unintelligible; e. g. अपमृषितं वाक्यमाह (= अविस्पष्टमित्यर्थः). E. मृष् with अप, kṛit aff. क्त and ágama इट्.

अपमृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) [1] Cleaned. [2] Having cleaned (ved.); e. g. अपमृष्टः शण्डः (comm.: अपमृष्ट आभिचारिकं यजुः। शण्डनामको ऽसुरपुरोहितः शुक्रपुत्रो ऽपमृष्टः। अपमार्जनीकृतः). E. मृज् with अप, kṛit aff. क्त.

अपयशस् Tatpur. n. (-शः) Disgrace, infamy. E. अप and यशस्.

अपयशस्कर Tatpur. m. f. n. (-रः-री-रम्) Causing infamy, bringing disgrace. E. अपयशस् and कर (कृ, kṛit aff. ट).

अपयात Tatpur. m. f. n. (-तः-ता-तम्) Gone off, fled. E. या with अप, kṛit aff. क्त.

अपयान Tatpur. n. (-नम्) Retreat, flight. E. या with अप, kṛit aff. ल्युट्.

अपर I. 1. m.f.n. (is सर्वनामन् q. v. — except as the latter part of Dwandwa and Bahuvr. compounds in general, as the latter part of Tatpur. the former part of which has the sense of an instrum., optionally as the latter part of Bahuvr. which have the sense of a region of the compass and as the latter part of a Dwandwa in the nom. plur. m., optionally too in general in the abl. and loc. sing. m. and n., and in the nom. plur. m. — sing. nom. -रः-रा-रम्, abl. -रस्मात् or -रात् -रस्याः -रस्मात् or -रात्, dat. -रस्मै -रस्यै -रस्मै, gen. -रस्य -रस्याः -रस्य, loc. -रस्मिन् or -रे -रस्याम् -रस्मिन् or -रे; plur. nom. -रे or -राः -राः -राणि, gen. -रेषाम् -रासाम् -रेषाम्). The converse of पूर्व. [1] Distant, remote; e. g. स विश्वाचीरभिचष्टे घृताचीरन्तरा पूर्वमपरं च केतुम् (comm.: पूर्वमिमं लोकमपरममुं लोकं च); अपरं कूलम्, the opposite shore (opposed to पूर्वं कूलम् the nearer i. e. this side of the shore). [2] Posterior, following, later; e. g. प्राङ्मुहूर्तात्प्रभाते ऽहं भविष्यामि ध्रुवं सुखी। आगामिनि ततः काले यो द्वितीयः क्षणो ऽपरः। तत्र गेतुं गमिष्यामि चिद्रोऽर्कं सहामरम्॥; अपरा संध्या, the evening-twilight (opposed to पूर्वा संध्या, the morning-twilight). In this sense the word may be the first part of Karmadh. compounds, e. g. अपरपक्ष q. v. — अपरम् is used adv. in the sense 'further, moreover' to connect different sentences; for its sense 'in future' see I. 3. 2. and compare अपरी. Comp. also पूर्वापर. [3] Last, behind, in space and time; e. g. कीर्तितस्त्रिविधस्त्वेष (viz. संयोगः) आद्यो ऽन्यतरकर्मजः। तथोभयक्रियाजन्यो भवेत्संयोगजो ऽपरः॥. In this sense it

may form with a noun depending on it in the genitive a Tatpur. (not a Karmadh.) compound of which it is the former part; e. g. अपरकाय, the hind part of the body (= अपरं कायस्य); अपररात्र, the last part of the night; अपराह्ण, the last part of the day qq.vv.; if the latter part of such a compound is a name of a season and a derivative is formed of it by means of a taddh. aff. which has a ञ्, ण् or क् as anubandha, the first syllable of this latter part receives Vṛiddhi, not that of अपर; thus from अपरवर्षा, the last part of the rainy season, comes अपरवार्षिक (taddh. aff. ठक्); from अपरहेमन्त comes अपरहैमन (taddh. aff. अण्); from अपरनिदाघ, अपरनैदाघ (taddh. aff. अण्) &c. qq. vv. [4] Western (opp. to पूर्व eastern); in this sense it may be the first part of Karmadh. compounds, [a.] if the compound expresses a conventional term (e. g. a proper name); e. g. अपरेषुकामशमी, अपरपाञ्चिमीय qq.vv.; such compounds have the udátta accent on the third syllable, if the latter part is the name of a village, a country, a legend, or the word चामराट, or if it implies the meaning pupil, being itself a derivative of the name of a teacher; if the latter part of such a compound is the name of a country — except मद्र — or that of a village or town of an eastern country and a derivative is formed of it by means of a taddh. aff. which has a ञ्, ण् or क् as anubandha, the first syllable of this latter part receives Vṛiddhi, not that of अपर, e. g. अपरपाञ्चालक (from अपरपञ्चाल, taddh. aff. वुञ्) — but आपरमद्र (from अपरमद्र, taddh. aff. अञ्) —, अपरैषुकामशम (from अपरेषुकामशमी, taddh. aff. अण्), अपरकार्ष्णमृत्तिक (from अपरकृष्णमृत्तिका, taddh. aff. अण्) qq. vv. &c.; such derivatives have the udátta accent on the third syllable; [b.] if a derivative is to be made of such a compound by means of a taddh. aff.; e. g. अपर and शाला become अपरशाला, the western hall, for the sake of deriving आपरशाल; or [c.] if such a compound is to become the former part of a compound; e. g. if अपर and शाला are to form a Bahuvr. with प्रिय (अपरशालाप्रिय); otherwise अपर (western) is not allowed to form a Karmadh. with another noun. — The instrum. अपरेण q. v. (which however is considered by *Páń.* as a deriv. of अपर by means of a taddh. aff. एनप्) governs in the sense 'western of' and with the implied sense 'not far, near' the accus. or genit., e. g. अपरेण ग्रामम् or ग्रामस्य; it is used then in the sense of the nom., viz. 'the western region which is near', or in that of the locat., *viz.* 'in the near west'. [The notion 'western' — as has been observed already by *Wilson* — is derived from the meaning 'behind', as that of पूर्व 'eastern' from its meaning 'before'; comp. Vishńup. p. 219, note 7.] Comp. अवर. [5] Other (in general), different, opposed; used in this sense in the same manner as अन्य; e. g. मातरं भ्रातरं श्रेष्ठं कनिष्ठमपरानपि। परित्यजेत को न्वद्य &c.; also with a noun in the abl. (like other synonymes of अन्य), 'different from'; e. g. यस्माभान्नापरो लाभो यत्सुखान्नापरं सुखम्। यज्ज्ञानान्नापरं ज्ञानं तद्ब्रह्मेत्यवधारयेत्; comp. also III. When it occurs as opposed to 'the *one*' (*the* one … the other) the correlative term is अपर or एक, अन्य, किंचित्, किंचन; e. g. of two: चातुर्भौतिकमित्येके। एकभौतिकमित्यपरे; or ज्ञाखिन: केचिदध्यष्टुर्न्यमाङ्कुरपरे ऽम्बुधौ; of three: संवेग: सहसा: केचिद्स्खना: केचिदाटिषु:। संग्रामवक्त्रो यतिवन्निगद्गानपरे ऽमुचन्; of four: केचिन्निनिन्दुर्नृपमप्रशान्तं विचुक्रुशु: केचन सास्रमुच्चै:। ऊचुस्तथान्ये भरतस्य मायां धिक्कैकयीमित्यपरो जगाद॥; of five: अन्ये स्वलद्भिषु: शैलान्गुहास्वन्ये न्यलेषत। केचिदासिषत स्तब्धा भयात्केचिदघूर्णिषु:। उद्तारिषुरम्भोधिं वानरा: सेतुनापरे॥ &c.; (these combinations of the correlative terms vary according to the authors, but the last term is usually अपर). Sometimes अपर is also opposed to स्व 'own', when it assumes the sense of '*foreign, not belonging to one's self*', e. g. समीहितं तस्य न याचितं स्वे न चापरे (comm.: स्वे आत्मीया: …. अपरे परकीया:). — In this sense ([5].) the word may form Karmadh. compounds of which it is the first part; e. g. अपरपुरुष, अपराध्यापक q. v. [In the Vedas the feminine occurs also in the form अपरी with the udátta on the last syllable, although अपर is otherwise udátta on the first syllable; e. g. उतापरीभ्यो मघवा वि जिग्ये; the present edition of Páń. IV. 1. 30. notices this fact, but represents अपरी as udátta on the first syllable; a Ms. of the Káśiká (E. I. H. 2440) reads in this Sútra instead of अपरी the word अवरी, but the instance alleged in this Ms. is rather of doubtful correctness: 'अवरी कन्या मघवा वि जिग्ये। अवरेति भाषायाम्'. Comp. *Ṛigv.* I. 32. 13. Patanjali gives no comment on this word, nor his commentators.

2. m. (-र:) The hind foot of an elephant (scil. पाद:).

3. n. f. [1] (-रम्-रा) The hind quarter of an elephant. [2] (-रम्-री) (ved.) Future time. [It may be doubtful whether the word is not a masc. instead of a neuter in this sense, since it occurs only in an oblique case, when the dative अपराय is explained by *Sáyańa* with the ellipsis of काल: = अपरस्मिन्काले 'in future', and the accus., which is also used adverbially: 'in future', with the same ellipsis (= अपरस्मिन्काले) or with that of दिन (= अपरस्मिन्दिने). In the femin. the ellipsis is a word meaning night, as रात्रि. In either gender the word is udátta on the last syllable; see the remark under I. 1. 5.] Comp. अपरस्.

4. f. (-रा) [1] The hind quarter of an elephant. [2] The womb. [3] Suppressed menstruation in pregnancy. [4] The west; comp. अवरा. — E. Probably अप, taddh. aff. र. Comp. अपम.

II. Tatpur. m.f.n. (-र:-रा-रम्) The reverse of पर (*superior*, in its literal and figur. acceptations) and always contrasted with it: [1] Inferior, subordinate; e. g. द्वे विद्ये वेदितव्ये इति ह स्म ब्रह्मविदो वदन्ति परा चैवापरा च। तत्रापरा ऋग्वेदो यजुर्वेद: सामवेदोऽथर्ववेद: शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति। अथ परा यया तदक्षरमधिगम्यते (*Śankara:* परा च परमात्मविद्या। अपरा च धर्माधर्मसाधनतत्फलविषया); comp. with this definition of the 'superior and inferior wisdom' in the *Muńḍaka Upan.*, the definition given in the Vishńup. p. 494, where *Wilson* observes (note 9): 'the first (परा) is knowledge of Parabrahman, of spirit abstractly considered, perfect knowledge derived from abstraction, the second (अपरा) is knowledge of Śábdabrahman, of spirit as described and taught in the Vedas or their supplementary branches'. In the same manner परं and अपरं ब्रह्म (of the *Praśnopan.*) are the 'superior and inferior' i. e. the transcendental and the mundane Brahman,

the one indefinable and incomprehensible, the other the reverse. — In a passage of the *Śwetáśw. Upan.* ब्रह्म .... यस्मात्परं नापरमस्ति किंचित्, *Śankara* explains अपरम् = अन्यत्, but it is more probable that the words mean: 'than which there is nothing superior nor inferior' and merely express the incomparability of Brahman. 3 In the *Vaiśeshika* philosophy the two correlative terms पर and अपर (superior and subordinate) express the notion of a. *absolute* (पर) and *relative* (अपर), when applied to the notion of सामान्य or *generality* (*Bháshâp.* सामान्यं द्विविधं प्रोक्तं परं चापरमेव च), *absolute* generality belonging to the notion 'to be' or 'existence' in general as including the notion of substance, quality and action (द्रव्यादित्रिकवृत्तिस्तु सत्ता परतयोच्यते), and *relative* generality to the notion 'genus' (परभिन्ना च या जातिः सैवापरतयोच्यते); the notion 'genus' again as including substances, qualities and actions being *absolute* or *relative* (see the meaning b.) (द्रव्यत्वादिकजातिस्तु परापरतयोच्यते); b. *more comprehensive* (पर) and *less comprehensive* (अपर), when applied to a substance (see द्रव्य); thus earth, water, fire, wind and the organ of thinking have amongst other qualities also that of *comprehending more* or *less* matter (क्षितिर्जलं तथा तेजः पवनो मन एव च। परापरत्वमूर्तत्वक्रियावेगाश्रया अमी; or परापरत्वसंख्याद्याः पञ्च वेगश्च मानसे); the eye seizes objects which amongst others have the quality of being *more* or *less comprehensive* (विभागसंयोगपरापरत्वस्नेहद्रवत्वपरिमाणयुक्तम् .... गृह्णाति चक्षुः); परापरत्व is therefore one of the *material* qualities (रूपं रसं स्पर्शगन्धौ परत्वमपरत्वकम्। द्रवो गुरुत्वं स्नेहश्च वेगो मूर्तगुणा अमी); c. *more remote* and *less remote*, when applied aa. to the notion of *space:* i. e. *far* and *near* (दूरत्वमन्तिकत्वं च दैशिकं परत्वमपरत्वं बोध्यम्; or यथा पाटलिपुत्रात्काशीमपेक्ष्य प्रयागः परः। पाटलिपुत्रात्कुरुक्षेत्रमपेक्ष्य प्रयागो ऽपर इति), farness implying the idea of a more, and nearness that of a less extended area in contact with the sun (परत्वं — scil. दैशिकं — सूर्यसंयोगभूयस्त्वज्ञानतो भवेत्। अपरत्वं तदल्पत्वबुद्धितः स्यादितीरितम्); bb. to the notion of *time:* i. e. *old* and *young* (*Praśastapáda:* एकस्य द्रष्टुर्युवानमवधिं कृत्वा स्थविरे विप्रकृष्टबुद्धिरुत्पद्यते ततस्तामपेक्ष्य परेण कालप्रदेशेन संयोगात्परत्वस्योत्पत्तिरिति। स्थविरं चावधिं कृत्वा यूनि संनिकृष्टबुद्धिरुत्पद्यते ततस्तामपेक्ष्यापरेण कालप्रदेशेन संयोगादपरत्वस्योत्पत्तिरिति), old age implying the notion of prior, young age that of posterior existence with regard to the revolutions of the sun, i. e. the former implying the notion of more and the latter of fewer such revolutions (*Bháshâp.* दिवाकरपरिस्पन्दपूर्वोत्पन्नत्वबुद्धितः। परत्वमपरत्वं — scil. कालिकं — तु तदन्यत्वबुद्धितः; comm.: यस्य सूर्यपरिस्पन्दापेक्षया यस्य सूर्यपरिस्पन्दो ऽधिकः स ज्येष्ठः। यस्य न्यूनः स कनिष्ठः); time is thus the cause of understanding the notion of greater and lesser periods (कालः .... परापरत्वधीहेतुः). Comp. also अपेक्षाबुद्धि. E. अ neg. and पर.

III. Bahuvr. m. f. n. (-रः-रा-रम्) Than which there is nothing superior; supreme, absolute (for the formation comp. अनुत्तर, अनुत्तम); e. g. उभौ (scil. प्रकृतिपुरुषौ) अप्यनादी। उभावप्यनन्तौ। उभावप्यलिङ्गौ। उभावपि नित्यौ। उभावप्यपरौ। उभौ च सर्वगताविति (comp. for the meaning of अपर in this passage from *Suśruta* the following from *Gaurapáda's* comm. on the verse 10 of the *Sánkhyakáriká:* तथाश्रितं व्यक्तम् (the discrete principle) अनाश्रितमव्यक्तम् (the indiscrete principle or Prakŕiti)। अकार्यत्वात्। न हि प्रधानात्किंचिदस्ति परं यस्य प्रधानं कार्यं स्यात्॥). अपर is used in this sense perhaps also in the instance p. 166, col. 1, l. 51. 52. E. अ priv. and पर.

अपरकान्यकुब्ज I. Karmadh. m. (-ब्जः) The western part of Kányakubja. E. अपर (see I. 1. 4.) and कान्यकुब्ज.

II. m. f. n. (-ब्जः-ब्जी-ब्जम्) Being in, belonging to the western part of Kányakubja. E. अपरकान्यकुब्ज, taddh. aff. अण्; (for the irregularity of this deriv. and its accent see अपर I. 1. 4.).

अपरकाय Tatpur. m. (-यः) The hind part of the body. (Not Karmadh., see अपर I. 1. 3.) E. अपर and काय.

अपरकार्ष्णमृत्तिक m. f. n. (-कः-की-कम्) Being in, belonging to the western part of Kŕishńamŕittiká (a village in an eastern part of India). E. अपरकृष्णमृत्तिका, taddh. aff. अण्; (for the irregul. of this deriv. and its accent see अपर I. 1. 4.).

अपरकाल Karmadh. m. (-लः) A later time; e. g. व्यादाय स्वपितीत्युपसंख्यानमपूर्वकालत्वात्। न वा स्वप्नस्यापरकालत्वात्. E. अपर and काल.

अपरकाशकृत्स्न Karmadh. m. pl. (-त्स्नाः) The pupils of Kaśakŕitsna which live in the west. E. अपर (see I. 1. 4.) and काशकृत्स्न.

अपरकाशि Karmadh. m. pl. (-शयः) The name of a people or country. E. अपर (see I. 1. 4.) and काशि.

अपरकुन्ति Karmadh. m. pl. (-न्तयः) The name of a people or country. E. अपर (see I. 1. 4.) and कुन्ति.

अपरकृष्णमृत्तिका Karmadh. f. (-का) The western part of Kŕishńamŕittiká, a village in the eastern part of India. (Comp. अपरकार्ष्णमृत्तिक.) E. अपर (see I. 1. 4.) and कृष्णमृत्तिका.

अपरक्त Tatpur. m.f.n. (-क्तः-क्ता-क्तम्) Discoloured. E. अप and रक्त.

अपरगोदान Karmadh. n. (?) (-नम्) (In Buddhistic cosmogony.) One of the four dwípas or continents which are in each of the innumerable earths, and the inhabitants of which have faces of the same shape as the continent in which they are born; the Aparagodána is in shape like a round mirror and 7000 Yojanas in extent, on the west of the Mahámeru which is in the centre of the earth and from its base to its summit 168,000 Yojanas in height; in this continent merit cannot be obtained. (Spence Hardy, Manual of Buddhism pp. 4. 449.) E. अपर and गोदान.

अपरचीन Karmadh. m. pl. (-नाः) The western Chinas. E. अपर (see I. 1. 4.) and चीन.

अपरज Tatpur. m. (-जः) (ved.) The fire that is to destroy the world; lit. 'born in future i. e. at the period of the destruction of the world'; opposed to पूर्वज or Hirańyagarbha who is born at the beginning of the world. (According to *Mahídhara:* अपरस्मिन्काले प्रलये कालाग्निरूपेण जातो ऽपरजः.) E. अपर and ज.

अपरजन Karmadh. m. (-नः) A man living in the west. (The correctness of the word in this sense seems doubtful; comp. अपर I. 1. 4. and अपरपुरुष.) E. अपर and जन.

अपरता f. (-ता) The same as अपरत्व q. v. E. अपर, taddh. aff. तल्.

अपरताल Tatpur. n. (?) (-लम् ?) The western Tála, the name of a country. (अपरतालस्य explained: तदाख्यदेशस्य.) E. अपर (see I. 1. 4.) and ताल.

अपरति Tatpur. f. (-तिः) Cessation, stopping. A various reading of अवरति. E. रम् with अप, kṛit aff. क्तिन्.

अपरत्र ind. In the other place; एकत्र — अपरत्र, in the one place — in the other place. E. अपर, vibhakti-taddh. aff. त्रल्.

अपरत्व n. (-त्वम्) (In the Vaiśeshika philosophy.) [1] Relativeness. [2] Less-comprehensiveness. [3] Shortness of distance, nearness. [4] Shortness of time, young age. Also अपरता; see अपर II. 2. E. अपर, taddh. aff. त्व.

अपरत्वक n. (-कम्) (In the Vaiśeshika philosophy.) The same as अपरत्व q. v. E. अपरत्व, taddh. aff. कन्.

अपरदक्षिणम् Avyayibh. In the south-west (?). E. अपर and दक्षिण.

अपरनिदाघ Tatpur. m. (-घः) The last part of the hot season (May – June). (Not Karmadh.; see अपर I. 1. 3.) E. अपर and निदाघ.

अपरनैदाघ m.f.n. (-घः-घी-घम्) Being in, born or produced in, sown in, having endured or studied during, referring to &c., the latter part of the hot season (May – June). For the irregularity of this derivative see अपर I. 1. 3. E. अपरनिदाघ, taddh. aff. अण्.

अपरपक्ष Karmadh. m. (-क्षः) The latter or dark half of a month, the fifteen days during which the moon is in the wane; the same as कृष्णपक्ष; e. g. अष्टकास्वतः । हेमन्तशिशिरयोश्चतुर्णामपरपक्षाणामष्टमीष्वष्टका इत्याश्वलायनोक्ता. Comp. पूर्वपक्ष and शुक्लपक्ष. E. अपर and पक्ष.

अपरपक्षीय m. f. n. (-यः-या-यम्) Referring to the dark half of the month or the fifteen days during which the moon is in the wane. E. अपरपक्ष, taddh. aff. छ.

अपरपञ्चाल Karmadh. m. pl. (-लाः) The western Panchálas. E. अपर (see I. 1. 4.) and पञ्चाल.

अपरपर Dwandwa m. f. n. pl. (-राः or -रे-राः-राणि) One and another, another and another, various; e. g. अपरपराः सार्था गच्छन्ति 'various caravans travel' (not: the caravans travel one after the other i. e. in an uninterrupted succession). See अपरस्पर and comp. अपरापर. (The word being a Dwandwa पर is not सर्वनामन् q. v., except optionally in the nom. plur. m., its declension therefore like that of other nouns in अ; see पर.) E. अपर and पर.

अपरपर्यट Karmadh. m. pl. (-टाः) The western Paryaṭas, the name of a people or country. Another reading of this word in Rámáy. II. 71. 3. is अपरपर्वत. E. अपर (see I. 1. 4.) and पर्यट.

अपरपर्वत Karmadh. m. pl. (-ताः) The name of a people or country; a various reading of अपरपर्यट in Rámáy. II. 71. 3. E. अपर (see I. 1. 4.) and पर्वत.

अपरपाञ्चालक m. f. n. (-कः-का-कम्) Being in, belonging to the western Panchálas. E. अपर and पञ्चाल, taddh. aff. वुञ्; (for the irregul. of this derivative and its accent see अपर I. 1. 4.).

अपरपाटलिपुत्र Karmadh. n. (-त्रम्) The western part of the town Páṭaliputra. E. अपर (see I. 1. 4.) and पाटलिपुत्र.

अपरपाटलिपुत्रक m. f. n. (-कः-का-कम्) Being in, belonging to the western part of the town Páṭaliputra. E. अपरपाटलिपुत्र, taddh. aff. वुञ्; (for the irregularity of this derivative and its accent see अपर I. 1. 4.).

अपरपाणिनीय Karmadh. m. pl. (-याः) The pupils of Páṇini who live in the west. E. अपर (see I. 1. 4.) and पाणिनीय.

अपरपुरुष Karmadh. m. (-षः) [1] A man who comes after, later (as by birth &c.). [2] Another man. (The word has no other meanings, according to the observations of *Kaiyyaṭa* on *Patanj.* to *Páń.* II. 1. 58.) E. अपर and पुरुष.

अपरप्रणेयता f. (-ता) The being compliant to others, tractability, meekness; e. g. in the *Lalitav.* सुखेन्द्रियधर्मालोकमुखमपरप्रणेयतायै संवर्तते. E. अपर-प्रणेय, taddh. aff. तल्.

अपरभाव Tatpur. m. (-वः) The being after. E. अपर and भाव.

अपरम् See अपर I. 1. 1. and 3. 2.

अपरमद्र Karmadh. m. pl. (-द्राः) The western part of Madra. (The deriv. of this word is not अपरमाद्र, but आपरमद्र q. v.; see अपर I. 1. 4.) E. अपर and मद्र.

अपरमस्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) Not supreme. Comp. आपरमस्य. E. अ neg. and परमस्य.

अपरयायात Karmadh. n. (-तम्) The legend of the king Yayáti, as current in the west. E. अपर (see I. 1. 4.) and यायात.

अपररात्र Tatpur. m. (-त्रः) The latter part of the night, the last watch. E. अपर (see I. 1. 3.) and रात्रि, samásánta aff. अच्.

अपररात्रकृत Tatpur. m. f. n. (-तः-ता-तम्) Done in the latter part of the night, in the last watch. E. अपररात्र and कृत.

अपरव Tatpur. m. (-वः) Contest, dispute, esp. about the enjoyment of property; (*Viramitr.* अपरवो वर्जनविषयी रवः). Comp. उपरव and प्रतिरव. E. अप and रव.

अपरवक्त्रा Bahuvr. f. (-क्त्रा) The name of a compound metre regulated by number and quantity, i. e. where the stanza is composed of two equal and similar couplets but the couplets of dissimilar verses; the first verse of the couplet of the Aparavaktrá consists of the following eleven syllables: ◡◡◡◡◡◡–◡–◡–, and the second: of the following twelve: ◡◡◡◡–◡◡–◡–◡– ||. E. अपर and वक्त्र.

अपरवत् ind. Like what is after or follows; in the instance तदेतद्ब्रह्मापूर्वमपरवत् with the meaning 'like the world': 'that Brahman has nothing before itself (i. e. it is without a cause) and it is like what is after it (viz. the world)'. — [In this passage of the Śatap. X. 3. 5. 11. अपरवत् is indecl., for it has the accent on the last syllable; if it were the neuter of an inflected word, formed with मतुप्, it would be udátta on the first syllable.] E. अपर, taddh. aff. वति.

अपरवर्षा Tatpur. f. pl. (-र्षाः) The latter part or end of the rainy season. E. अपर (see I. 1. 3.) and वर्षा.

अपरवल्लभ Karmadh. m. pl. (-भाः) The western Vallabhas (a name of a people or country). E. अपर (see I. 1. 4.) and वल्लभ.

अपरवार्षिक m.f.n. (-कः-की-कम्) Being in, born or produced in, sown in, having endured or studied during, referring to &c., the latter part or end of the rainy season. (For the irregularity of this derivative see s. v. अपर I. 1. 3.) E. अपर and वर्षा, taddh. aff. ठञ्.

अपरवोज्झित Tatpur. m. f. n. (-तः-ता-तम्) Free from dispute, undisputed, uncontested (as the enjoyment of property); e. g. *Vyása:* आगमो दीर्घकालश्चाविच्छेदो ऽपरवोज्झितः । प्रत्यर्थिसंनिधानश्च परिभोगो ऽपि पञ्चधा. E. अपरव and उज्झित.

अपरशरद् Tatpur. f. (-त्) The latter part or end of autumn or the sultry season. E. अपर (see I. 1. 3.) and शरद्.

अपरशारद m. f. n. (-दः-दी-दम्) Being in, born or produced in, sown in, having endured, studied during, referring to &c., the latter part or end of autumn or the sultry season. (For the irregularity of this derivative see s. v. अपर I. 1. 3.) E. अपरशरद्, taddh. aff. अण्.

अपरशालाप्रिय Bahuvr. m. f. n. (-यः-या-यम्) One who likes the western part of a house or hall. (This word is mentioned as an instance to the remark s. v. अपर I. 1. 4.; अपर-शाला being as the former part of the Bahuvr. a Karmadh., it has the accent on the last syllable and the Bahuvr. therefore the accent on the syllable ला; an independent compound अपरशाला 'the western part of a house' is not admissible.) For the position of प्रिय comp. *Páń.* II. 2. 35. v. 2. E. अपरशाला and प्रिय.

अपरशैल See अवरशैल.

अपरसक्थ Tatpur. n. (-क्थम्) (ved.) The part over the thigh (according to *Sáyańa*). [The gender of this word is neuter — comp. *Páń.* V. 4. 98. —, not masc., as might be inferred from the present publication of so called '*Extracts*' from *Sáyańa*'s comm. on the *Śatapathabr.*, in the passage III. 8. 3. 37; for although the Ms. 657 of the E. I. H. is very incorrect, it does *not* read सक्थो, as has been alleged, but some other mutilated form intended probably for सक्थ्नो:; it runs literally thus: ऊर्वोरुपरि भूती उच्छ्रितावयवो (sic) साक्थो। (the क्थ representing in this Ms. the value of थ्न and the ा-े that of ो).] E. अपर (see I. 1. 3.) and सक्थि, samás. aff. टच्.

अपरसमम् Bahuvr. and Avyayíbh. In the following year. (A various and probably more correct reading of the *Káśiká* (Ms. 2440. E. I. H.) and of the *Gańaratnamahodadhi*, instead of अपसमम् in the *Gańa* to *Páń.* II. 1. 17.; explained by the *Gańar.*: अपरा समा यत्र काले.) E. अपर and समा.

अपरस्पर Dwandwa m. f. n. (-रः-रा-रम्) Continued, uninterrupted. [According to *Páńini* this word expresses uninterrupted contiuuation referring to a verbal action; accord. to *Ráyamukuta* and other comm. on the *Amarak.* it may refer to the agent in the gender and number required, and to the verbal action in the neuter accus. sing.; the instance of the *Káśiká* to *Páń.* VI. 1. 144., 'अपरस्पराः सार्था गच्छन्ति' would be in conformity with the former part of *Ráyam.*'s explanation which runs thus: ..... तस्मा वहनादिक्रियायास्तेषां वा क्रियावतां परापराणां सातत्ये प्रकर्षेण गम्यमाने ऽपरस्पराः स्युः (*Amarak.* III. 3. 1.)। तत्र। अपरे च परे चेति द्वन्द्वसमासः। अपरस्पराः। क्रियासातत्य इति निपातनात् (*Páń.* VI. 1. 144.)। यदा क्रियावतां विशेषणं तदा यत्तेषां लिङ्गं तदेवापरस्परशब्दस्यापि। यथा। अपरस्पराः सार्था गच्छन्ति। अपरस्पराः स्त्रियः। अपरस्पराणि कुलानि। बङ्गस्वमतन्त्रम्। यदा तु क्रियाविशेषणं नपुंसकवचनं च। यथा। अपरस्परं गच्छन्तीति। एकमविच्छेदेन क्रियायाः क्रियावतामविच्छेदस्य च.] Comp. अपरपर and अपरापर. The word being a Dwandwa, its latter part is not सर्वनामन् q. v. except optionally in the nom. plur. m., and its declension like that of other nouns in अ. E. अपर and पर, with ágama सुट्.

अपरस्परसम्भूत Tatpur. m. f. n. (-तः-ता-तम्) Produced by or in an uninterrupted series. (The verse of the *Bhagavadgítá* (16. 8.) where this word occurs: 'असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्। अपरस्परसंभूतं किमन्यत्कामहैतुकम्।' is to be rendered, in my opinion, thus: 'they (the men of demoniac nature) affirm that the world is devoid of truth, of stability and without a Lord (a creator): but does there exist any thing else, that is produced by (or in) an uninterrupted series, and yet is the effect of arbitrariness?'; the uninterrupted series being that of causes and effects according to the Sánkhya-Yoga doctrine of the successive developement of the world.) E. अपरस्पर and सम्भूत.

अपरस्वस्तिक Karmadh. n. (-कम्) The west point of the horizon. Comp. पश्चात्स्वस्तिक. E. अपर (see I. 1. 4.) and स्वस्तिक.

अपरहेमन्त Tatpur. m. n. (-न्तः-न्तम्) The latter part or end of the cold season or winter. E. अपर (see I. 1. 3.) and हेमन्त.

अपरहैमन m. f. n. (-नः-नी-नम्) Being in, born or produced in, sown in, having endured or studied in, referring to &c., the latter part or end of the cold season or winter. (For the irregularity of this derivative see s. v. अपर I. 1. 3.) E. अपरहेमन्त, taddh. aff. अण्, with elision of त्.

अपराग I. Tatpur. m. (-गः) Dislike, enmity; e. g. अपरागसमीरणेरितक्रमशीर्णाकुलमूलसंततिः. E. रञ्ज् with अप, kŕit aff. घञ्.
II. Bahuvr. m. f. n. (-गः-गा-गम्) Without red, discoloured; e. g. अरुणतरपरागस्य प्रसवं प्रेषिष्ट न पुनरपरागस्य। हसितैरपरागस्य स्मैत्तिष्ठन्त्यपि सवेपुरपरागस्य. E. अप and राग.

अपराग्नि Karmadh. m. du. (-ग्नी) The western (गार्हपत्य) and the southern (दक्षिणाग्नि) fire (of a sacrificial ground). E. अपर and अग्नि.

अपराच् Tatpur. m. f. n. (-राङ्-राची-राक्) Not turned away, encountering, facing. अपराक् used as adv., in front of; e. g. अलिर्मिलत्परागतः सरोरुहात्परागतः। मुखं मुदापरागतश्चदीयमाप रागतः. E. अ neg. and पराच्.

अपराङ्मुख Tatpur. m. f. n. (-खः-खा or -खी-खम्) Encountering, facing; e. g. ये आहवेषु वध्यन्ते भूम्यर्थमपराङ्मुखाः। अकूटैरायुधैर्यान्ति ते स्वर्गं योगिनो यथा. E. अ neg. and पराङ्मुख; or Bahuvr. अपराच् and मुख.

अपराजित Tatpur. 1. m. f. n. (-तः-ता-तम्) Unconquered, unsurpassed, invincible; e. g. in the *Bhágav. Pur.* को वा इह ते ऽपराजितो ऽपराजितया मायया &c.

2. m. (-तः) [1] A name of Vishńu. [2] A name of Śiva. [3] One of the eleven Rudras (q. v.). [4] A poisonous insect, 'the sting of which produces swelling, itching, heaviness, and the wound becoming black'. [5] The seventh lunar day or tithi in the month Bhádra. [6] m. pl. (-ताः) One of the five divisions of the Jaina divinities called अनुत्तर q. v.

3. f. (-ता) [1] A name of Durgá. [2] A name of the town of Brahman. [3] The north-east quarter (ruled by Śiva). [4] The name of a metre regulated by number and quantity, a species of the metre called Śakwarí; it consists of a stanza of four lines with the following fourteen syllables in each line: ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – | ⏑ – ⏑ ⏑ – ⏑ –. [5] The name of several plants: [a.] Clitoria ternatea; a species of a creeper with two varieties, the one with white, the other with blue flowers (the white variety described thus: लताविशेषः श्वेतापराजिता। अस्य पुष्पं योन्याकारं भवति); गिरिकर्णी and similar Bahuvr. the first part of which means 'mountain', as well as अश्वखुरी and similar Bahuvr. the first part of which means 'horse', are synonymes of it; comp. अद्रिकर्णी, नगकर्णी; this plant is 'cooling, acid, removes diseases arising from bile, diseases of the eye and calms disorders of the three temperamental elements of the body (air, bile and phlegm)': 'गिरिकर्णी हिमा तिक्ता पित्तोपद्रवनाशिनी। चक्षुष्यविषदोषघ्नी त्रिदोषशमनी च सा'. (The word is used especially as the name of *this* plant.) [b.] Æschynomene sesban; compare जयन्ती. [c.] Marsilla quadrifolia (अश्मपर्णी). [d.] Nyctanthes

arbor-tristis (शेफाली). [e] Mimosa suma or a variety of it (शमी; शमीभेद; लघुशमी). [f] = शङ्खिनी. [g] A variety of हपुषा, or a large species of the shrub called in Mahrat. शेरणी (हपुषाभेद). [h] Crotolaria juncea, a plant from which a kind of hemp is obtained (Mahrat. ताग). [i] The white निर्गुण्डी (श्वेतनिर्गुण्डी; perhaps the same as d.). [k. l.] The white or blue Alethris hyacinthoides (गोकर्णी). [m] = ब्राह्मी. [n] Trophis aspera (Mahrat. शेंवरी). [o] Achyranthes aspera (प्रत्यक्पर्णी). [p] Anthericum tuberosum (द्रवन्ती). [q] A particular esculent vegetable (called in Mahrat. फांज). [r] A species of the shrub शेरणी (Mahrat. लघुशेरणी). [s] A large, white species of the tree called in Mahrat. किन्ही (Mahrat. थोरश्वेतकिन्ही).

4. n. (-तम्) The palace of Brahman. E. अ neg. and पराजित.

अपराजिष्णु Tatpur. m. f. n. (-ष्णुः-ष्णुः-ष्णु) Undefeated, unconquered, invincible. E. अ neg. and पराजिष्णु.

अपराजेय Tatpur. m. f. n. (-यः-या-यम्) Unconquerable, invincible. E. अ neg. and पराजेय.

अपराञ्चल Tatpur. m. (-लः) The extremity of the border of a cloth, veil, shawl &c., the hem. E. अपर (see I. 1. 3.) and अञ्चल.

अपराद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) [1] Sinned, committed as an offence; e. g. कश्चिन्मया नापराद्धम्. [2] Sinning, criminal, guilty; e. g. नाहमपराद्धः पथि सिंहान्तरेण बलाद्धृतः. E. राध् with अप, kṛit aff. क्त.

अपराद्धपृषत्क Bahuvr. m. (-त्कः) An unskilful archer, one whose arrows miss the aim (comm.: commit an offence as it were). Comp. अपराद्धेषु. E. अपराद्ध and पृषत्क.

अपराद्धि Tatpur. f. (-द्धिः) A sin, an offence. E. राध् with अप, kṛit aff. क्तिन्.

अपराद्धृ Tatpur. m. f. n. (-द्धा-द्ध्री-द्धृ) Committing an offence, an offender; e. g. अप्रसन्नमपराद्धरि पत्यौ कोपदीप्तगुरुरीकृतधैर्यम्। चालितं नु शमितं नु वधूनां द्रावितं नु हृदयं मधुवारैः॥. E. राध् with अप, kṛit aff. तृच्.

अपराद्धेषु Bahuvr. m. (-षुः) The same as अपराद्धपृषत्क. E. अपराद्ध and इषु.

अपराध Tatpur. m. (-धः) Offence, transgression, fault; e. g. रोगशोकपरितापबन्धनव्यसनानि च। आत्मापराधवृक्षस्य फलान्येतानि देहिनाम्; विध्यपराधः, an offence against a precept, दीक्षापराधः against the दीक्षा. (In the South of India this word is also used in the sense of punishment of offence, fine, penalty.) E. राध् with अप, kṛit aff. घञ्.

अपराधभञ्जन Tatpur. m. (-नः) A name of Śiva in his quality of destroyer or remover of sins; अपराधभञ्जनस्तोत्र is the name of a hymn, ascribed to Śankara, in praise of Śiva. E. अपराध and भञ्जन.

अपराधय् Tatpur. (?) m. (-यः) Probably another reading of अपधारय; it is also read अपिराधय. E. doubtful.

अपराधिता f. (-ता) or **अपराधित्व** n. (-त्वम्) Criminality, guiltiness. E. अपराधिन्, taddh. aff. तल् or त्व.

अपराधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Criminal, guilty, offending; e. g. क्षमा शत्रौ च मित्रे च यतीनामेव भूषणम्। अपराधिषु सत्त्वेषु नृपाणां सैव दूषणम्; comp. also the instance s. v. अपहसित. E. राध् with अप, kṛit aff. णिनि.

अपराध्यापक Karmadh. m. (-कः) [1] A teacher who comes after, later &c. [2] Another teacher. (See the remark under अपरपुरुष.) E. अपर and अध्यापक.

अपरान्त Karmadh. m. (-न्तः) The western extremity, the western border, the western sea-shore; e. g. सो ऽपरान्तेषु तीर्थानि पुण्यान्यायतनानि च। तानि सर्वाणि गत्वा स प्रभासमुपजग्मिवान् (*Arjunam.* अपरान्तेषु = समुद्रसमीपेषु पश्चिमेषु; *Nilak.* = पश्चिमसमुद्रतीरेषु); or अपरान्तादहं कृष्ण संप्रतीहागतः (*Rámánanda:* अपरान्तात् = पश्चिमसमुद्रतीरात्). — The plur. अपरान्ताः is the name of the *country* or the inhabitants of the western borders. — *Wilson* (*Vishṇup.* p. 189, n. 60) renders अपरान्ताः 'the people not beyond the borders', as opposed to परान्ताः 'the people beyond the borders' (i. e. of परा and अन्त); but as पर when opposed to अपर assumes meanings corresponding with those of पूर्व (see s. v. अपर II.), परान्ताः, as contradistinguished from अपरान्ताः, may mean perhaps 'the people of the eastern borders' when अपरान्ताः would retain the sense given before. See the following. — [2] Last term, completion, e. g. in the *Yoga-Sútra:* क्षणप्रतियोगी परिणामो ऽपरान्तनिर्ग्राह्यः क्रमः 'maturity (or change) is the reverse of what is but a moment; by the completion (of maturity) the order (of the moments) becomes comprehensible'. [3] Death. See the Yoga term अपरान्तज्ञान and comp. पूर्वान्त and परान्त. E. अपर and अन्त.

अपरान्तक 1. m. pl. (-काः) The same as अपरान्ताः q. v. Comp. also श्रोणापरान्तक.

2. n. (-कम्) A sacred song, the singing of which is, according to *Yájnavalkya*, conducive to final liberation; comp. also as similar songs उल्लोप्य, मद्रक, प्रकरी, औवेणक, सरोबिन्दु, उत्तर (these are called गीतक); आसारित, वर्धमानक (these are called महागीतक); and those which have arisen from the former, viz. ऋग्गाथा, पाणिका, दक्षविहिता and ब्रह्मगीतिका (these are called गीतिका).

3. f. (-न्तिका) The name of a metre regulated by quantity, a variety of the Vaitalíya q. v.; it consists of a stanza of four lines *with sixteen mátrás* in each line, the special conditions of each verse being similar to those of the Vaitalíya, q. v. E. अपरान्त, taddh. aff. कन्.

अपरान्तज्ञान Tatpur. n. (-नम्) (In the Yoga philosophy.) Foreknowledge of death; one of the perfections of a Yogin: सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा i. e. 'action (the consequence of which is preservation of life) is either deliberate or not; from the highest degree of meditation on *it* results the prescience of death, or also from ominous symptoms (such as one perceives in himself, when one loses the powers of hearing, seeing &c. — आध्यात्मिक —, or from apparitions of ghosts, Manes &c. — आधिभौतिक —, or from divine visions as that of the paradise, of the Siddhas &c. — आधिदैविक qq. vv.). E. अपरान्त and ज्ञान.

अपरापतन्ती Tatpur. f. (-न्ती) (In Medicine.) A woman from whom the secundines have not been removed; e. g. अथापरापतन्त्यामाहाध्मानौ कुरुते. E. अ neg. and परापतन्ती.

अपरापर Dwandwa m. f. n. *pl.* (-राः or -रे-राः-राणि) One and another, another and another, various; e. g. स्फटिके ऽप्यपरापरोत्पत्तेः क्षणिकत्वाद्ब्रह्मीनामहेतुः. — The word being a Dwandwa, अपर q. v. is not सर्वनामन् q. v., except optionally in the nom. plur. m., but declined like other nouns in अ. — See अपरपर and comp. अपरस्पर. E. अपर and अपर.

अपरापरत्व Bahuvr. m. (-त्वः) (ved.) A man without lineage, without progeny. E. अ priv. and परापरत्व.

अपरापहाणा Tatpur. f. (-णा) [This word and the similar word पूर्वापहाणा are mentioned in a *Gańa* to *Páń.* IV. 1. 4. on account of the irregular formation of the feminine in आ, for the affix of अपहान being टित् (i. e. ल्युट्) — *Káśiká:* टिन्निपातनात् — the word ought to end in ई (ङीप्). In accordance with this view *Mádhava* explains both words in the *Dhátuvŕitti* पूर्वांम्परांश्च जहाति — in adopting apparently the reading परापहाणा mentioned also by the *Gańaratnam.* i. e.] One (fem.) who or which leaves those who or which are behind &c. (see अपर). [But the *Gańaratnam.* proposes some other queer meanings, viz. अपहीयते ऽनयास्त्रां वा (comp. *Páń.* III. 3. 117.) । अपहाणा । पूर्वस्यापहाणा पूर्वापहाणा (comp. *Páń.* II. 2. 8. v. 1.) । अथ समासात्प्रागेवात्र ङी कस्मान्न भवतीति चेदने वचनार्थैक्यप्रसङ्गः । यद्वा । पूर्वेषामासामपहानस्येति पूर्वापहानः । स्त्री चेत्पूर्वापहाणा । णत्वं निपातनादेव । टित्त्वाण्ङीविधौ प्राप्ते आपरे णत्वं विधीयते । ते हि ओहाङ् गतावित्यस्मिन्क्त-तनिष्ठातकारनकारे पूर्वमपहानमस्या इति वामाच्छादाज्जाते-रित्यादिना (sic? compare *Páń.* II. 2. 36. v. 1., IV. 1. 52. v. 5., VI. 2. 170.) ङीप्राप्निर्बाध्यत इत्याहुः । एवमपरापहाणा । केचित्तु परापहाणेति पठन्ति ॥, i. e. [a] Tatpur. fem. ..... by which (whom) or in which (whom) something or some one subsequent is left (i. e. similar to *Mádhava*'s explanation); but the Gańar. doubts of this meaning. [b] Karmadh. fem. A subsequent woman (?) who is abandoned; with a corresp. masc. ending in a dental न. [c] Bahuvr. fem. ...... from which or whom something subsequent has gone away; when अपहान is the past partic. of हा 'to go' with अप. All these explanations are probably only etymological and refer to some conventional sense of the word which is not stated by the commentators of Páńini.] *Bhoja* and the *Káśiká* give the reading अपरापहायणा. E. अपर and अपहान.

अपरामृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not touched, not affected; e. g. क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः 'the Lord (of the Yoga-phil.) is a kind of Spirit which is unaffected by the pains (viz. अविद्या, अस्मिता, राग, द्वेष and अभिनिवेश), by action and its results, as well as by plans'. E. अ neg. and परामृष्ट.

अपरायत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Not dependant, self-willed. E. अ neg. and परायत्त.

अपरार्क Karmadh. m. (-र्कः) A proper name: that of the oldest commentator of Yájnavalkya's law book. E. अपर and अर्क.

अपरार्कचन्द्रिका Tatpur. f. (-का) The title of the commentary of Aparárka (q. v.); quoted e. g. in the *Dattakamímánsá* p. 25. E. अपरार्क and चन्द्रिका.

अपरार्ध Karmadh. n. (-र्धम्) The second half. Comp. उत्तरार्ध. E. अपर and अर्ध.

अपरावर्तिन् Tatpur. m.f.n. (-र्ती-र्तिनी-र्ति) [1] Not reverting (as a gift), permanent. [2] Extreme (as a misfortune). E. अ neg. and परावर्तिन्.

अपरावृत्त Tatpur. m.f.n. (-त्तः-त्ता-त्तम्) Not retreated, not turned back. (An incorrect reading instead of अपरायत्त in the Calc. ed. of Hemach. an. 4. 92.) E. अ neg. and परावृत्त.

अपराह्ण Tatpur. m. n. (-ह्णः-ह्णम्) The last part of the day; before sunset, e. g. अथ यदूर्ध्वमपराह्णात्प्रागस्तमयात्स उपद्रवः &c.; the fourth part of the day or three Muhúrtas (= six Dańdas), if the day is divided into five equal parts, (*Mitákshara:* अपराह्णस्तु पञ्चधाविभक्ते दिने चतुर्थो भागस्त्रिमुहूर्तः). — Besides the last definition *Rádhákántadeva* alleges the following from vaidik and law texts: the last portion of the day, if the latter is divided into two halves; or the third portion of the day, if it is divided into three parts, i. e. the last ten Dańdas, if the division is into thirty Dańdas. — [The neuter gender of the word is given on the only authority of the *Gańa* to *Páń.* II. 4. 31. and on that of the *Gańaratnam.*, where it is also mentioned amongst the अर्धर्चादि; but the *Sútra* of *Páń.* II. 4. 29. would be an explicit authority *against* the correctness of the neuter gender of this word, at least at Páńini's period; comp. also the instances to V. 4. 88. and VIII. 4. 7.; and it may be observed, too, that the restriction, as regards the Dwigu compounds the latter part of which is रात्रि, as द्विरात्रम्, त्रिरात्रम् (II. 4. 29. v. 1.), belongs to a Várttika which neither occurs in the *Mahábháshya* nor in the *Káśiká;* comp. also the masc. forms द्विरात्रः, त्रिरात्रः, *Káśiká* to *Páń.* V. 4. 87.] E. अपर (see I. 1. 3.) and अह्न, a substitute of अहन् (or as the Káśiká explains: of अह, i. e. अपर and अहन्, samásánta aff. टच्), with the change of न to ण.

अपराह्णक m. (-कः) The meaning of this word is a *conventional* one (perhaps a proper name), not stated by the comm. of Páńini; it must be observed, however, that its sense is *not* the purely etymological sense 'born or produced in the last part of the day' — see अपराह्ण —, for the latter is expressed by अपराह्णतन, अपराह्णेतन or आपराह्णिक. Words of a similar formation and also in a conventional sense only are पूर्वाह्णक, आर्द्रक, मूलक, प्रदोषक, अवस्करक, qq. vv. E. अपराह्ण, taddh. aff. वुन्.

अपराह्णकृत Tatpur. m. f. n. (-तः-ता-तम्) Done in the last part of the day — see अपराह्ण —. E. अपराह्ण and कृत.

अपराह्णतन m.f.n. (-नः-नी-नम्) [1] The same as अपराह्णेतन q. v. [2] Having endured, come over, i. e. studied during, the last part of the day, as a pupil &c. (see अपराह्ण). For the last meaning which is the counterinstance to the identity in meaning of अपराह्णतन and अपराह्णेतन comp. the explanation given s. v. पूर्वाह्णतन. E. अपराह्ण, taddh. aff. ट्यु or ट्युल्, ágama तुट्.

अपराह्णेतन m. f. n. (-नः-नी-नम्) Being in, born in, produced in &c. the last part of the day (see अपराह्ण). Also अपराह्णतन 1. (The difference between these two formations is this, that in अपराह्णेतन the base of the word must retain its *locative* sense, while अपराह्णतन (q. v.) may have a meaning in which the base represents another case as, for instance, the meaning 2. which results from *Páń.* IV. 3. 23. Comp. पूर्वाह्णेतन and पूर्वाह्णतन.) E. अपराह्णे, the locat. of अपराह्ण, taddh. aff. ट्यु or ट्युल्, ágama तुट्.

अपरिक्रम Bahuvr. m.f.n. (-मः-मा-मम्) Not capable to move (comm. = संचारात्तम). Comp. अपरिस्कन्द. E. अ neg. and परिक्रम.

अपरिक्रामम् Tatpur. ind. Not moving, without moving. E. अ neg. and परिक्रामम् (क्रम् with परि, krit aff. णमुल्).

अपरिगणन Tatpur. n. (-नम्) An incomplete enumeration (e. g. of words in a rule). E. अ and परिगणन.

अपरिगणित Tatpur. m. f. n. (-तः-ता-तम्) Not completely enumerated (as words in a rule). E. अ neg. and परिगणित.

अपरिगण्य Tatpur. m. f. n. (-ण्यः-ण्या-ण्यम्) Incalculable; e. g. (Brahman speaks to Vishńu in the *Bhágav. Pur.*) अणोरणिम्ने ऽपरिगण्यधाम्ने महानुभावाय नमो नमस्ते. E. अ neg. and परिगण्य.

अपरिग्रह Tatpur. m. (-हः) [1] Non-encompassing, non-comprehension; e. g. in the *Vedánta Sútra:* अपरिग्रहाच्चात्यन्तमनपेक्षा. [2] Non-acceptance. In the latter sense this word has assumed a special bearing in the *Yoga* philosophy and in such passages of the *Upan.* and other writings (compare e. g. *Wilson's Vishńup.* p. 288 n. 2), as refer to the doctrine of this philosophy; it means there: *renouncing every thing that can afford enjoyment,* as a commentator observes, from the perception of the defects that inhere in mundane objects, as they must be acquired, preserved, as they perish, produce affection and cause the infliction of injury (*Bhojadeva:* अपरिग्रहो भोगसाधनानामस्वीकरणम्; another: विषयाणामर्जनरक्षणक्षयसङ्गहिंसादोषदर्शनादस्वीकरणमपरिग्रहः); it is in the Yoga phil. the last of the five categories of the term यम q. v., the latter being one of the eight Angas or constituent parts of the Yoga (see योगाङ्ग). Renunciation however must be understood there in its widest sense, also as indifference to one's own body, since the soul's assuming a body is also परिग्रह or covetousness, for body is the instrument of enjoyment and passion is connected with it; and only the Yogin who is firm in the renunciation in this widest sense, obtains a knowledge of the condition of former and subsequent existences: अपरिग्रहस्थैर्ये जन्मकथन्तासंबोधः (*Bhojadeva:* .... न केवलं भोगसाधनपरिग्रह एव परिग्रहः। किंतु यावदात्मनः शरीरग्रहो ऽपि परिग्रहः। भोगसाधनत्वाच्छरीरस्य तस्मिन्सति रागानुबन्धात्। बहिर्मुखायामेव प्रवृत्तौ न तात्त्विकज्ञानप्रादुर्भावः। यदा पुनः शरीरादिपरिग्रहनैरपेक्ष्येण माध्यस्थ्यमालम्बते तदा मध्यस्थस्य रागादित्यागात्सम्यग्ज्ञानहेतुर्भवत्येव पूर्वापरजन्मसंबोधः). (*Jayamangala* in his comm. on *Bhattik.* 1. 15. calls the fifth यम, contrary to the *Yoga S.,* अकल्मष, equally so *Harihara;* but *Vidyávinodáchárya* names it correctly in his comm. अपरिग्रह.) — The comm. on the *Sánkhya* phil., while retaining the definition of यम as given by Patanjali, have made यम one of the four categories of धर्म (q. v.), righteousness, धर्म being in the Sánkhya one of the four categories of बुद्धि (q. v.), intellect, when it is सात्त्विक or under the influence of the quality of goodness. E. अ neg. and परिग्रह.

अपरिचयिन् Tatpur. m. f. n. (-यी-यिनी-यि) Without acquaintance, misanthropic. E. अ neg. and परिचयिन्.

अपरिचित Tatpur. m. f. n. (-तः-ता-तम्) One unknown, a stranger; e. g. in the comm. of *Mallináthа* on the *Kirátárj.* 3. 2. and 3. 21. where असंस्तुत is explained by अपरिचित. E. अ neg. and परिचित.

अपरिच्छद Bahuvr. m. f. n. (-दः-दा-दम्) Without property, poor. E. अ priv. and परिच्छद.

अपरिच्छन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Uncovered, unclothed. Comp. the following. E. अ neg. and परिच्छन्न.

अपरिच्छादित Tatpur. m. f. n. (-तः-ता-तम्) Uncovered, unclothed. Comp. the preceding. E. अ neg. and परिच्छादित.

अपरिच्छिन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Continuous, connected without interval. E. अ neg. and परिच्छिन्न.

अपरिच्छेद Tatpur. m. (-दः) [1] Continuance. [2] Not separating one thing from another, want of discrimination; e. g. उभयादृष्टापरिच्छेदश्चेतनाचेतनेष्वपि. E. अ neg. and परिच्छेद.

अपरिज्ञात Tatpur. m. f. n. (-तः-ता-तम्) Not known, not recognized. E. अ neg. and परिज्ञात.

अपरिज्यानि Tatpur. f. (-निः) Literally: Not growing old, not decaying; इष्टापूर्तस्यापरिज्यानिः is the name of two áhutis or oblations with fire. E. अ neg. and परिज्यानि.

अपरिणयन Tatpur. n. (-नम्) Not marrying, celibacy. E. अ neg. and परिणयन.

अपरिणाम Tatpur. m. (-मः) Not changing, not suffering alteration, immutableness; e. g. सदाज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामात्. E. अ neg. and परिणाम.

अपरिणामित्व n. (-त्वम्) The same as अपरिणाम; e. g. पुरुषस्यापरिणामित्वम्. E. अपरिणामिन्, taddh. aff. त्व.

अपरिणामिन् Tatpur. m. f. n. (-मी-मिनी-मि) Unchanging, not suffering alteration, immutable; e. g. कार्यस्वहाने यदि परिणामी तदा प्रकृतिः। यदि वापरिणामी भोक्ता तदा पुरुषः; or पुरुषश्चेदगुणो ऽपरिणामी कथमस्य मोक्षः; or अपरिणामिनी हि भोक्तृशक्तिः. E. अ neg. and परिणामिन्.

अपरिणीता Tatpur. f. (-ता) An unmarried woman. E. अ neg. and परिणीत.

अपरितोष Bahuvr. m. f. n. (-षः-षा-षम्) Not satisfied, not accomplished. E. अ priv. and परितोष.

अपरिपक्व Tatpur. m. f. n. (-क्वः-क्वा-क्वम्) Not quite mature. E. अ neg. and परिपक्व.

अपरिपन्थिन् m. f. n. (-न्थी-न्थिनी-न्थि) I. Tatpur. Not antagonistic, not opposing; e. g. तदस्मिन्प्रयोजने प्रियसखी मे ऽपरिपन्थिनी भवतु. E. अ neg. and परिपन्थिन्.

II. Bahuvr. Without an opponent, unopposed; e. g. प्राभमाचं येन भुक्तं स्वीकृत्यापरिपन्थिनः। तस्य तत्सिद्धिमाप्नोति हानिस्तोपेक्षया तथा. E. अ priv. and परिपन्थिन्.

अपरिपर Tatpur. m. f. n. (-रः-रा-रम्) (ved.) Probably: not going tortuously, straight (as a way). E. अ neg. and परिपर.

अपरिपाणि Tatpur. f. (-णिः) No protection; only used in phrases implying a curse, as अपरिपाणिस्ते भूयात् '*may there be no protection to thee*'. — A various reading of अपरियाणि. E. अ neg. and परिपाणि (पा with परि, krit aff. अनि).

अपरिमाण I. Tatpur. *n.* (-णम्) The not being limited or restricted, unrestrictedness; e. g. अपरिमाणे शिष्टस्य संख्याप्रतिषेधस्तत्कृतित्वात्; or अर्थवांस्तु नैकत्वादभ्यासः स्यादनर्थको यथा भोजनमेकस्मिन्नर्थस्यापरिमाणत्वात्प्रधाने च क्रियार्थत्वादनियमः स्यात्. E. अ neg. and परिमाण.

II. Bahuvr. m. f. n. (-णः-णा-णम्) Immeasurable, immense. E. अ priv. and परिमाण.

अपरिमित Tatpur. m. f. n. (-तः-ता-तम्) Unmeasured, unlimited. E. अ neg. and परिमित.

अपरिमेय Tatpur. m. f. n. (-यः-या-यम्) Unmeasurable, illimitable, unbounded; e. g. अपरिमेयाश्चर्यमाचार्यके भगवत्याः. E. अ neg. and परिमेय.

अपरिम्लान Tatpur. 1. m. f. n. (-नः-ना-नम्) Not faded, not withered. 2. m. (-नः) A flower tree, the red variety of Globe amaranth (Gomphrena globosa). See रक्ताम्लान; Mahrat. रक्तकोरांटा. E. अ neg. and परिम्लान.

अपरियाणि Tatpur. f. (-णिः) Not walking about, not moving; used only in negative phrases implying an imprecation; e. g. अपरियाणिस्ते भूयात् 'mayst thou not be capable to move'. Comp. अपरिपाणि. E. अ and परियाणि (या with परि, krit aff. अनि).

अपरिवाद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) Not to be reprimanded; e. g. परिहार्यो राज्ञा बध्यश्चाबध्यश्चादण्ड्यश्चावहिष्कार्यश्चापरिवाद्यश्चापरिहार्यश्च. E. अ neg. and परिवाद्य.

अपरिविष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not surrounded, free from (e. g. impurities). E. अ neg. and परिविष्ट.

अपरिवृत Tatpur. m. f. n. (-तः-ता-तम्) [1] Not surrounded. [2] Open, uninclosed (as a corn field &c.). Comp. अनावृत. The *Rigv. Prátiśákhya* notices that this word occurs in the Rigveda in the form अपरीवृत. E. अ neg. and परीवृत.

अपरिशेष Bahuvr. m. f. n. (-षः-षा-षम्) Without a remainder, complete, absolute; e. g. एवं तस्याभ्यासान्नास्मि न मे नाहमित्यपरिशेषं .... ज्ञानम्. E. अ priv. and परिशेष.

अपरिष्कार I. Tatpur. m. (-रः) [1] Coarseness, want of polish or finish, moral or physical. [2] Uncleanliness, impurity. E. अ neg. and परिष्कार.

II. Bahuvr. m. (-रः-रा-रम्) The same as अपरिष्कृत. E. अ priv. and परिष्कार.

अपरिष्कृत Tatpur. m. f. n. (-तः-ता-तम्) [1] Coarse, rude, unadorned morally or physically. [2] Unclean, impure. E. अ neg. and परिष्कृत.

अपरिसङ्ख्यान Tatpur. n. (-नम्) Innumerableness, infinity; e. g. अपरिसंख्यानाच्च श्रुतिविषयस्य. E. अ neg. and परिसङ्ख्यान.

अपरिसमाप्तिक Bahuvr. m. f. n. (-कः-का-कम्) Endless, never finishing. E. अ priv. and परिसमाप्ति, samás. aff. कप्.

अपरिस्कन्द Bahuvr. m. f. n. (-न्दः-न्दा-न्दम्) Motionless, unable to move, अपरिस्कन्दम् used adverbially; e. g. मेघनादः परिस्कन्दम्परिस्कन्दमेवाचरिम । बबन्धादपरिस्कन्दं ब्रह्मपाशेन विस्फुरन् (comm. अपरिस्कन्दं निश्चलं यथा स्यात्तथा i. e. so as to become motionless or unable to move). Comp. अपरिक्रम. E. अ priv. and परिस्कन्द.

अपरिहरणीय Tatpur. m. f. n. (-यः-या-यम्) The same as अपरिहार्य. E. अ neg. and परिहरणीय.

अपरिहार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) [1] Not to be abandoned. [2] Not to be taken off. [3] Not to be avoided, inevitable; e. g. जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च । तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि. [4] Not to be treated with irreverence or disrespect; comp. the instance s. v. अपरिवाद्य. E. अ neg. and परिहार्य.

अपरिह्रुत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) [1] Going straightforward. [2] Unhurt, unafflicted. E. अ neg. and परिह्रुत.

अपरी (-री) See अपर I. 3.

अपरीक्षित Tatpur. m. f. n. (-तः-ता-तम्) [1] Not deliberated, inconsidered, foolish (= अविचारित); comp. the following article. [2] Untried; e. g. अवहास्या भविष्यन्ति ब्राह्मणाः सर्वराजसु । कर्मण्यस्मिन्नसंसिद्धे चापलादपरीक्षिते (viz. when Arjuna proposed to string the bow at Draupadí's self-choice of a husband and was persuaded not to attempt the trial). [3] Not sufficiently or not clearly established; e. g. अपरीक्षिताभ्युपगमात्तद्विशेषपरीक्षणमभ्युपगमसिद्धान्तः (comm. अपरीक्षितस्य साक्षादसूत्रितस्य &c.). See अभ्युपगमसिद्धान्त. E. अ neg. and परीक्षित.

अपरीक्षितकारिन् Tatpur. m. f. n. (-री-रिणी-रि) Acting inconsiderately, foolish; e. g. अपरीक्षितकारिणा गृहीतां त्वमनासेवितवृद्धपण्डितेन .... चातुमलं घटस्य राजन् (comm. अपरी° = अविचारितकरणशीलेन). E. अपरीक्षित and कारिन्.

अपरीत Tatpur. 1. m. f. n. (-तः-ता-तम्) [1] Not surrounded &c.; the reverse of परीत. [2] Not impeded, unobstructed (ved.). [3] Not attained, difficult of approach (ved.).

2. m. pl. (-ताः) The name of a country or people; a various reading of अपरान्ताः q. v. E. अ neg. and परीत.

अपरीवृत Tatpur. (ved.) The same as अपरिवृत q. v., with अपरी° instead of अपरि°.

अपरुष Tatpur. m. f. n. (-षः-षा-षम्) Not harsh (physically and morally), not in the habit of censuring, mild; e. g. a king should be: अदीर्घसूत्रः स्मृतिमानक्षुद्रोऽपरुषस्तथा (comm. अपरुषः परदोषाकीर्तनः). E. अ neg. and परुष.

अपरुषकेश Bahuvr. m. f. n. (-शः-शा-शम्) Whose hairs are soft; (one of the eighty secondary marks or अनुव्यञ्जन q. v. which characterize a great man, according to the Buddhists). E. अपरुष and केश.

अपरूप I. Tatpur. n. (-पम्) Monstrosity, deformity.

II. Bahuvr. m. f. n. (-पः-पा-पम्) [1] Monstrous, deformed, ugly. [2] Strange, uncommon, odd, comical (?). E. अप and रूप.

अपरेण ind. [1] The western region which is not far, e. g. अपरेण रमणीयम् 'the beautiful western region which is not far'. [2] In the west which is not far, e. g. अपरेण वसति; also with a noun in the accus. or genitive, e. g. अपरेण ग्रामम् or ग्रामस्य. E. See अपर of which it is the instrum. (but according to Páń. अपर, taddh. aff. एनप्).

अपरेतरा Tatpur. f. (-रा) The east. E. अपरा and इतरा; liter. 'the region opposite to the west'.

अपरेद्युस् ind. On the following day. E. अपर, taddh. aff. एद्युसच्; but more probably a Karmadh. of अपरे (obsol. loc. of अपर) and द्युस् (obsol. genitive of दिव्). Comp. अन्येद्युस् and see the Preface.

अपरेषुकामशमी Karmadh. f. (-मी) The western part of Ishukámaśamí, a village in the eastern part of India. E. अपर (see I. 1. 4.) and इषुकामशमी.

अपरेषुकामशम m. f. n. (-मः-मी-मम्) Being in, born in, belonging to &c. the western part of the village Ishukámaśamí; (for the irregularity of this derivative and its accent see अपर I. 1. 4.). F. अपरेषुकामशमी, taddh. aff. अण्.

अपरोक्ष Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) [1] Not distant, not remote; e. g. in the *Sútra* of *Páńini* III. 2. 119. and the *Kár.* 2. to III. 2. 118. where the past which is not remote is opposed to the past which is remote (as treated III. 2. 115 ff.). [2] Perceptible, clear; e. g. in the *Sánkhya Sútras:* युक्तितोऽपि न बाध्यते दिङ्मूढवदपरोक्षादृते (scil. बन्धः or the bondage of the soul; comm. = साक्षात्कारं विना); or नानुमेयत्वमेव क्रियाया नेदिष्ठस्य तत्तद्वतोरेवापरोक्षप्रतीतेः (comm. प्रत्यक्षेणापि प्रतीतिरस्ति &c.); अपरोक्षम् also used adverbially. [3] Absolute, not qualified; as epithet of Brahman (neuter) in the *Bṛihadáraṅyaka Upan.*, where the ablative अपरोक्षात् is used absolutely in the sense of the nomin. अपरोक्षम् viz. यत्साक्षादपरोक्षाद्ब्रह्म (*Śankara:* यद्ब्रह्म साक्षादव्यवहितं केनचित् । द्रष्टुरपरोक्षादगौणं न श्रोत्रब्रह्मादिवत् ।; *Ánandajnána:* मुख्यमेव द्रष्टुरव्यवहितस्वरूपं ब्रह्म । तथा च द्रष्टृधीनसिद्धत्वाभावात्स्वतोऽपरोक्षमित्यर्थः । श्रोत्रं ब्रह्म मनो

ब्रह्मोत्यादि यथा गीर्णं न तथा गीर्णम् ।). E. अ neg. and परोक्ष.

अपरोक्षज्ञान Tatpur. n. (-नम्) The knowledge of what is not transcendental. Comp. परोक्षज्ञान. E. अपरोक्ष and ज्ञान.

अपरोक्षि denom. parasm. (-क्षयति) To make visible or perceptible; e. g. पौष्यस्तद्ब्रह्ममशुचि दृष्ट्वा तस्याशुचिभावमपरोक्षयामास. E. अपरोक्ष, denom. aff. णिच्.

अपरोध Tatpur. m. (-धः) Prohibition, a prohibiting injunction; the same as प्रतिषेध q. v.; e. g. in the *Mímánsá Sútra* प्रागपरोधान्मलवद्वाससः. E. रुध् with अप, kṛit aff. घञ्.

अपरोपित Tatpur. m. f. n. (-तः-ता-तम्) Thrown off, shot off; e. g. यत्र पतत्त्रवलानां दृष्टिर्निशिताः पतन्ति तत्र शराः । तस्यापरोपितशरो धावत्यासां पुरः स्मरो मन्ये. (Comp. अनुमान 2.) E. रुह्, in the caus., with अप, kṛit aff. क्त.

अपरोहित. A various reading of अवरोहित q. v. (in the *Gańa* to *Páń.* IV. 2. 80.).

अपर्ण I. Bahuvr. 1. m. f. n. (-र्णः-र्णा-र्णम्) Leafless.

2. f. (-र्णा) A name of Umá, as a daughter of Himavat and Mená, so called because she did not even eat a leaf during her performance of religious austerities, while her sisters एकपर्णा and एकपाटला partook at least, the one of one leaf and the other of one Páṭalá flower. E. अ priv. and पर्ण.

II. Bahuvr. m. f. n. (-र्णः-र्णा-र्णम्) Free from debt or obligation; e. g. तचापर्णाय ततस्तथयाग्निमी तपस्तपर्णायतत । तुलितसुपर्णाय ततस्तस्यागमनाय सर्तुपर्णाय ततः ।. E. अप and ऋण.

अपर्तु Bahuvr. m. f. n. (-र्तुः-र्तुः-र्तु) Out of season, unseasonable. E. अप and ऋतु.

अपर्परीक Tatpur. m. (-कः) Fire. (According to the E. I. H. Ms. 217 of *Jaṭádhara;* the reading अपपारिकः given by *Rádhákántadeva,* on the same authority, s. v. अग्नि seems to be less correct.) E. अ compar. and पर्परीक; lit. 'like a sun'.

अपर्य् denom. par. (-र्यति) To become other (?). [According to a *Gańa* to *Páńini* III. 1. 27.; but the word is omitted in the *Káśiká* and *Gańaratnam.* and its meaning is not stated.] E. अपर, denom. aff. यक्.

अपर्यन्त Bahuvr. m. f. n. (-न्तः-न्ता-न्तम्) Unlimited, unbounded. E. अ priv. and पर्यन्त.

अपर्याप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) [1] Incomplete, insufficient (&c. the reverse of पर्याप्त); e. g. अथाप्रकर्षितं तद्बन्धकं वृत्रये ऽप्यपर्याप्तं तदा सामकं दत्तापि बन्धं लभेताधमर्णः &c. [2] Unable, incompetent; e. g. अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।. E. अ neg. and पर्याप्त.

अपर्याय Tatpur. m. (-यः) Want of order or method. E. अ neg. and पर्याय.

अपर्यायविधान Tatpur. n. (-नम्) A precept given, a rite enjoined, without regard to the order in which it is to be observed amongst other precepts or rites; e. g. in the *Mímánsá Sútra:* विधेस्त्वेकश्रुतित्वादपर्यायविधानात् ..... (*Śabara* on the latter word: सामान्यश्रुतानि न पर्यायेण विधीयन्ते । कदाचित्समिधो यजति कदाचित्तनूनपातमिति ।). E. अ neg. and पर्याय-विधान.

अपर्यावर्तित Tatpur. m. f. n. (-तः-ता-तम्) Not reversed, not subverted, not destroyed; comp. the following. E. अ neg. and पर्यावर्तित.

अपर्यासित Tatpur. m. f. n. (-तः-ता-तम्) The same as the preceding; e. g. परैरपर्यासितवीर्यसंपदां पराभवो ऽप्युत्सव एव मानिनाम् (comm. परैः शत्रुभिरपर्यासितापर्यावर्तिता वीर्यसंपदेषां तेषां &c.). E. अ neg. and पर्यासित.

अपर्वक Bahuvr. m. f. n. (-र्वकः-र्विका-र्वकम्) Without a joint. E. अ priv. and पर्वन्, samás. aff. कप्.

अपर्वदण्ड Bahuvr. (? or Tatpur.) m. (-ण्डः) A variety of the Saccharum śara, a sort of grass; comp. रामशाण and रामशर. E. अपर्वन् and दण्ड.

अपर्वन् I. Tatpur. n. (-र्व) A day which is not marked in the calendar as a पर्वन् q. v., which is not a holy day, not the day of the full and change of the moon, not the 8th and 14th of each half month &c. (*Sáyańa* explains it however by पौर्णमासी or day of the full moon, when अ would seem to be an expletive.) E. अ neg. and पर्वन्.

II. Bahuvr. m. f. n. (-र्वा-र्वा-र्व) Without a joint. Comp. अपर्वक. E. अ priv. and पर्व.

अपल I. n. (-लम्) A pin or bolt. E. ?

II. Bahuvr. m. f. n. (-लः-ला-लम्) Without flesh &c. E. अ priv. and पल.

अपलपन Tatpur. n. (-नम्) Denying. Comp. अपलाप. E. लप् with अप, kṛit aff. ल्युट्.

अपलपित Tatpur. m. f. n. (-तः-ता-तम्) Denied, concealed, disowned; e. g. यो हि प्रश्रमाचो भूत्वा क्षितवेन कथमात्मा लोके नापलपितः स्यात्. E. लप् with अप, kṛit aff. क्त.

अपलपनीय Tatpur. m. f. n. (-यः-या-यम्) To be denied, to be disowned; e. g. योगसिद्धयो (comm. अणिमादिसिद्धयो) ऽप्यौषधादिसिद्धिवन्नापलपनीयाः. E. लप् with अप, kṛitya aff. अनीयर्.

अपलषण Tatpur. n. (-णम्) Cessation of desire or covetousness; comp. अपलाषिन्. E. लष् with अप, kṛit aff. ल्युट्.

अपलाङ्गल I. Tatpur. n. (-लम्) A bad or defective plough.

II. Bahuvr. m. f. n. (-लः-ला-लम्) [1] Having a defective plough. [2] Without a plough.

III. Avyayíbh. (-लम्) [1] Without a plough. [2] Except a plough. (The word is udátta on the last syllable; comp. the remark s. v. अपकृषि.) E. अप and लाङ्गल.

अपलाप I. Tatpur. m. (-पः) [1] Denial, abnegation; e. g. श्रुत्वा सिद्धस्य नापलापस्तत्प्रत्यक्षबाधात्; or न धर्मापलापः प्रकृतिकार्यवैचित्र्यात्. [2] *Concealing.* [3] Love, affection; (this meaning, given in some Koshas, arises perhaps from: self-denial, self-abnegation, scil. in favour of another). E. लप् with अप, kṛit aff. घञ्.

II. m. (-पः) (In Medicine.) 'The upper part of the sides under the shoulder' (*Suśruta:* अंसकूटयोरधस्तात्पार्श्वोपरिभागयोरपलापौ नाम), of half a finger's dimension (*Bhávaprakáśa:* अर्धाङ्गुलौ), considered as one of the vital parts of the trunk, the wounding of which 'causes death after the blood has passed into the state of pus'. E. unknown; perhaps related in etym., although not in meaning, to पलाप.

अपलापदण्ड Tatpur. m. (-ण्डः) (In Law.) The fine inflicted on a defendant for denying a charge on which he gets convicted; it consists in payment of the whole value of the object of litigation to the king, after the claimant has received his due. (*Mitákshara:* ..... प्रत्यर्थी तदा दद्यादर्थं

प्रकृतमर्थिने राज्ञे च तत्सममपलापदण्डम्). E. अपलाप and दण्ड.

अपलापयमान Tatpur. m. f. n. (-नः-ना-नम्) [1]Defeating. [2]Deceiving; e. g. अपलापयमानस्य शत्रुंस्तस्याभवन्मतिः (*Jayamang.* अपलापयमानस्य न्यक्कुर्वतः; *Bharatas.* = वञ्चयमानस्य). Comp. the following. E. ली, in the caus., with अप, kṛit aff. शानच्, ágama मुक्.

अपलापिन् Tatpur. m. f. n. (-पी-पिनी-पि) I. Denying, concealing. E. लप् with अप, kṛit aff. णिनि.

II. Deceiving, cheating; e. g. साधारणस्यापलापी 'one who cheats another out of their common property, viz. by appropriating it to himself alone'; (in *Yájnav.* 2. 236.: *Mitáksh.* = साधारणद्रव्यस्य वञ्चकः. *Stenzler* in his valuable edition of Yájn. renders these words, '*one who conceals public property*'; but the meaning 'वञ्चक' of the comm. does not permit the word to be derived *in this sense* from अपलप्- — comp. अपलापयमान and the meanings of ली in the caus., *Páń.* I. 3. 70. —; moreover the *Vivádachint.* which quotes the passage from Yájn., p. 98, explains the foregoing words p. 99: अन्यसाधारणधनमसाधारणीकृत्य गृह्णन्, connecting them logically with the offence named 2. 237., the latter part of which verse the *Vivádach.* quotes: 'एषामपतितानां च त्यागी च शतदण्डभाक्', introducing however in the explanation the word अन्योन्यत्यागी which does not seem justified by this reading). E. ली, in the caus., with अप, kṛit aff. णिनि.

अपलाल Tatpur. m. (-लः) The name of a Nága or dragon converted by Sákya Muni to his doctrine. E. probably अ neg. and पल-आल, lit. 'not addicted to flesh'.

अपलाश Bahuvr. m. f. n. (-शः-शा-शम्) Leafless. E. अ priv. and पलाश.

अपलाष Tatpur. m. (-षः) The same as अपलषण. E. लष् with अप, kṛit aff. घञ्.

अपलाषिका Tatpur. f. (-का) Thirst. (The more correct reading of this word is probably अपलासिका q. v., for comp. the meaning of अपलषण, अपलाष, अपलाषिन्.) E. लष्, in the caus., with अप, kṛit aff. ण्वुल्.

अपलाषिन् Tatpur. m. f. n. (-षी-षिणी-षि) Free from desires, not covetous; e. g. in the *Bhaṭṭik.* प्रलापिनो भविष्यन्ति कदा न्वेते ऽपलाषिणः। प्रमाथिनो विधुन्वानां हिंसकाः पापदुर्दराः (*Jayamang.* अपलाषिणो भविष्यन्ति। अपलषणशीलाः व्यपगतकामा इत्यर्थः; *Bharatam.* and *Kalápapr.* = व्यपेतकामाः; *Vidyávin.* = अपगतकामाः; *Harihara:* लष कान्तौ। अपशब्दो ऽपगतार्थः). E. लष् with अप, kṛit aff. घिनुण्.

अपलाषुक Tatpur. m. f. n. (-कः-का-कम्) Probably the same as अपलाषिन्. E. लष् with अप, kṛit aff. उकञ्.

अपलासिका Tatpur. f. (-का) Thirst; comp. the remark s. v. अपलाषिका. E. लस् in the caus. (comp. रस् cl. 10), kṛit aff. ण्वुल्.

अपलुपम् Tatpur. ind. (ved.) The same as अपलोभम् 'to cut off'. (Mentioned as an instance to *Páń.* III. 4. 12.; the Ms. E. I. H. 2440 of the *Kásiká* reads however अवलुपं नाशकुवन्। अवलोप्तुमित्यर्थः.) E. लुप् with अप, kṛit aff. कमुल् (the anubandha क् indicating the absence of Vṛiddhi).

अपल्पूलनकृत Tatpur. m. f. n. (-तः-ता-तम्) Not cleaned with alkaline substances (as the garment of a man who is initiated for a sacrifice). — The present edition of the *Śatapathabr.* where the word occurs (III. 1. 2. 19.), gives it in the shape of अपल्पूलनकृत, but although it may be difficult sometimes to distinguish a ल् from a प् in Devanág. Mss., the form अपल्पू॰ is doubtless the correct one, since the reading of the radical पल्पूल् (wherefrom पल्पूलनं = शोधनद्रव्यम् Mádhava) is safe through its occurring also in Bengáli writing. — E. अ neg. and पल्पूलन-कृत.

अपवक्तृ Tatpur. m. (-क्ता) One who repels or defeats (as enemies; ved. *Sáyańa:* अपवक्ता = अपवदिता or निराकर्ता; *Mahidh.* = तिरस्कर्ता). E. वच् with अप, kṛit aff. तृच्.

अपवत् m. f. n. (-वान्-वती-वत्) (ved.) Probably, containing water. E. Probably अप inst. of अप्, taddh. aff. मतुप्; comp. अप and अपगा.

अपवद् Tatpur. (?) m. (-द्ः) A proper name (mentioned by the *Gańaratnam.* amongst the उत्सादि; comp. *Páń.* IV. 1. 86.). E. Probably वद् with अप, kṛit aff. अच्.

अपवदमान Tatpur. m. f. n. (-नः-ना-नम्) Being-angry, detracting, scolding; with a noun in the dative; e. g. शुभ्रो ऽपवदमानस्य रावणस्य गृहं ययौ (comm. अपव॰ = कुप्यतो ऽसूयतो वा). E. वद् with अप, kṛit aff. शानच्, ágama मुक्.

अपवदितृ Tatpur. m. (-ता) The same as अपवक्तृ q. v. E. वद् with अप, kṛit aff. तृच्.

अपवन I. 1. Tatpur. n. (-नम्) A park or forest planted in the vicinity of a town (*Vallabhagańi* on *Hemach.* from a commentary on *Haláyudha:* = नगरसमीपारोपिततरुषण्डः).

2. Avyayíbh. (-नम्) [1]Except a forest. [2]Without a forest. [As a Tatpur. the word is udátta on the last syllable, as an Avyayíbh. on the first syllable; for similar distinctions in the accent comp. परिवन, प्रतिवन and उपवन.] E. अप and वन.

II. Bahuvr. m. f. n. (-नः-ना-नम्) Without wind, sheltered from wind. E. अ priv. and पवन.

अपवरक Tatpur. m. (-कः) An inner apartment, a lying-in chamber. E. वृ with अप, kṛit aff. ण्वुल्.

अपवरण Tatpur. n. (-णम्) Covering, screening. E. वृ with अप, kṛit aff. ल्युट्.

अपवर्ग Tatpur. m. (-र्गः) [1]Completion, complete performance of an act (comp. अपवृक्ति); e. g. क्रियापवर्गेष्वनुजीविसात्कृताः कृतज्ञतामस्य (scil. राज्ञः) वदन्ति संपदः; in this sense the word is used in the *Mimánsá Sútras,* e. g. क्रियाणामर्थशेषत्वात्प्रत्यक्षतस्तन्निर्वृत्त्यापवर्गः स्यात्। धर्ममात्रे त्वदर्शनाच्छब्दार्थेनापवर्गः स्यात्; and in *Páńini's Sútr.* e. g. अपवर्गे तृतीया; or in the *Vártt.* to III. 2. 123: न्याय्या त्वारम्भापवर्गात् (see अपवृक्त). Comp. also क्रियापवर्ग in distinction from साधनापवर्ग. [2]Complete delivery, i. e. the delivery of the soul from the body and consequent exemption from the sufferings connected with transmigration; final beatitude (Snonymous terms are मुक्ति, मोक्ष, निःश्रेयस; but while अपवर्ग is used in the sense 'final beatitude' especially in the *Sánkhya-, Yoga-* and *Nyáya Sútras,* the former terms (qq. vv.) have been generally preferred, to express the same notion, by the authors of the *Vedánta* and *Vaiśeshika S.;* for the latter and the *Mimánsá S.* compare also the preceding and the following meaning.); e. g. *Nyáya Sútr.:* तदत्यन्तविमोक्षो ऽपवर्गः: 'final beatitude is the complete deliverance from it (i. e. from pain)'; *Sánkhya Sútr.:* द्वयोरेकतरस्य वौदासीन्यमपवर्गः: 'final beatitude is the indifference of both or of either of them (viz. of Matter and Soul, i. e. their separation);

Yoga Sútr.: प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् (*Bhojadeva:* अपवर्गो विवेकख्यातिपूर्विका संसारनिवृत्तिः '*apavarga* is freedom from transmigration as the result of clear discrimination'). Final beatitude being promised by each philosophy as the reward of a correct knowledge of its principles, the mode of attaining it differs, of course, with the doctrine; e. g. *Nyáya Sútr.:* दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः 'final beatitude takes place after the consecutive annihilation of wrong knowledge which is conducive to the annihilation of defects (i. e. passions, love, hatred &c.) and so on successively to that of exertion (rightful or wrong), of re-birth and of pain; the topics of knowledge being in the *Nyáya* 'Soul, body, organs of sensation, objects of sense, intellect, imagination, exertion, defects as passions &c., the state of the soul after death or re-birth, retribution, pain and final beatitude' (आत्मशरीरेन्द्रियार्थबुद्धिमनःप्रवृत्तिदोषप्रेत्यभावफलदुःखापवर्गास्तु प्रमेयम्); for the topics of the *Vaiśeshika* comp. पदार्थ; *Sánkhya Kár.:* ज्ञानेन चापवर्गः 'through knowledge i. e. of the twenty-five Sánkhya principles comes final beatitude (comp. तत्त्व); a comm. on the *Yoga:* भोक्तुः स्वरूपावधारणमपवर्गः 'final beatitude is comprehending the real nature of him who enjoys, i. e. of Purusha or Spirit'. ³ (In the Vaiśeshika philosophy.) Speedy destruction, speedy cessation; in the *Kańáda Sútra:* 'गुणस्य सतो ऽपवर्गः कर्मभिः साधर्म्यम्' which according to the *Upaskára* of *Śankara* means: 'the speedy cessation of a quality of what exists (does not come under the category of action, but) has (only) properties similar to those of actions' (*Śank.* अपवर्ग आशुनाशः । स च गुणस्य ऽपि द्वित्वादिवदाशुभाविनाशकसंनिपाताधीन इति कर्मभिः साधर्म्यमाचमस्य न तु कर्मत्वमेव ।). ⁴ The place or region where the final deliverance is obtained; e. g. in the verse of the *Bhágav. Puráńa:* सूर्येण हि विभज्यन्ते दिशः खं द्यौर्मही भिदा । स्वर्गापवर्गौ नरका रसौकांसि च सर्वशः (comm. स्वर्गापवर्गौ भोगमोक्षदेशौ). ⁵ A gift, a donation; e. g. न ते ऽपवर्गः सुकृताद्विनाकृतस्तथा यथान्येषु वरेषु मानद । वरं वृणे .... ⁶ Restriction of a general rule (according to *Suśruta's* definition: अभिव्याप्यापकर्षणमपवर्गः). E. वृज् with अप, *krit* aff. घञ् lit. 'leaving, abandoning'; comp. अपवर्जन.

अपवर्गद Tatpur. m. f. n. (-दः-दा-दम्) Conferring final beatitude. E. अपवर्ग and द.

अपवर्जन Tatpur. n. (-नम्) ¹ Leaving, abandoning. ² A gift, a donation. ³ Final beatitude. See अपवर्ग and comp. अपसर्जन. E. वृज् with अप, kŕit aff. ल्युट्.

अपवर्जनीय Tatpur. m. f. n. (-यः-या-यम्) To be shunned, to be avoided. Comp. अपवृज्य. E. वृज् with अप, kŕitya aff. अनीयर्.

अपवर्जित Tatpur. m. f. n. (-तः-ता-तम्) Left, abandoned (not to be confounded with अपवृक्त q. v.); e. g. in the *Kirátárj.* अपवर्जितविप्लवे शुचौ हृदयग्राहिणि मङ्गलास्पदे । विमला तव विस्तरे गिरां मतिरादर्श इवाभिदृश्यते. E. वृज् in the caus., with अप, kŕit aff. क्त.

अपवर्ज्य Tatpur. ind. Except, with the exception of; with a noun in the accus.; e. g. शेष कोष्ठौ ऽपवार्य नासिकाम्. Comp. अपवार्य. E. वृज् with अप, ádeśa ल्यप् of kŕit aff. क्त्वा.

अपवर्त Tatpur. m. (-र्तः) (In Algebra.) The common measure, the divisor which is assumed for both or either of the quantities, without leaving a remainder (*Colebr. Brahmagupta* p. 363); e. g. उत्पन्नमानयैवं मूलकरण्याल्पया चतुर्गुणया । यासामपवर्तः स्याद्रूपकृतेस्ता विशोध्याः स्युः । अपवर्तादपि लब्धा मूलकरण्यो भवन्ति तास्तापि । 'those terms are to be subtracted from the square of the rational number, which are exactly measured by four times the smaller radical surd thence to be deduced; the quotients found by that common measure are surds in the root'. (In this passage from the *Vijagańita* p. 18 Colebrooke (Alg. p. 153) has had however instead of the first अपवर्त, the reading अपवर्तन q. v.) E. वृत्, in the caus., with अप, kŕit aff. घञ्.

अपवर्तन Tatpur. n. (-नम्) ¹ Transferring, removing from one place to another; e. g. स्थानापवर्तन. ² Taking away, depriving one of; e. g. दायापवर्तन. ³ (In Algebra.) Division without remainder by a *common* measure, reduction, abridging; e. g. भाज्यक्षेपापवर्तेन '*through* reducing the dividend and additive by the common measure'; or हारक्षेपापवर्तनेन 'through reducing the divisor and additive by the common measure'. E. वृत्, in the caus., with अप, kŕit aff. ल्युट्.

अपवर्तित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Turned away, removed. ² (In Algebra.) Divided without a remainder by a common measure; e. g. भाज्यक्षेपौ दशभिरपवर्तितौ 'dividend and additive reduced by the common measure 10'; or हारक्षेपौ । ६३ । ९० । नवभिरपवर्तितौ जातौ हारक्षेपौ । ७ । १० । 'divisor (63) and additive (90) reduced by the common measure 9 become divisor (7) and additive (10). E. वृत्, in the caus., with अप, kŕit aff. क्त.

अपवाचन Tatpur. n. (-नम्) (Probably) Removing, defeating (ved.); आर्तिरनपवाचना 'sickness which cannot be removed'; (comp. the meaning of अपवक्तृ). E. वच्, in the caus., with अप, kŕit aff. ल्युट्.

अपवाद Tatpur. m. (-दः) I. ¹ Refutation, as of an erroneous imputation; e. g. ..... एवमध्यारोपः । अपवादो नाम रज्जुविवर्तस्य सर्पस्य रज्जुमात्रत्ववत् &c. 'so much for the erroneous imputation — to the soul of properties that do not belong to it —; now the refutation is: like as the rope alone becomes manifest, instead of the serpent (taken for a rope) which obscured (the reality) of the rope &c. ² Restriction of a previous rule, decree, definition &c.; e. g. *Manu* 8. 341. is a चौर्यापवाद or a case which does not fall under the category of theft; *Yájnav.* 2. 83. is an अपवाद to the rule that a witness must speak the truth. — In *Grammar* it means an exception to a rule and comprises as well those rules which supersede as those which restrict a general rule (compare विभाषा); the terms opposed to it are उत्सर्ग, e. g. प्रकल्प्य चापवादविषयं तत उत्सर्गो ऽभिनिविशते; क्वचिदपवादविषये ऽप्युत्सर्गो ऽपि प्रवर्तते; or विधि, e. g. पुरस्तादपवादा अनन्तरविधीन्बाधन्ते न परान् । मध्ये ऽपवादाः पूर्वान्विधीन्बाधन्ते न परान्; sometimes both combined, e. g. अभ्यासविकारेष्वपवादा उत्सर्गान्विधीन्न बाधन्ते. — The term बाधापवाद means 'exception to an exception' i. e. the reestablishing of the previous rule, precept &c. ³ Censure, blame, evil report; e. g. आयुर्विप्रापवादेन (scil. चरति); or लोकापवादादपि न भीतो ऽसि. ⁵ An order, a

command; (in this sense the more correct reading of the word is probably अववाद्). E. वद् with अप, kṛit aff. घञ्.

II. A wrong assertion, a wrong tenet; e. g. अपवादमात्रमबुद्धानाम् '— (to say that the void is the true reality) — is a wrong assertion of people who are not wise (comm. मूढानामपवादमात्रं मिथ्यावाद एव)'. E. अप and वाद.

अपवादक Tatpur. m. f. n. (-दकः-दिका-दकम्) [1] Refuting. [2] Excepting, excluding. [3] Censuring, blaming. E. वद् with अप, kṛit aff. ण्वुल्.

अपवादस्थल Tatpur. n. (-लम्) A case in which a restriction or exception (see अपवाद 2.) takes place, a case for an exception. E. अपवाद and स्थल.

अपवादसङ्गति Tatpur. f. (-तिः) The logical connexion between two topics arising from the circumstance that the one is a restriction of, or exception to, the other; e. g. प्रथमाध्यायस्य (of *Mádhava's Jaiminíya-nyáya-málá-vistara*) तृतीयपादस्य प्रथमाधिकरणे ऽष्टकादिस्मृतेः प्रामाण्यमुक्तम् । द्वितीयाधिकरणे सर्ववेष्टनस्मृतेः पूर्ववत्प्राप्तं प्रामाण्यमपोद्यते। सेयमपवादसंगतिः. Comp. also the terms शास्त्रसंगति, अध्यायसंगति, पादसंगति, आक्षेपसंगति, दृष्टान्तसंगति, प्रत्युदाहरणसंगति, प्रासङ्गिकसंगति, उपोद्घातसंगति. E. अपवाद and सङ्गति.

अपवादिन् Tatpur. m. f. n. (-दी-दिनी-दि) Blaming, censuring, objecting to. E. वद् with अप, kṛit aff. णिनि.

अपवाद्य Tatpur. I. m.f.n. (-द्यः-द्या-द्यम्) [1] To be blamed. [2] To be excepted or restricted. E. वद् with अप, kṛitya aff. ण्यत्.

II. ind. Except, with the exception of; e. g. अपवाद्य रेफम् 'except the letter *r*'; comp. also अपवर्ज्य which is a various reading of अपवाद्य in the given instance. E. वद् with अप, ádeśa ल्यप् of kṛit aff. क्त्वा.

अपवारण Tatpur. n. (-णम्) Covering, concealing. E. वृ in the caus., with अप, kṛit aff. ल्युट्.

अपवारित Tatpur. m.f.n. (-तः-ता-तम्) Covered, concealed. E. वृ *in the caus.*, with अप, kṛit aff. क्त.

अपवारितक n. (-कम्) Only in the instrum. °केन. (In theatrical language.) Apart, aside; the same as अपवार्य, स्वगतम्, आत्मगतम्; the reverse of प्रकाशम्. E. अपवारित, taddh. aff. कन्.

अपवार्य Tatpur. ind. (In theatrical language.) Apart, aside; compare अपवारितकेन. E. वृ with अप, ádeśa ल्यप् of kṛit aff. क्त्वा.

अपवास Tatpur. m. (-सः) (ved.) (Probably.) Departure, disappearance; comp. प्रवास. [The word is stated to be also a various reading of the plant यवास; but to judge from several comm. on the *Amarak.* this form seems to be incorrect.] E. वस् with अप, kṛit aff. घञ्.

अपवाह Tatpur. I. m. (-हः) [1] (In Arithmetic.) Deduction, lessening, subtraction; esp. of fractions; see भागापवाह, लवापवाह; e. g. स्वांशाधिकोनः खलु यत्र तत्र भागानुबन्धे च लवापवाहे । तलस्थहारेण हरं निहन्यात्स्वांशाधिकोनेन तु तेन भागान्, 'but, if indeed the quantity be increased or diminished by a part of itself, then in the addition and subtraction of fractions, multiply the denominator by the denominator standing underneath and the numerator by the same augmented or lessened by its own numerator (comp. Colebr. Alg. p. 15 and the following). [2] The name of a metre regulated by number and quantity, a variety of Utkṛiti; it consists of a stanza of four lines with the following twenty six syllables in each line:

– – – ⏑ ⏑ ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ | ⏑ ⏑ – – – –.

2. m. pl. (-हाः) The name of a country or people; also read उपवाह or प्रवाह. E. वह् with अप, kṛit aff. घञ्.

अपवाहन Tatpur. n. (-नम्) (In Arithm.) The same as अपवाह I.; e. g. भागानुबन्धं चेत्था भागापवाहनम् 'if thou knowest the addition and subtraction of fractions'. [In the passage of the *Hitopad.* ed. *Schlegel* and *Lassen:* स्वराष्ट्रं वासयेद्राजा परदेशापवाहनात्, the ed. of *Johnson* reads the latter word परदेशापहरणात्.] E. वह् in the caus., with अप, kṛit aff. ल्युट्.

अपविक्षत Bahuvr. m.f.n. (-तः-ता-तम्) Unhurt, untouched (as the lips of a maiden). E. अप and विक्षत lit. 'without wounds'.

अपविघ्न Bahuvr. m. f. n. (-घ्नः-घ्ना-घ्नम्) Free from impediments, unobstructed. E. अप and विघ्न.

अपवित्र Tatpur. m. f. n. (-त्रः-त्रा-त्रम्) Impure; e. g. भो भो बाला मिहोचिन्निकमेव अनविद्धं हास्यकार्यमनुष्ठीयते । यदेव सारमेयो ऽपवित्रः स्कन्धाधिरूढो नीयते. E. अ neg. and पवित्र.

अपविद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) [1] Rejected, discarded, disowned; अपविद्धः पुत्रः is, in law, a son who having been disowned by his natural parents or, in the case of the death of either of them, having been disowned by the surviving parent, is adopted by another; one of the twelve kinds of adopted sons, comp. s. v. अन्यबीजज; also said of a girl, e. g. in the *Bhágav. Pur.* कण्डोः प्रम्लोचया लब्धा कन्या कमललोचना । तां चापविद्धां जगृहुर्भूरुहा नृपनन्दनाः (*comm.* अपविद्धां त्यक्ताम्). [2] Abject, contemptible, e.g. (Rudra speaks to Vishṅu in the *Bhágav. Pur.*) यदि रचितधियं माविद्यलोको ऽपविद्धं जपति न गणये तत्त्वत्परानुग्रहेण (comm. अपविद्धमाचारभ्रष्टम्), 'if the ignorant world declares me whose mind is properly framed, to be abject, I do not mind it on account of thy paramount grace'; *Burnouf* renders this passage: 'si pendant ce temps le monde ignorant m'appelle avec mépris contempteur des lois &c.'. [3] Disabled, broken (lit. or fig.), e. g. गर्भाणां वाहनमपविद्धम्; (*Kaiyyaṭa:* अपविद्धमिति वहनशक्तिविकलं प्रनष्टमित्यर्थः); *or in the Málatím.* हृदयमशरणं मे पक्ष्मलाक्ष्याः कटाक्षैरपहृतमपविद्धं पीतमुन्मूलितं च. [4] Neglected; (in this sense also in the Buddh. *Dhammapada* ed. *Fausböll* v. 292). E. व्यध्, with अप, kṛit aff. क्त and samprasáraṅa of the radical.

अपविष I. Bahuvr. 1. m.f.n. (-षः-षा-षम्) Free from poison; the same as निर्विष.

2. f. (-षा) The name of a plant; also निर्विषा (*Wilson:* Kyllingia monocephala; *Ainslie:* Curcuma Zedoaria Roxb. or Amomum Zedoria Lin.).

II. Tatpur. n. (-षम्) 'A weak poison; there are seven varieties of these poisons' (*Wise's Hindu System of Medicine* p. 407). E. अप and विष.

अपविष्णु Avyayíbh. [1] Except Vishṅu. [2] Without Vishṅu. E. अप and विष्णु.

अपवीण I. Tatpur. f. (-णा) A bad Víṅá (Indian lute).

II. Bahuvr. m. f. n. (-णः-णा-णम्) [1] Having a bad Víṅá. [2] Without a Víṅá.

III. Avyayíbh. (-णम्) [1] Except a Víṅá. [2] Without a Víṅá. (The word is udátta on the last syllable; comp. the remark s. v. अपकृषि.) E. अप and वीणा.

अपवीरवत् Tatpur. m. f. n. (-वान्-वती-वत्) (ved.) Not armed

with a sword, or deprived of the sword (masc. nom. = अपगतखड्गः सन्). E. अ neg. and पवीरवत्.

अपवृक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Completed, finished, accomplished; e. g. व्याख्या तैषा वर्तमानकालता । कुतः । आरम्भापवर्गात् । आरब्धो ऽपवृक्तः &c. (*Patanj.* to *Pán.* III. 2. 123. *Vártt.* 3); or तर्हि बर्हिः परिसमाप्यायामतिष्याचामपवृक्तमासीत् (*Śabara* on a *Jaim. Sútra*). — (Not to be confounded with अपवर्जित.) E. वृज् with अप, kṙit aff. क्त.

अपवृक्ति Tatpur. f. (-क्तिः) Completion, complete performance of an act (comp. अपवर्ग 1.); e. g. of the अभिचयन; मिता षष्ठी चितिर्नो वा पश्यपिचलतो ऽयिमः । अपवृक्तावप्रतिष्ठाग्निमित्तीक्रतितो ऽक्तिमः. E. वृज् with अप, kṙit aff. क्तिन्.

अपवृज्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) (ved.) To be shunned, to be avoided (as hairs or other impurities); comp. अनपवृज्य. E. वृज् with अप, kṙitya aff. क्यप्.

अपवृत्. See अपावृत्, in which form the word occurs in the Ṙigveda.

अपवृत Tatpur. m. f. n. (-तः-ता-तम्) Opened, laid open. The *Ṙigv. Prátiśákhya* notices that this word occurs in the Ṙigveda in the form अपावृत. E. वृ with अप, kṙit aff. क्त.

अपवृति Tatpur. f. (-तिः) Opening. [In the present edition of the *Medini* it occurs as a meaning of आच्छादन, viz. 'आच्छादनं संपिधाने वस्त्रे ऽपवृतिमात्रके'; but a better reading instead of the latter word is clearly प्रावृतिमात्रके, as आच्छादन does not mean 'covering' and 'opening' at the same time; the *Śabdamuktámahárṅava*, which quotes this reading, explains therefore आच्छादनम् न (i. e. नपुंसके) तिरोधाने अंशुके प्रावरणसामान्ये च.] E. वृ with अप, kṙit aff. क्तिन्.

अपवृत्त Tatpur. 1. m. f. n. (-त्तः-त्ता-त्तम्) [1] Gone in a wrong direction; e. g. when *Suśruta* describes one of the various preternatural parturitions (मूढगर्भ), 'अन्तःपार्श्वापवृत्तशिराः कश्चिदेकेन बाहुना ..... योनिमुखमभिप्रतिपद्यते, and the mode of promoting the parturition: पार्श्वापवृत्तशिरसमंसं प्रपीड्योर्ध्वमुत्क्षिप्य शिरो ऽपत्यपथमानीयापहरेत्. [2] Passed away, finished, ended, e. g. a sacrifice, as in the *Mimánsá Sútra*: एकचितिर्वा स्यादपवृत्ते हि चोद्यते निमित्तेन; comp. the following. E. वृत् with अप, kṙit aff. क्त.

2. n. (-त्तम्) (In Astronomy.) The ecliptic; comp. अपमवृत्त, अपमण्डल, अपममण्डल; e. g. in the *Golàdhyáya* of the *Siddhántaśiromaṅi* ..... मेषादिजीवाः श्रुतयो ऽपवृत्ते तद्भूमिजे क्रान्तिगुणा भुजाः स्युः ।. E. अप and वृत्त.

अपवृत्ति Tatpur. f. (-त्तिः) Cessation, end, e. g. in *Śabara* on the *Mimánsá Sútra*: 'अपवृत्ते तु चोदना तत्सामान्यात्स्वकालः स्यात्' । अपवृत्ते यागे चोद्यते । यावान्तरमिदमपवृत्तिश्च सर्वेष्वङ्गेषु भवति. E. वृत् with अप, kṙit aff. क्तिन्.

अपवेध Tatpur. m. (-धः) Piercing in a wrong direction, piercing unskilfully (e. g. a pearl). E. अप and वेध.

अपव्यय Tatpur. m. (-यः) Prodigality. E. व्यय् (or इ with वि), with अप, kṙit aff. अच्.

अपव्ययत् Tatpur. m. f. n. (-न्-न्ती-त्) Going away, receding. E. व्यय् with अप, kṙit aff. शतृ.

अपव्ययमान Tatpur. m. f. n. (-नः-ना-नम्) Denying, as a debt; e. g. अर्थे ऽपव्ययमानं तु करणेन विभावितम् । दापयेत् &c.; or पृष्टो ऽपव्ययमानस्तु कृतावस्थो धनैषिणा &c. E. व्यय् with अप, kṙit aff. शानच्, ágama मुक्.

अपव्यापारमन्त्रिन् Tatpur. m. (-न्त्री) A bad or incompetent adviser, a bad minister. E. अप and व्यापार-मन्त्रिन्.

अपव्रत Bahuvr. m. f. n. (-तः-ता-तम्) (ved.) [1] Neglecting holy acts, impious, as haters of the Bráhmaṅas. [2] Destructive of holy acts, an epithet of तमस् or darkness, 'as the holy acts of those surrounded by darkness perish'; (explained in this sense by *Sáyaṅa* on *Sámav.* 2. 1210 and by *Mahidhara* on the corresponding verse of the *Vájas.* 17. 47). E. अप and व्रत.

अपशकुन Tatpur. n. (-नम्) An ill-omen. E. अप and शकुन.

अपशङ्क Bahuvr. m. f. n. (-ङ्कः-ङ्का-ङ्कम्) Having no fear or hesitation, fearless. — अपशङ्कम् fearlessly. E. अप and शङ्का.

अपशद Tatpur. m. (-दः) The same as अपसद; the latter form being apparently the more correct one. E. See अपसद.

अपशब्द Tatpur. m. (-ब्दः) [1] The same as अपभ्रंश 2. q. v.; (*Ráyamukuta* on *Amar.* शब्दाशुशासने ऽसंस्कृतशब्दो ऽपशब्दः । निपातस्यानेकार्थत्वादपशब्दो ऽसंस्कृतार्थः); e. g. in the following *Káriká*: अस्तु वापि तरस्तस्मात्रापशब्दो भविष्यति । वाचकत्वेऽप्रयोगाच्चो वाचकश्चेत्प्रयुज्यताम् (*Kaiyyata*: नापशब्द इति । मतार्थत्वात् । अभावात् । वाचकश्चेत्प्रयोगश्च इति त्वं मन्यसे तदा शुक्लतरतरमिति । यदि वाचकस्ततः प्रयुज्यताम् । न तु वाचकः । तस्मान्न प्रयोक्तव्य इत्यर्थः). [2] The word अप; e. g. अपशब्दो मध्यवाची 'the word अप means in the middle of'. (Comp. the remark s. v. अपदिशम्.) E. अप and शब्द.

अपशिरस् Bahuvr. m. f. n. (-राः-राः-रः) Having lost the head, headless. Comp. the following. E. अप and शिरस्.

अपशीर्ष Bahuvr. m. f. n. (-र्षः-र्षा-र्षम्) The same as the preceding, and comp. the following. E. अप and शीर्ष.

अपशीर्षन् Bahuvr. m. f. n. (-र्षा-र्षा-र्ष) (ved.) The same as अपशिरस्. E. अप and शीर्षन्.

अपशु I. Tatpur. m. (-शुः) [1] Any thing which is not cattle, as a jar &c. [2] Small cattle, cattle except oxen and horses. (Both meanings are discussed in the *Mimánsá* in reference to the vaidic passage: अपशवो वा अन्ये गोअश्वेभ्यः पशवो गोअश्वाः; comp. also the instance to *Pán.* VI. 1. 122.) E. अ [1] neg., [2] deter. and पशु.

II. Bahuvr. m. f. n. (-शुः-शुः-शु) Without cattle, poor. E. अ priv. and पशु.

अपशुग्घ्न Tatpur. m. f. n. (-घ्नः-घ्नी-घ्नम्) Destroying the self, conferring final beatitude; in the following verse of the *Bhágavata Puráṅa*: निवृत्ततर्षैरुपगीयमानाद्भवौषधाच्छ्रोत्रमनोऽभिरामात् । क उत्तमश्लोकगुणानुवादात्पुमान्विरज्येत विना पशुघ्नात् (where the two latter words however, apparently in the *same sense*, may also be analyzed into विना पशुघ्नात्, accord. to *Śridharaswámin*: अत्र लोके त्रिविधा जनाः । मुक्ता मुमुक्षवो विषयिणश्च । तेषां मध्ये ऽत्र न कस्याप्यसंप्रत्यय इत्याह । निवृत्ततर्षैरिति गततृष्णैर्मुक्तैरित्यर्थः । मुमुक्षूणामयमेवोपाय इत्याह । भवौषधादिति । विषयिणां परमो विषयो ऽयमेवेत्याह । श्रोत्रमनोऽभिरामादिति । अपगता शुग्यस्मात्तमात्मानं हन्तीत्यपशुग्घ्नस्तस्मात् । पशुघातिन इति वा). E. अपशुच् and हन्.

अपशुच् Bahuvr. m. (-क्) Soul, self. Comp. the verse and the comm. quoted s. v. अपशुग्घ्न. E. अप and शुच्, lit. 'free from grief'.

अपशुहन् Tatpur. m. f. n. (-हा-घ्नी-ह) Not killing cattle. E. अ neg. and पशुहन्.

अपशोक Bahuvr. 1. m. f. n. (-कः-का-कम्) Free from grief or sorrow.

2. m. (-कः) A tree (Jonesia Aśoka). Comp. अशोक. E. अप and शोक.

अपश्चादघ्वन् Tatpur. m. (-घ्वा) (ved.) Not going behind, going in front; an epithet of Indra. Comp. the following. E. अ neg. and पश्चा-दघ्वन्.

अपश्चाद्दघ्वन् Tatpur. m. (-घ्वा) (ved.) The same as the preceding. E. अ neg. and पश्चात्-दघ्वन्.

अपश्चात्तापिन् Tatpur. m.f.n. (-पी-पिनी-पि) Not doing penance, not being penitent; e. g. अपश्चात्तापिनः कष्टान्नरकान्यान्ति दारुणान्. E. अ neg. and पश्चात्तापिन्.

अपश्चिम Tatpur. m. f. n. (-मः-मा-मम्) [1]Last. [2]Extreme, irreparable (as a misfortune); e. g. अपश्चिमामिमां कष्टामापदम् &c. (*Nílak.* = अपरावर्तिनीम्). E. अ explet. and पश्चिम.

अपश्य Tatpur. m. f. n. (-श्यः-श्या-श्यम्) (ved.) Not seeing. E. अ neg. and पश्य.

अपश्यत् Tatpur. m. f. n. (-न्-न्ती-त्) [1]Not seeing, not perceiving; e. g. अन्धा अपश्यन्त्यचक्षुषा; or वृषाङ्कुर्व परिक्रामन्त्वा-वशाद्विभ्रतीं भृशम् । ग्रन्थोत्साद्यमपश्यन्तीमवृत्तौ जनकात्मजाम् (scil. अपश्यत्वाधिकुञ्जरः). [2]Not looking after, not examining, not being able to examine; e. g. अपश्यता कार्यवशाद्व्यवहारान्नृपेण तु । सभ्यैः सह नियोक्तव्यो ब्राह्मणः सर्वधर्मवित्. E. अ neg. and पश्यत्.

अपश्यना Tatpur. f. (-ना) The not-seeing. (This word occurs in the Buddhistic *Saddharma-Puńdaríka;* but its correctness seems doubtful. Compare *Burnouf Lotus de la bonne loi* II, p. 381. 382.) E. अ and पश्यना.

अपश्यमान Tatpur. m. f. n. (-नः-ना-नम्) Not seeing; e. g. in the verse of the *Bhágav. Puráńa*: अपश्यमानः स तदाततायिनं महामृधे कंचन मानवोत्तमः । पुरीं दिदृक्षन्नपि नाविशद्द्विषां न मायिनां वेद चिकीर्षितं जनः ॥. E. अ neg. and पश्यमान.

अपश्रय Tatpur. f. (-यः) (ved.) Probably the same as उपश्रय q. v. of which it occurs as a various reading. E. श्रि with अप, kŕit aff. अच्.

अपश्री Bahuvr. m. f. n. (-श्रीः-श्रीः-श्रि) Deprived of beauty, lustre &c. (see the meanings of श्री). E. अप and श्री.

अपश्लिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) [This word is mentioned in a *Gań.* to *Páń.* as not being udátta on the last, but on the first syllable, if it has a conventional meaning; the latter however is not stated in the Mss. at my use; the E. I. H. Mss. of the *Káśiká* do not make mention of the word.] E. श्लिष् with अप, kŕit aff. क्त.

अपश्वास Tatpur. m. (-सः) The same as अपान 1. E. श्वस् with अप, kŕit aff. घञ्.

अपष्ठ Tatpur. n. (-ष्ठम्) [in the *Káśiká* m. (-ष्ठः)] The sharp, crooked end of the hook for driving an elephant (*Vallabhagańi* on *Hemach.* अङ्कुशाग्रस्यायम् । अग्रभागो वक्राकृतिस्तीक्ष्णः). E. स्था with अप, kŕit aff. क.

अपष्ठु Tatpur. 1. m. f. n. (-ष्ठुः-ष्ठुः-ष्ठु) [1]Contrary, opposite, adverse. [2]Handsome, beautiful. [3]Ignorant, infantine.

2. m. (-ष्ठुः) Time.

3. adv. (-ष्ठु) [1]Contrary, adversely. [2]Faultlessly, blamelessly. [3]Handsomely. [The *Medini* has the meaning वाम; the latter word however, compared to चारु of the *Bhúriprayoga* and to the meanings चारु and शोभन, for the adverb., of *Hemach.* and the *Med.*, can scarcely be taken in another sense than in that of 'beautiful'; the meaning 'ignorant, infantine' rests on the authority of the *Bhúripr.* and the *Uńádikosha* which have the meaning बाल, the former together with, the latter without, काल. — The form of the adv. 'अपष्ठुम्' in the present ed. of the *Śiśupálab.* 15. 17. has been expressly mentioned, as if it were something remarkable, but the mere scanning of the verse — without any reference to Mss. — might have shown that it is a misprint, instead of अपष्ठु.] E. स्था with अप, uń. aff. कु.

अपष्ठुर Tatpur. m. f. n. (-रः-रा-रम्) Contrary, opposite, adverse. Comp. अपष्ठु and अपष्ठुल. E. स्था with अप, uń. aff. उरच् or उरन् (?).

अपष्ठुल Tatpur. m. f. n. (-लः-ला-लम्) Contrary, opposite, adverse. Comp. the two preceding. E. स्था with अप, uń. aff. उलच् or उलन् (?).

अपस् I. 1. n. (-पः) [1]Action, act, esp. a religious or sacrificial act. (ved.) [2]Water. [It is very doubtful whether the word is correct in the latter sense, as a *neuter sing.;* comp. I. 2., it occurs as such in the following Sútra of *Kańáda* (E. I. H. Ms. 232) where the reading अपस् however may be a mistake for आपस्, viz. पृथिव्यपस्तेजो वायुराकाशं कालो दिगात्मा मन इति द्रव्याणि ॥.] Compare also आपस्. E. आप्, uń. aff. असुन्, the vowel of the radical being shortened; but more probably of अप्, comp. the E. of अप्न and see the Preface.

2. f. plur. (-पः) (ved.) Water (comp. अप्); e. g. बह्वीनां गर्भो ऽपसाम् '(Agni) is the child of abundant waters'; (according to *Sáyańa,* because he comes as lightning from the waters collected in the clouds; comp. अपां गर्भः s. v. अप्). E. आप्, uń. असि; and as before but see the Preface.

II. 1. m. f. plur. (-पसः-पसः) (ved.) [1]Active, engaged in pursuits in general, more esp. in the performance of religious or sacrificial acts; in the femin. also as an epithet of the fingers. [2]Fulfilling an act or business; as an epithet of त्रिधातवः or 'the three worlds upheld by the three divinities Fire, Wind and Sun', 'cold, heat, wind, rain &c.' being, as *Mahidhara* explains, 'the doings of the world'. [3]Possessing activity (or perhaps, referring to religious acts) as an epithet of त्रिधातवः, when, according to *Mahídhara,* in the sense of पशु or sacrificial animal. [4]Rapid, swift; as a river; comp. अपस्तम.

2. m. (-पाः) The name of one of the seven Prajápatis in the second or the Manwantara of Swárochisha, according to the Mátsya Puráńa. E. अपस्, with luk of the taddh. aff. विनि.

III. ind. A further developement of the prefix अप in combination with the inflected forms, and in composition with some derivatives, of कृ q. v.; comp. अपस्कर. The native theory considers however अपस्किरते &c. as अप and किरते &c. with ágama सुट्; see the Preface.

अपसद Tatpur. m. (-दः) [1]An offspring of either of six degrading connexions, when the father is superior in caste to that of the mother, viz. of a Bráhmana with the women of the three lower castes; of a Kshatriya with women of the Vaiśya and Súdra —, and of a Vaiśya with a woman of the Śúdra caste. Men of this kind must follow occupations which are held in disrespect by the three first castes. Compare also अपध्वंसज. [2]A low or contemptible man in general; in this sense the word may form Karmadh.

compounds of which it is the latter part; e. g. श्रुतिविरोधान्न कुतर्कापसदस्यात्मलाभः. Also read, but less correctly अपशद. E. सद् with अप, kṛit aff. अच्.

अपसमम् Bahuvr. and Avyayibh. (Probably.) In the past year, last year. Comp. अपरसमम्. E. अप and समा.

अपसर Tatpur. m. (-रः) A valid reason (liter. a way-out). Comp. अनपसर. E. सृ with अप, kṛit aff. अप्.

अपसरण Tatpur. n. (-णम्) Moving off, going away from, retreating. E. सृ with अप, kṛit aff. ल्युट्.

अपसर्जन Tatpur. n. (-नम्) ¹ Abandonment, relinquishing. ² A gift or donation. ³ Final deliverance or beatitude. Comp. अपवर्जन and अपवर्ग. E. सृज् with अप, kṛit aff. ल्युट्.

अपसर्प Tatpur. m. (-र्पः) A secret emissary or agent, a spy. Also अवसर्प. E. सृप् with अप, kṛit aff. अच्.

अपसर्पक m. (-कः) The same as the preceding. E. अपसर्प, taddh. aff. कन्.

अपसर्पण Tatpur. n. (-णम्) Going away from, retreating, flying. E. सृप् with अप, kṛit aff. ल्युट्.

अपसलवि Bahuvr. and Avyayibh. (ved.) ¹ Not from the right to the left, i. e. from the left to the right; the reverse of प्रसलवि and प्रदक्षिण; and the same as अपसव्यम् II. ² The space between the thumb and the forefinger, the space considered as sacred to the Mánes and wherefrom the oblations to the latter are made. Comp. पितृतीर्थ and the following; *Raghunandana* in the *Śráddhatattwa*: तथा च गोभिलगृह्यम्।.... इति सव्येनैव पाणिना सूत्रमुत्तुं गृहीत्वा। अपसलवि पूर्वस्यां कर्ष्वां पिण्डं निदध्यात्। पितुर्नाम गृहीत्वा। असावितत्ते वासो ये चात्र त्वामनु यांश्च त्वमनु तस्मै ते स्वधेति। अप उपस्पृश्य। एवमेवेतरयोः सव्येनैव पाणिना उदकपात्रं गृहीत्वा। अपसलवि पिण्डानामुपरि सिञ्चेत्।.... एषामर्थः.... 'सपुष्पं जलमादाय तेषां पृष्ठे पृथक्पृथक्। अप्रदक्षिणं निनिञ्चात्रीवे नामानुमन्त्रितम्'। इति ब्रह्मपुराणवचनात्। अपसलवि पितृतीर्थेन प्रदेशिन्यङ्गुष्ठयोरन्तरा अपसलवि अपसव्यं वा तेन पितृभ्यो निदधातीति भट्टभाष्यधृतगृह्यान्तरादपसव्यग्रन्थेन पितृतीर्थमुच्यते। अस्मादेव वचनात्। तथा च मनुः। प्राचीनावीतिना सम्यगपसव्यमतन्द्रिणा इत्यादि (*Manu* 3. 279.) &c. E. अप and सलवि. For the meaning of अप in this word comp. अपदिश्यम्.

अपसव्य I. Bahuvr. 1. m. f. n. (-व्यः-व्या-व्यम्) ¹ Not left, right; the same as दक्षिण. — अपसव्यं कृ, to keep the right side towards one, (comp. प्रदक्षिणं कृ), or to put on the right shoulder (scil. the sacrificial thread). ² Contrary, adverse.

2. n. (-व्यम्) ¹ The sacrificial thread worn over the right shoulder and passed under the left, at Śráddhas; comp. प्राचीनावीत. ² (In Astronomy) defined thus: ताराग्रहाणां चतुर्धासंगरान्तर्गतापरं युद्धम्; e. g. in the *Vasishṭha-Siddhánta*: अंशादूने ऽपसव्याख्यं युद्धमेको ऽत्र चेदणु.

II. Avyayibh. (-व्यम्) The same as अपसलवि in both meanings; comp. also the quotation under this word. E. अप and सव्य.

अपसव्यक m. f. n. (-व्यकः-व्यिका-व्यकम्) The same as अपसव्य I. E. अपसव्य, taddh. aff. कन्.

अपसव्यवत् m. f. n. (-वान्-वती-वत्) With the sacrificial cord worn over the right shoulder (see अपसव्य I. 2.); as a Śráddha at the performance of which it is worn. E. अपसव्य, taddh. aff. मतुप्.

अपसार Tatpur. m. (-रः) ¹ Going out or away. ² Egress, passage for going forth, a sally port; e. g. विस्तीर्णतातिवेपम्यं रसधान्येध्मसंग्रहः। प्रवेशश्चापसारश्च सप्तैता दुर्गसंपदः॥. E. सृ with अप, kṛit aff. घञ्.

अपसारण Tatpur. n. (-णम्) Removing, driving away, expelling; e. g. (मुष्टिपीडम्) ... इत्यनेन चौर्यापसारणमपि कविभिर्वर्ण्यते. E. सृ in the caus., with अप, kṛit aff. ल्युट्.

अपसारित Tatpur. m. f. n. (-तः-ता-तम्) Removed, driven away, expelled; e. g. ततो जालादपसारितः स्वजालादुत्प्लुत्य गभीरं नीरं प्रविष्टः; or (मृगाक्षः .... नीलीभाण्डस्वामिना ....) दूरे नीत्वापसारितः. E. सृ in the caus., with अप, kṛit aff. क्त.

अपसार्वसेनि Avyayibh. Except Sárvasení. E. अप and सार्वसेनी.

अपसिद्धान्त Tatpur. m. (-न्तः) ¹ A false conclusion; e. g. मूर्तत्वाद्घटादिवत्समानधर्मापत्तावपसिद्धान्तः '(to say that the Soul is limited) is a false conclusion, for this would lead to assert that, from its having shape, it shares in the properties of material substances (as in those of perishableness &c.)'; or आनन्दाभिव्यक्तिर्मुख्यमोक्ष इति नवीनवेदान्तिनामपसिद्धान्त एवेति धिक् 'to maintain that manifestation of happiness is real liberation is a wrong conclusion of the modern Vedántists: shame (on such twaddle)'. ² (In the Nyáya philosophy.) Logical inconsistency in argumentation, viz. arguing so as to come in contradiction with the tenets of one's own school; one of the twenty two निग्रहस्थान or failures in discussion which lead to the defeat of the disputant; more especially it is thus defined: सिद्धान्तमभ्युपेत्यानियमात्कथाप्रसङ्गो ऽपसिद्धान्तः '*apasiddhánta* is argumentation without regard to the definitions contained in the tenets of a school which one has adopted as his own'. — The commentator adds however that there is no अपसिद्धान्त or inconsistency of this kind, if one differs merely in a special topic from the authority of his school: यस्त्वेकदेशिमतेन कथामारभते तस्य शास्त्रकाराभ्युपगमविरोधे नापसिद्धान्तः; 'the Saugatas', he says, 'do not consider logical inconsistency as a defect, but that is another question' (सौगतास्त्वपसिद्धान्तं दूषणं न मन्यन्त इत्यन्यदेतत्). E. अप and सिद्धान्त.

अपसीर I. Tatpur. m. (-रः); II. Bahuvr. m. f. n. (-रः-रा-रम्); and III. Avyayibh. (-रम्); it has the same meanings as अपलाकुल and is also udátta on the last syllable. Comp. the remark s. v. अपकुचि. E. अप and सीर.

अपसृप्ति Tatpur. f. (-प्तिः) Going away from, quitting; e. g. *Śankara* in his comm. on a *Ved. Sútra*: जीवस्य ... शरीरादपसृप्तिः. E. सृप् with अप, kṛit aff. क्तिन्.

अपसौवीरम् Avyayibh. Except Sauvíra. E. अप and सौवीर.

अपस्कर Tatpur. m. (-रः) ¹ Any part of a carriage, except the wheel.* [Some comm. on the *Amarak.* II. 8. 2. 23. include the wheel, e. g. *Ráyamukuṭa*: अक्षयुगचक्रादिकम्; but *Bhánudikshita* is apparently more in harmony with the context of the Amarak. 'रथाङ्गमपस्करः। चक्रं रथाङ्गम्', when he excepts the wheel: द्वे चक्रभिन्नस्य रथावयवस्य; and *Vallabhagaṇi* on Hemach. 3. 422. (or verse 758) also comments: चक्रादन्यानि रथस्याङ्गानि आरञ्चकाणि रथाङ्गानि अपस्करा इत्यन्वयः.] ² The organs of generation and the anus (i. e. the parts of the body whence dirt proceeds). ³ Fæces, ex-

crements. [The two latter meanings according to *Dharaṅi* who gives the word in the first meaning as a *neuter*: अपस्करो गुह्यविष्टे अपस्करं रथाङ्गकम्.] E. कृ with अप, *kṛit* aff. अप् and ágama सुट्; but comp. the remark s. v. अपस् III.; in the first meaning explained: 'because *it* is thrown, i. e. shaken, in its place: अपकीर्यते स्वस्थाने क्षिप्यते'.

अपस्कार Tatpur. m. (-रः) The root of the leg or, according to others, the root of the knee. [In the verse of the *Śiśupálabadha* 18. ४८. *Mallinátha* explains the words आपस्कारात् by गात्रमूलमापस्कारम्। आपस्काराद्वा मूलात्, when the word would not be अपस्कार m., but आपस्कार n. *Vallabhachakravartin*, however, explains अपस्कारो जानुमूलम्, and in the same manner *Vallabhabharatasena* and *Chandraśekhara* (the reading of the E. I. H. Ms. No. 79 अयस्कारो or अपस्करो in the commentary of the two latter being refuted partly by the reading of the verse in other Mss., partly by the metre itself); and *Vallabhagaṅi* in his comment on the word गात्र in *Hemach.'s Abhidh.* 4. ३०१. (= v. 1228), after having quoted the verse in question continues: लूनगात्रस्य छिन्नपूर्वकायस्य। आपस्कारात्। आ जङ्घामूलात्। अपस्कारं यावच्छिन्नस्येत्यर्थः.] E. कृ with अप, *kṛit* aff. घञ् and ágama सुट्.

अपस्खल Tatpur. m. (-लः) (ved.) A place which is not a threshing floor or outside of a threshing floor; a place which is useless for the purpose of threshing or unchaffing rice &c.; the word is used in the *Śatapathabr.* I. 7. ३. २४. as a comparison to the Gárhapatya fire on which the clarified butter is not to be fried, this fire being unfit for such a purpose; for 'like as grain heaped up outside of a threshing floor is to no purpose, in the same manner clarified butter fried in the Gárhapatya can produce no result'. E. अप and स्खल.

अपस्तम m. f. n. (-मः-मा-मम्) (ved.) Most rapid, most swift; as a stream, e. g. (सरस्वती) अपसामपस्तमा (*Sáyaṅa*: वेगवतीनां नदीनां मध्ये ऽपस्तमा वेगवत्तमा). E. अपस् II. ४., taddh. aff. तमप्.

अपस्तम्ब Tatpur. (?) m. (-म्बः) The father or forefather of Ápastamba. E. अप and स्तम्ब.

अपस्तम्भ Tatpur. m. (-म्भः) (In Medicine.) One of the vital parts between the belly and chest; the name of two vessels which convey air to the chest and if wounded will, through cough and asthma, produce death. (According to the *Bhávaprakáśa*: half a finger long.) E. स्तम्भ् with अप, *kṛit* aff. घञ्.

अपस्तम्भिनी f. (-नी) The name of a plant; see शिवलिङ्गी. E. अपस्तम्भ, taddh. aff. इनि.

अपस्नात Tatpur. m. f. n. (-तः-ता-तम्) [1] Bathed or bathing after mourning, or upon the death of a connexion. [2] Bathed after death (the corpse) preparatory to other ceremonies. E. अप and स्नात.

अपस्नान Tatpur. n. (-नम्) [1] Funeral bathing, upon the death of a connexion, after mourning &c. [2] Impure bathing, or bathing in water with which a person has previously washed. E. अप and स्नान.

अपस्मृति Tatpur. m. (-तिः) A proper name: a son of Uttánapáda (the son of the Manu Swáyambhuva) by Sunṛitá, according to the Matsya, Bráhma and Váyu Pur. E. अपस् and स्मृति.

अपस्पर्श Bahuvr. m. f. n. (-र्शः-र्शा-र्शम्) Void of feeling, insensible. E. अप and स्पर्श.

अपस्पृच् (?) Tatpur. m. f. n. (-क्-क्-क्) (ved.) (Perhaps.) Yielding, giving; in the *Atharvav.* 13. १. २७: वि मिमीष्व पयस्वतीं घृताचीं देवानां धेनुरनपस्पृगेषा 'make her to have milk and to become possessed of butter for the gods: this cow does not yield any'. E. स्पृच् (= पृच्) with अप, or पृच् with अप, ágama सुट्, *kṛit* aff. क्विप्. [This interpretation is hypothetical, in want of a comm. to the Atharv. The same meaning might result in deriving अपस्पृक् from अपस्पृश्, 'sprinkling, shedding', the radicals पृष् and स्पृश् being connected in origin; but the former seems more natural.]

अपस्फिग I. Tatpur. n. (?) (-गम्) Bad buttocks.

II. Bahuvr. m. f. n. (-गः-गा-गम्) [1] Having bad buttocks. [2] Having the buttocks turned away.

III. Avyayíbh. (-गम्) Except the buttocks. Comp. the remark s. v. अपकुक्षि. E. अप and स्फिग.

अपस्फुर् Tatpur. m. f. n. (-स्फूः-स्फूः-स्फूः) (ved.) Very large, increased, excessive; an epithet of Soma (according to *Sáyaṅa*, viz. = अत्यन्तप्रवृद्ध); अनपस्फुर् 'not large', an epithet of a cow (*Sáyaṅa*: = अप्रवृद्ध). But comp. अपस्फुरत्. E. स्फुर् with अप, *kṛit* aff. क्विप्.

अपस्फुर Tatpur. m. f. n. (-रः-रा-रम्) (ved.) Injured, hurt; अनपस्फुर 'uninjured, inviolable', an epithet of a cow (according to *Sáyaṅa*, viz. = अनपबाध्य). But comp. अपस्फुरत्. E. स्फुर् with अप, *kṛit* aff. क.

अपस्फुरत् Tatpur. m. f. n. (-न्-न्ती-त्) The same as अपस्फुर; अनपस्फुरत् 'not injured, unhurt'; also as an epithet of a cow (according to *Sáyaṅa* on *Ṛigv.* 4. ४२. १०., viz. अनपहिंसित). *Mahídhara*, however, explains the word अपस्फुरत् in the corresponding verse of the *Vájas.* 7. १०. 'going to another' i. e. running away, and अनपस्फुरत् 'not going to another' i. e. not running away. This latter sense being more congenial with the context, it is probably not unsafe to infer that the words अपस्फुर् and अपस्फुर will also have to be taken in Mahídhara's meaning of अपस्फुरत्, and अनपस्फुर्, अनपस्फुर qq. vv. in Mahídhara's meaning of अनपस्फुरत्. — E. स्फुर् with अप, *kṛit* aff. शतृ.

अपस्मार Tatpur. m. (-रः) (In Medicine.) Epilepsy, falling sickness; according to *Suśruta*, of four kinds, the three first produced by the derangement of air, bile and phlegm, the fourth by the combination of the three. (A definition of *Átreya* is: पित्तं रक्तं मरुच्छ्लेष्मा उद्गताः कुपितो भृशम्। प्राणाः शिरसि संकुप्य कुरुते नष्टचेष्टताम्.) In Rhetoric it is mentioned as a व्यभिचारिभाव or an accessory condition of the Erotic (शृङ्गार), Pathetic (करुण), the Fearful (भयानक) and the Disgustful (बीभत्स), and is defined — but happily this definition has not guided the Hindu poets in the representation of their characters — as 'dementation caused by the planets or similar evil influences and causing falls, trembling, perspiration, foaming at the mouth, slavering &c.'. E. स्मृ with अप, *kṛit* aff. घञ्.

अपस्मारिन् m. f. n. (-री-रिणी-रि) Afflicted with epilepsy. (*Manu* enjoins not to marry a girl of a family where there

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are persons afflicted with epilepsy, the disease being contagious, according to *Kullúka*.) E. अपस्मार, tadd. aff. इनि.

अपस्य् denom. par. (-स्यति; leṭ -स्यात्) (ved.) To be active, to be busy. E. अपस् I., denom. aff. क्यच्.

अपस्य I. 1. m. f n. (-स्यः-स्या-स्यम्) Fit for a (sacrificial) act. [*Mahídhara* explains in *Vájas.* 10. 7. अपस्यो वसानाः as epithets to the preceding word आपः 'waters' and renders अपस्यः in the stated sense; but the commentators on a *Várttika* to *Páṇ.* V. 4. 36. 'वसुअपस्°°' (misprinted in the present edition and therefore in the reprint of that edition 'वसुअयस्°°') explain अपस्याः as meaning 'water'; and while *Mahídhara* takes अपस्यः as an irregular nom. plur. instead of अपस्याः, *Patanjali* and, after him, the *Káśiká* consider it as an irregular accus. (= अपः); *Patanjali:* अपस्यो वसानाः। अपो वसानाः॥. *Kaiyyaṭa:* अपशब्दाद्द्वितीयाबहुवचनान्तात्स्वार्थे यत्प्रत्ययो विभक्तेश्चालुक्. *Káśiká:* द्वितीयाबहुवचनस्यालुक्। अपो वसाना इत्यर्थः.]

2. f. (-स्या) [1] Water (see the preceding explanation). [2] The name of the first fifteen bricks amongst the twenty bricks which are placed five in each quarter on a sacrificial ground; the last five being called छन्दस्या. E. अपस्, taddh. aff. यत् (or in *Vájas.* 10. 7. according to the quoted *Várttika*, अप् in the accus. plur., taddh. aff. यत्).

II. f. (-स्या) [1] Activity, action. [2] Desire to act. E. अपस्य्, kṛit aff. अ.

अपस्यु m. f. n. (-स्युः-स्युः-स्यु) (ved.) Desirous of acting. E. अपस्य्, kṛit aff. उ.

अपस्विन् m. f. n. (-स्वी-स्विनी-स्वि) The same as अपस् II., of which it occurs as an explanation. E. अपस्, taddh. aff. विनि.

अपह Tatpur. m. f. n. (-हः-हा-हम्) Destroying, removing; only occurring as the latter part of Tatpur. compounds, e. g. क्लेशापह, तमोपह, ज्वरापह, अभिलापह, तृषापह. E. हन् with अप, kṛit aff. ड.

अपहत Tatpur. m. f. n. (-तः-ता-तम्) Destroyed; e. g. in the *Bhágav. Pur.* मौञ्जर्तिकायस्य समागमाद्य मे दुस्तर्कमूलो ऽपहतो विवेकः. E. हन् with अप, kṛit aff. क्त.

अपहतपाप्मन् Bahuvr. m. f. n. (-प्मा-प्मा-प्म) Freed from sin. (In the *Bṛihadár. Upan.* it is also explained: free from right or wrong 'धर्माधर्मवर्जित'.) E. अपहत and पाप्मन्.

अपहति Tatpur. f. (-तिः) [1] Striking off, removal. [2] An impediment, a nuisance (?); in the comm. of *Mahídhara* on *Vájas.* 1. 12., where the epithet अग्रेपुवः of आपः is thus explained: अग्रेपुवः। अग्रे पुनन्त्यग्रेपुवः। अग्रे यज्ञस्मिन्पूर्वभागे गच्छन्ति तस्मिन्नपहतिनिवारणेन शोधनशीलाः॥. E. हन् with अप, kṛit aff. क्तिन्.

अपहनन Tatpur. n. (-नम्) The same as अपघात. E. हन् with अप, kṛit aff. ल्युट्.

अपहन्तृ Tatpur. m. f. n. (-न्ता-न्त्री-न्तृ) Striking off, removing. E. हन् with अप, kṛit aff. तृच्.

अपहरण Tatpur. n. (-णम्) [1] Taking away, carrying off, removing. [2] (In Law.) The same as स्तेय, stealing or robbing, viz. 'taking a thing either with, or without, the knowledge of the owner, by force or by stealth, or without a valid title'; compare the following definition of the *Mitákshara:* अपहरणशब्देन समक्षं परोक्षं वा बलाच्चौर्येण वा क्रयादिस्वत्वहेतुं विना ग्रहणमुच्यते (and the following of स्तेय by *Kátyáyana:* प्रच्छन्नं वा प्रकाशं वा निशायामथवा दिवा। यत्परद्रव्यहरणं स्तेयं तत्परिकीर्तितम्; the term स्तेय being also applied, in law, to the appropriation of goods without a valid title; compare e. g. the *Dáyabhága* for the definition of स्तेन, 'य एव हि परस्वेदमिति विशेषेण जानानः परस्वे स्वत्वहेतुमन्तरेणैव स्वत्वमारोपयति स स्तेन इति लोकप्रसिद्धो ऽर्थः'). See also अपहार. E. हृ with अप, kṛit aff. ल्युट्.

अपहरत् Tatpur. m. f. n. (-रन्-रन्ती-रत्). [1] Taking away, carrying off, removing. [2] (In Law.) Stealing or robbing; comp. the preceding. E. हृ with अप, kṛit aff. शतृ.

अपहरणीय Tatpur. m. f. n. (-यः-या-यम्) To be taken away, to be carried off, to be removed. E. हृ with अप, kṛitya aff. अनीयर्.

अपहर्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) The same as अपहरणीय. E. हृ with अप, kṛitya aff. तव्य.

अपहर्तृ Tatpur. 1. m. f. n. (-र्ता-र्त्री-र्तृ) [1] One who takes away, carries off, removes. [2] One who steals. [3] One who conceals or secretes; e. g. निक्षेपस्यापहर्तारम् (comm. = निक्षेपस्यापह्नोतारम्).

2. m. (-र्ता) The name of a brother of the serpent Śesha (according to the *Harivanśa* in the translation of *Langlois* vol. II. p. 481). E. हृ with अप, kṛit aff. तृच् or तृन्. [N. B. When derived with the kṛit तृच्, the word merely expresses the notion of the *agens in general*, as is the case with all other derivatives of radicals by means of तृच्; a noun depending on it then stands in the genitive, e. g. निक्षेपस्यापहर्ता 'a man who secretes a deposit'. But when derived by means of the affix तृन् it implies moreover *habit* and, a noun depending on it in this sense stands in the accus., e. g. अन्नमपहर्तार आह्वरका भवन्ति श्राद्धे सिद्धे सति 'the inhabitants of Ahwara are in the *habit of carrying off* the food after the funeral oblation is performed'; it might seem doubtful, therefore, whether e. g. the passage of the *Dáyabhága* p. 351, line 18: असुवर्णं सुवर्णबुद्ध्यापहर्तुर्न सुवर्णापहारः is correct and ought not to be असुवर्णस्य &c., the word अपहर्तृ expressing there simply the agens without an additional notion, as results from the comparison of these words with p. 350 l. 16. The word when derived by kṛit तृच् is udátta on the last syllable; but when derived by तृन् udátta on the first syllable.]

अपहल I. Tatpur. n. (-लम्); II. Bahuvr. m. f. n. (-लः-ला-लम्); III. Avyayíbh. (-लम्). The same as अपलाङ्गल and like this word, udátta on the last syllable. Comp. the remark s. v. अपकुक्षि. E. अप and हल.

अपहसित Tatpur. n. (-तम्) An uneducated mode of laughing, a manner in which low people would laugh, as 'with tears coming into the eyes' ('नीचानामपहसितम् .... अपहसितं सास्राक्षम्'); mentioned in Rhetoric as one of the व्यभिचारिभावाः or accessory conditions of the Comic (or हास्यरस). Comp. अपहास. E. अप and हसित.

अपहस्त् denom. par. (-स्तयति) To throw off, to lose. See the following. E. अप and हस्त, denom. aff. णिच्.

अपहस्तित m. f. n. (-तः-ता-तम्) Thrown off, lost, parted with; e. g. in the *Málatim.* अपहस्तितबान्धवे त्वया विहितं साहसमस्य तृष्णया। तदिहानपराधिनि प्रिये सखि को ऽयं कदर्थितक्रमः॥. E. अपहस्त्, kṛit aff. क्त.

अपहाण Tatpur. m. f. n. (-णः-णा-णम्) Leaving; abandonning. For the irregular femin. in आ, instead of in ई, compare पूर्वापहाणा, परापहाणा and अपरापहाणा; the word itself occurring probably only in these compounds. *Comp.* अपहायन. E. हा with अप, krit aff. ल्युट्.

अपहानि Tatpur. f. (-निः) [1] Relinquishment, abandonment. [2] Exception; exclusion. E. हा with अप, uṅ. aff. नि which is नित्.

अपहायन Tatpur. m. f. n. (-नः-ना-नम्) A various reading of the *Káśiká* and of *Bhoja* instead of अपहाण in the words अपरापहायणा and पूर्वापहायणा (read in the *Gaṅaratnam.* पूर्वोपहायणा); accord. to the *Gaṅaratnam.* it occurs also with *Bhoja* in संप्रहायणा. E. हा with अप, krit aff. ल्युट् and (irregular) ágama युक्.

अपहार Tatpur. m. (-रः) [1] Taking away, carrying off, removing; also figuratively; comp. आत्मापहार. [2] (In Law.) [a] Stealing, robbing; see अपहरण and the definition given of the latter word. [b] Concealing, secreting; according to *Jimútaváhana* in the passage of the *Dáyabhága*: न साधारणधनापहारे स्तेयनिष्पत्तिः 'the notion of theft is not completed in a case of concealment of property common (to two or more)', when the word अपहार is thus explained: अपहारपदं तु संगोपनाभिप्रायम्। न च संगोपनं स्तेयमुक्तम्। असंगुप्तहरणे ऽपि स्तेयपदप्रदर्शनात्. [c] Withholding property from its lawful owner; in the passage of the *Dáyabhága* and the *Dáyakramasangraha*: स्त्रीणां स्वपतिदायस्तु उपभोगफलः स्मृतः। नापहारं स्त्रियः कुर्युः पतिदायात्कथंचन; where *Jimútaváhana* explains अपहार in this manner: अपहारस्तु धनस्वाम्यनुपयोगि भवति. (The quotation from the *Dáyabhága* by *Rádhákántadeva* s. v. अपहार, viz. 'धनस्वाम्यनुपयोगिव्ययः:' — as well as the translations which have been founded on it — seem to arise from a mistake, the more so as the law point in question does not concern the 'spending' but 'the non-delivery to a wife of her lawful property'.) [3] Loss. [4] (In Astronomy.) The configuration of the minor planets considered as influencing the fortune of man; comp. अन्तर्दशा and अपहारेश्वर. E. हृ with अप, krit aff. घञ्.

अपहारक Tatpur. m. f. n. (-रकः-रिका-रकम्) [1] Taking away, carrying off, removing; also figurat., comp. वाग्पहारक, आत्मापहारक. [2] Stealing, robbing. E. हृ with अप, krit aff. ण्वुल्.

अपहारण Tatpur. n. (-णम्) Causing or ordering to take away, to remove, to rob; e. g. स्वराष्ट्रं वासयेद्राजा परदेशापहारणात्। अथवा दानमानाभ्यां वासितं धनदं हि तत् 'a king will make his kingdom inhabitable either by the annexation of other countries, or by conferring gifts or honours, for inhabitable is a country which yields wealth'. (Various readings in this verse of the *Hitop.* are परदेशावगाहनात् and परदेशापवाहनात्.) E. हृ in the caus., with अप, krit aff. ल्युट्.

अपहारवर्मन् Bahuvr. m. (-र्मा) A proper name, one of the leading characters in the *Daśakumáracharita*. E. अपहार and वर्मन्.

अपहारिन् Tatpur. m. f. n. (-री-रिणी-रि) [1] Taking away, carrying off, removing; also figurat.; e. g. भयापहारिन्, प्राणापहारिन्. E. हृ with अप, krit aff. णिनि.

अपहारेश्वर Tatpur. m. (-रः) The Lord or the principal planet of an अपहार (4.). Comp. अन्तर्दशाधिपति. E. अपहार and ईश्वर.

अपहार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) To be taken away, to be carried off, to be removed; e. g. in the *Bhaṭṭik.* आरातुरे चेतसि लब्धजन्मा रराज लोलो ऽपि गुणापहार्यः। कुतूहलेनेव वचःसु सक्तः पक्षिव्रिवान्योन्यमुखानि रागः॥. E. हृ with अप, kritya aff. ण्यत्.

अपहास Tatpur. m. (-सः) Silly or causeless laughter. Comp. अपहसित. E. अप and हास.

अपहास्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) To be laughed at, laughable, ridiculous. E. हस् with अप, kritya aff. ण्यत्.

अपहिङ्कार Bahuvr. m. f. n. (-रः-रा-रम्) Without the syllable हिम् (as a hymn so chanted). E. अप and हिङ्कार.

अपहीन Tatpur. m. f. n. (-नः-ना-नम्) Left, abandoned. E. हा with अप, krit aff. क्त.

अपहीनक्लेश Bahuvr. m. f. n. (-शः-शा-शम्) Free from pain; in the *Nyáya* with the implied meaning, free from pains that arise from passions, i. e. free from passions: न प्रवृत्तिः प्रतिसंधानायापहीनक्लेशस्य 'the exertion of him who is free from passions (affection &c.) is no obstacle (to his final emancipation)'. E. अपहीन and क्लेश.

अपहुत Tatpur. 1. m. f. n. (-तः-ता-तम्) Wrongly sacrificed, sacrificed in a bad or defective manner.

2. n. (-तम्) A sacrifice which fails or is defective. E. अप and हुत.

अपहृत Tatpur. m. f. n. (-तः-ता-तम्) [1] Taken away, carried off, removed; lit. and figur. e. g. हृदयमशरणं मे पक्ष्मलाक्ष्याः कटाक्षैरपहृतमपविद्धं पीतमुन्मूलितं च. [2] Stolen, robbed. E. हृ with अप, krit aff. क्त.

अपह्नव Tatpur. m. (-वः) [1] Denial, concealment of knowledge; e. g. अभियुक्तो ऽभियोगस्य यदि कुर्यादपह्नवम्। मिथ्या तत्तु विजानीयादुत्तरं व्यवहारतः॥. [2] Secreting, concealment in general; compare अपहार; e. g. साधारणधनापह्नवस्तेयमेव. [3] Dissimulation. [4] Affection, love (this meaning perhaps arising from 'self-denial'; comp. अपलाप). E. ह्नु with अप, krit aff. अप्.

अपह्नववादिन् Tatpur. m. (-दी) (In Law.) A plaintiff who denies or conceals facts; (if the latter are proved by the defendant, the plaintiff must pay to the king a fine equal in amount to that of the object in litigation). E. अपह्नव and वादिन्.

अपह्नुत Tatpur. m. f. n. (-तः-ता-तम्) [1] Denied. [2] Concealed, secreted. E. ह्नु with अप, krit aff. क्त.

अपह्नुति Tatpur. f. (-तिः) [1] Denial, concealment of knowledge. [2] (In Rhetoric.) A figure of speech, one of the alaṃkáras or modes of elegant expression, viz. with two varieties, each comprising again two subdivisions: [a] a hidden comparison, the simile being expressed by way of negation or denial, and that part of the sentence which contains the negation or the denial either preceding or following the object of comparison, e. g. (preceding) नेदं नभोमण्डलमम्बुराशिर्नैताश्च तारा नवफेनभङ्गाः &c.; or (following) एतद्विभाति चरमाचलचूडचुम्बिहिण्डीरपिण्डरुचिशीतमरीचिबिम्बम्। उज्ज्वालितस्य रजनीं मदनानलस्य धूमं दधत्प्रकटलाञ्छनकैतवेन; comp. also अन्तर्गतोपमा; [b] a covert expression, the intended sense being conveyed either by way of a pun or by some other artful mode of language; e. g. (by way of a pun) काले वारिधराणामपतितया नैव शक्यते स्थातुम्। उत्कण्ठितासि तरले न हि न हि सखि पिच्छिलः पन्थाः (where the intended

sense is conveyed by the double etymology of अपतिता (अपति, taddh. aff. तल् or अ-पतिता (from पत्, kṛit aff. क्त); or (by allusion) इह पुरो ऽनिलकम्पितविग्रहा मिलति का न वनस्पतिना लता। स्मरसि किं सखि कान्तरतोत्सवं न हि घनागमरीतिरपह्नुता ॥. Comp. also वक्रोक्ति. E. ह्नु with अप, kṛit aff. क्तिन्.

अपह्नुवान Tatpur. m. f. n. (-नः-ना-नम्) ¹ Denying. ² Concealing, e. g. आत्मानमपह्नुवानः 'making one's self unknown, as by assuming another shape; or भूभृद्भिरप्यस्खलिताः खसूत्रैरपह्नुवाना सरितः पृथुरपि (comm. अपह्नुवाना स्वमङ्गिनाच्छादयन्ती, scil. गङ्गा). E. ह्नु with अप, kṛit aff. शानच्.

अपह्नोतृ Tatpur. m. f. n. (-ता-त्री-तृ) ¹ One who denies. ² One who conceals or secretes. E. ह्नु with अप, kṛit aff. तृच्.

अपह्रास Tatpur. (-सः) Diminution, lessening. ह्रस् with अप, kṛit aff. घञ्.

अपांवत्स Tatpur. m. (-त्सः). The name of a star (3° N. L. 183° Long. or 3° N. L. 180° Lat.). E. अपाम् (genit. plur. of अप्) and वत्स 'child of the waters'.

अपाक् Tatpur. ind. ¹ Western. ² Southern. (The word may be used in the sense of a nominative or ablative or locative.) For the meanings compare अपाच्. E. The neuter of अपाच् with luk of the taddh. aff. अस्ताति.

अपाक I. Tatpur. m. (-कः) ¹ Not cooking, e. g. अश्लेषाद्यर्धोत्पादपाकः स्यात्. ² Immaturity. ³ Indigestion. ⁴ (ved.) One who is not foolish, wise, of accomplished intellect (पाक in the latter meaning being explained by प्रशस्य, see पाक ved.). E. अ neg. and पाक.

II. Bahuvr. m. f. n. (-कः-का-कम्) ¹ Immature, raw; not ripe, said also of ulcers. ² Undigested. ³ (ved.) Than whom or which there is nothing superior, incomparable; त्वष्टा दधच्छुष्ममिन्द्राय वृष्णे ऽपाको ऽचिष्टुर्यशसे पुरूणि (*Mahidh.* पाक इति प्रशस्यनाम। न विद्यते पाकः प्रशस्यो यस्मात्सो ऽपाकः); comp. the following. E. अ priv. and पाक.

अपाकचक्षस् Bahuvr. m. (-क्षाः) (ved.) Of incomparable brightness; an epithet of Agni. E. अपाक and चक्षस्.

अपाकज Tatpur. m. f. n. (-जः-जा-जम्) Not produced by maturing, naturally existing, as feel in air (according to the *Vaiśeshika* philosophy). E. अ neg. and पाकज.

अपाकरण Tatpur. n. (-णम्) ¹ Driving away, removing; e. g. दोहनरहितायां पौर्णमास्यां वत्सापाकरणार्थायाः शाखाया अभावादुपवेषाय शाखाच्छेदो न कर्तव्यः ॥. ² (In Law.) Payment, liquidation (of a debt); e. g. ऋणापाकरण ऋणी तत्पुत्रः पौत्र इति त्रयः कर्तारो दर्शिताः; or गृहीतस्य सुवर्णादेरप्रदानमृणानामनपाकरणम्। तथा देवर्षिपितॄणां संबन्धृणामनपाकरणं च ॥. E. कृ with आ and अप, kṛit aff. ल्युट्.

अपाकरिष्णु Tatpur. m. f. n. (-ष्णुः-ष्णुः-ष्णु) Driving away, removing; e. g. वर्णः स्वर्णमपाकरिष्णुः 'a colour driving away gold' i. e. surpassing it (in beauty). E. कृ with आ and अप, kṛit aff. इष्णुच्.

अपाकर्तोस् Tatpur. (ved.) The same as अपाकर्तुम् of the classical dialect, i. e. to drive away, to remove. E. The genitive of an obsolete noun अपाकर्तु; the accus. of which is alone used, as in all similar cases, in the sense of our infinitive in the classical dialect; the native etym. expresses this thus: कृ with आ and अप, kṛit aff. तोसुन्, to indicate that the udátta accent is on अप i. e. on the first syllable.

अपाकर्मन् Tatpur. n. (-र्म) Payment, liquidation; e. g. वेतनस्यानपाकर्म. E. कृ with आ and अप, uṇ. aff. मनिन्.

अपाकशाक Karmadh. n. (-कम्) Ginger; the root in its undried state, green ginger (Mahr. आले). Comp. आर्द्रशाक. E. अपाक and शाक.

अपाकिन् Tatpur. m. f. n. (-की-किनी-कि) ¹ Not ripe, raw, immature; said also of swellings. ² Undigestible, as poisons; the same as अविपाकिन्. E. अ neg. and पाकिन्.

अपाकृति Tatpur. f. (-तिः) ¹ Driving away, removal; e. g. वत्सापकृतिः; comp. अपाकरण. ² Emotion, as arising from apprehension, fear &c.; e. g. in the *Kirátárj.* निशम्य सिद्धिं द्विषतामपाकृतीस्ततस्ततस्त्या विनियन्तुमक्षमा .... उदाजहार (scil. द्रौपदी; comm. अपाकृतीर्विकारान्). E. कृ with आ and अप, kṛit aff. क्तिन्.

अपाक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) (ved.) Western; अपाक्तात् 'from the west'. E. अञ्च् (अक्न्) with अप, kṛit aff. क्त.

अपाक्रमत्. — अपाक्रमत् is a wrong reading instead of अपासरत्; see the remark s. v. अपासरत्.

अपाच I. Tatpur. m. f. n. (-चः-चा-चम्) Present, perceptible. E. अञ्च् with अप, kṛit aff. अच्. (As an Avyayíbh. -चम् which the word probably is, instead of a Tatpur., the Etym. would be अप and अक्षि, samás. aff. टच्, in analogy with प्रत्यक्षम्, परोक्षम्, समक्षम्, अन्वक्षम्. Comp. also the Etym. of अध्यक्ष.)

II. Bahuvr. m. f. n. (-क्षः-क्षी-क्षम्) ¹ Eyeless, blind. ² Having a bad eye. E. अप and अक्षि, samás. aff. षच्.

अपाङ्क Tatpur. m. f. n. (-ङ्कः-ङ्का-ङ्कम्) The same as the following. E. अ neg. and पाङ्क.

अपाङ्क्तेय Tatpur. m. f. n. (-यः-या-यम्) ¹ Not belonging to a line or row. ² Not worthy of being in the same class or association, inadmissible into society, excluded. E. अ neg. and पाङ्क्तेय.

अपाङ्क्त्य Tatpur. m. f. n. (-क्त्यः-क्त्या-क्त्यम्) The same as the preceding. E. अ neg. and पाङ्क्त्य.

अपाङ्क्त्योपहत Tatpur. m. f. n. (-तः-ता-तम्) Defiled or contaminated by the presence of persons inadmissible into society. E. अपाङ्क्त्य and उपहत.

अपाङ्ग I. Tatpur. m. (-ङ्गः) ¹ The outer corner of the eye. (In Medicine mentioned amongst the मर्मन् or vital parts above the clavicle.) ² A sectarian mark on the forehead, made with coloured and fragrant pigments, as with saffron, Sandal &c.; comp. पत्रावली.

II. Bahuvr. 1. m. f. n. (-ङ्गः-ङ्गा or ङ्गी-ङ्गम्) Maimed, crippled. E. अप and अङ्ग; the Tatpur. being explained: अपगतो ऽङ्गात्. The femin. of the Bahuvr. is either टाप् or ङीष् according to *Páṅ.* IV. 1. 54. v. 1.; and the same remark applies to अपाङ्ग when it is a latter part of a Bahuvr. compound; the rule IV. 1. 56. not being to the contrary, since it merely concerns uncompounded words of several syllables, in the sense of स्वाङ्ग q. v.

2. m. (-ङ्गः). A name of Káma. E. अप and अङ्ग.

अपाङ्गक m. (-कः) A plant (Achyranthes aspera); the same as अपामार्ग, used as errhine to clear the head. E. अपाङ्ग, taddh. aff. कन्. (In the latter derivation it may also express the same as अपाङ्ग I.; and as a Bahuvr. अप-अङ्ग, samás. aff. कप् (fem. अपाङ्गिका), the same as अपाङ्ग II.)

अपाङ्गदर्शन Tatpur. n. (-नम्) A side-glance, a leer, a wink. E. अपाङ्ग and दर्शन.

अपाङ्गदेश Tatpur. m. (-शः) The place of the outer corner of the eye, the same as अपाङ्ग I. E. अपाङ्ग and देश.

अपाङ्गनेत्र Bahuvr. m. f. n. (-त्रः-त्रा-त्रम्) [1] With the eyes and outer corners of the eyes; or [2] Having eyes like the god of Love. (The word occurs in a verse of the *Vikramorvaśí*: यदियं पुनरप्यपाङ्गनेत्रा परिवृत्तार्धमुखी मयाद्य दृष्टा, which is thus explained by a comm.: परिवृत्तमर्धमुखं यस्या अत एव अपाङ्गयुक्ते नेत्रे यस्या एतादृशी दृष्टा। यद्वा। अपाङ्गो मदनस्तत्तुल्यके नेत्रे यस्यास्तादृशी; the former meaning, however, would represent the compound अपाङ्गनेत्र as an anomaly instead of सापाङ्गनेत्र, while the latter is more natural and in harmony with the context.) E. अपाङ्ग and नेत्र.

अपाङ्गवलन Tatpur. n. (-नम्) Contracting the outer corner of the eye, glancing, looking roguishly. E. अपाङ्ग and वलन.

अपाच् Tatpur. 1. m. f. n. (-ङ्-ची-क्) [1] (ved.) Going downwards; as opposed to प्राच् going upwards (to heaven). [2] Western. [3] Southern. [The meaning 'western' is that which is given usually by the commentators to the word when it occurs in the Vedas; the meaning 'southern' is given by the Koshas — comp. also अवाच् —, and belongs to the word also in *Páń.* IV. 2. 101. where 'प्राच्, अपाच्, उदच्, प्रतीच्' are a complete enumeration of the four regions of the compass; *Praudhamanor.* अपाची दक्षिणा दिक्। द्वितीयो वर्णः पकारो न तु दन्त्योष्ठ्यः.] — See अपाक्. For the declension of this word comp. अञ्चु II.

2. f. (-ची) The South; comp. अवाची. E. अञ्चु (अच्च्) with अप, krit aff. क्विन्.

अपाचीतरा Tatpur. f. (-रा) The north. E. अपाची and इतरा; lit. 'the region opposite to the south'.

अपाचीन m. f. n. (-नः-ना-नम्) [1] Going downwards (ved.). [2] Opposite. [3] Western (?). [4] Southern. (For the two latter meanings comp. the remark s. v. अपाच्.) — According to *Páńini* the feminine is not allowed to express the region. E. अपाच्, taddh. aff. ख.

अपाच्य I. m. f. n. (-च्यः-च्या-च्यम्) [1] Western (?). [2] Southern. (For these meanings comp. the remark s. v. अपाच्.) E. अपाच्, taddh. aff. यत्.

II. Tatpur. m. f. n. (-च्यः-च्या-च्यम्) [1] Not to be ripened. [2] Indigestible. E. अ neg. and पाच्य.

अपाञ्जस् Avyayibh. Probably the same as अपमुखम् III. and also udátta on the last syllable. E. अप and अञ्जस्.

अपाटव Tatpur. n. (-वम्) [1] Sickness, disease. [2] Awkwardness, dullness. E. अ neg. and पाटव.

अपाणिग्रहण Tatpur. n. (-णम्) Celibacy. E. अ neg. and पाणिग्रहण.

अपाणिनीय Tatpur. m. f. n. (-यः-या-यम्) [1] Not belonging to Páńini, not taught by Páńini, as a rule or part of a rule; e. g. अपाणिनीयः सूत्रेषु पाठः; or बहुवचनग्रहणमपाणिनीयमिति प्रश्नः. [2] One who does not study Páńini's grammar, a superficial Sanskritist (*Káśiká*: 'पाणिनीयमधीते पाणिनीयो न पाणिनीयो ऽपाणिनीयः'). E. अ neg. and पाणिनीय.

अपाणिपाद् Bahuvr. m. f. n. (-पाद्ः-पद्वी(?)-पादम्) Having neither hand nor feet. E. अ priv. and पाणिपाद्.

अपात्र Tatpur. n. (-त्रम्) [1] A worthless or inferior utensil. [2] A worthless person. [3] An undeserving person, one not worthy of receiving gifts. E. अ deter. and पात्र.

अपात्रकृत्या Tatpur. f. (-त्या) An action which makes a person worthless; viz. according to *Manu*, 'taking gifts from contemptible people, being a tradesman, waiting upon a Súdra and telling falsehoods'. Comp. अपात्रीकरण. E. अपात्र and कृत्या.

अपात्रभृत् Tatpur. m. f. n. (-त्-त्-त्) Cherishing the undeserving, the worthless; e. g. प्रायेणापात्रभृद्भवति राजा. E. अपात्र and भृत्.

अपात्रीकरण Tatpur. n. (-णम्) The same as अपात्रकृत्या; compare also जातिभ्रंशकर, सङ्करीकरण, मलिनीकरण. E. अपात्र, taddh. aff. च्वि, and करण.

अपाद् Bahuvr. m. f. n. (-पात्-पदी-पात्) Footless. E. अ priv. and पाद् with samás. lopa of the final vowel, the femin. being ङीप् (and not optionally °पात् as in several other Bahuvr., the latter part of which is पाद्).

अपादादिभाज् Tatpur. m. f. n. (-क्-क्-क्) Not standing in the beginning of a Páda, as a word. E. अ neg. and पादादिभाज्.

अपादान Tatpur. n. (-नम्) I. [1] Taking away. [2] (In Grammar.) The sense expressed by the fifth case or ablative; viz. 'the point of departure in connexion with the notion of separation; the cause of fear in connexion with the notion of fear, protecting from; the object not bearable in connexion with the notion of being overpowered by; the object protected in connexion with that of withholding from; the object shunned or abandoned in connexion with that of hiding one's self from, being disgusted with, desisting from; the object deviated from in connexion with that of deviating from; the source of knowlege (teacher &c.) in connexion with that of learning from; birth, origin in connexion with the notion of descent, coming from'. E. दा with आ and अप, krit aff. ल्युट्.

II. Cutting off; in the following passage of the *Jaiminiya-nyáyamáláviştara* where the word is used *in* the same sense as अवदान, apparently only for the sake of distinguishing the second cutting off (पूर्वार्धादवद्यति) from the first (मध्यादवद्यति): दर्शपूर्णमासयोः पुरोडाशावदाने श्रूयते। मध्यादवद्यति। पूर्वार्धादवद्यतीति। तद्यवदत्तं गम्येत। तदानीमवशिष्टात्पुरोडाशात्पुनरप्यवदातव्यम्। कुतः। अवदानापादानयोर्मध्यपूर्वार्धयोः शिष्टे ऽपि संभवादिति चेत्॥ नैवम्। कृत्स्नपुरोडाशगते मध्यपूर्वार्धे अपादानत्वेन श्रूयेते। न त्ववशिष्टभागगते मध्यपूर्वार्धे। &c. E. दो with आ and अप, krit aff. ल्युट्.

अपादान्तीय Tatpur. m. f. n. (-यः-या-यम्) Not standing at the end of a Páda, as a word. E. अ neg. and पादान्तीय.

अपाद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) Not suitable for the feet (as water &c.). E. अ neg. and पाद्य.

अपाध्वन् Tatpur. m. (-ध्वा) A bad road; (the word is udátta on the last syllable and forms, as the *Káśiká* observes, an exception to the general rule of *Páń.* V. 4. 85. which would require the compound to assume the samás. aff. अच्). E. अप and अध्वन्.

अपान Tatpur. m. (-नः) [1] The air which goes downwards; in the Vedas, in the doctrine of the Upanishads as well as in the philosophical and medical systems, the air (comp. वात, वायु) which is *inhaled* and *descends* the body, one of the

five vital airs which are supposed to pervade the latter; (opposed to प्राण, the air which is *exhaled* or *proceeds* from the body; comp. besides उदान, समान, व्यान and see प्राण); in the legend of the *Aitareya Upan.* it is therefore this vital air which is able to seize food, (for it introduces it into the body), and to give support to life; comp. अन्नायु. In the *Śatapath.* and *Bṛihaddr. Upan.* it is called, from the same reason, the function of *smelling* (and the odour *inhaled*): प्राणो वै ग्रहः सो ऽपानेनातिग्राहेण गृहीतो ऽपानेन हि गन्धं जिघ्रति. In the *Vedánta-Sára* it is defined: अपानो नामावागमनवान्पाय्वादिस्थानवर्ती (comm. अधो नाभेरधस्तादागमनवानाग्नाशनयनव्यापारेण । पायुर्गुदम् । तत्स्थानवर्तीत्यर्थः । आदिशब्दादुपस्थग्रहः । तत्रापि मूत्ररेतोविसर्गस्थापानकर्मत्वात्); in the *Sánkhya* it is like the other four vital airs the function which is common to बुद्धि, अहङ्कार and मनस् qq. vv. (*Sánkhya prav.* सामान्यकरणवृत्तिः प्राणाद्या वायवः पञ्च) and explained by the comm. अपनयनादपानस्तच्च यत्स्पन्दनं तदपि सामान्यवृत्तिरिन्द्रियस्य. In the *Kaṅáda-Sútra* प्राणापाननिमेषोन्मेष°° it is explained as having the property of अधोगमनं फुत्कारादौ वा तिर्यग्गमनम्. This theory is then more fully developed in *Suśruta's Niddnasthána* where the *inhaled vital air* 'resides in the rectum and in time *draws down* the excrements, urine, semen, fœtus and menses' (पक्वाधानालयो ऽपानः काले कर्षति चाप्ययम् । समीरणः शकृन्मूत्रशुक्रगर्भार्तवान्यधः), and 'when obstructed by bile produces burning, heat and a little blood, when obstructed by phlegm, heaviness in the lower part of the body' (अपाने पित्तसंयुक्ते दाहोष्णे स्यादसृग्दरम् । अधःकाये गुरुत्वं च तस्मिन्नेव कफावृते). Comp. also the following from the musical work *Sangítadarpaṅa*: प्राणापानौ तथा व्यानसमानोदानसंज्ञकाः । नागं कूर्मं च कृकलं देवदत्तं धनंजयम् (sic, neuter; comp. these latter words in the *Vedánta-Sára* p. 9) । तेषां मुख्यतमः प्राणो नाभिकन्दादधः स्थितः । शब्दोच्चारणनिःश्वासोच्छ्वासकासादिकारणम् । अपानस्तु गुदे मेढ्रे कटीजङ्घोदरे तथा । व्यानो ऽक्षिश्रोत्रगुल्फेषु कंधां घ्राणे च तिष्ठति । समानो व्याप्य निखिलं शरीरं वह्निना सह । उदानः पादयोरास्ते हस्तयोरङ्गसंधिषु । त्वगादिधातूनाश्रित्य पञ्च नागादयः स्थिताः. — An improvement on Suśruta seems to have been intended by *Hemachandra* who makes the अपान run down from the nape of the neck to the *heels* (अपानपवनो मन्यापृष्ठपृष्ठान्तपार्ष्णिगः; comm. पृष्ठान्तो गुदः । पार्ष्णी पादपश्चाद्भागौ). [1]A fart. [2]The anus. E. अन् with अप, kṛit aff. घञ्.

अपानत् Tatpur. m. f. n. (-न्-न्ती-त्) Inhaling, producing the function of the vital air अपान q. v. — In the verse of the *Bhdgav. Pur.* (2. 10. 16.) अनु प्राणन्ति यं प्राणाः प्राणन्तं सर्वजन्तुषु । अपानन्तमपानन्ति नरदेवमिवानुगाः, it deserves notice that *Srídharaswámin* takes the word अपानत् in the sense 'ceasing to perform vital functions', viz. 'they (according to the comm., the senses) cease to exercise their functions when it (the vital air प्राण) ceases to perform its function': प्राणा इन्द्रियाणि यं (scil. प्राणं, the word of the preceding verse) प्राणन्तं चेष्टां कुर्वन्तमनु पश्चात्प्राणन्ति चेष्टां कुर्वन्ति । अपानन्तं चेष्टां त्यजन्तमनु अपानन्ति चेष्टां त्यजन्ति । राजानमनु भृत्या इव; but it seems very doubtful whether he is correct in this construction of the verse, as प्राणाः might be taken in the general sense 'vital airs', and the sense 'they perform the function of exhaling and inhaling according to the function of life (प्राण)' would be in conformity with the usual meaning of the words in question. E. अन् with अप, kṛit aff. शतृ.

अपानदा Tatpur. m. (-दाः) (ved.) The giver of the inhaled vital air or अपान q. v.; an epithet of Agni. E. अपान and दा.

अपानन Tatpur. n. (-नम्) Inhaling, producing the action of the vital air अपान q. v. E. अन् with अप, kṛit aff. ल्युट्.

अपानपवन Karmadh. m. (-नः) The vital air अपान q. v. E. अपान and पवन.

अपानपा Tatpur. m. (-पाः) (ved.) The protector of the inhaled vital air or अपान q. v. E. अपान and पा.

अपानभृत् Tatpur. f. (-त्) The name of certain sacrificial bricks (literally: supporting the vital air अपान); for similar terms comp. प्राणभृत्, व्यानभृत्, उदानभृत्, समानभृत्, also चक्षुर्भृत्, मनोभृत्, श्रोत्रभृत्, वाग्भृत्. E. अपान and भृत्, scil. इष्टका.

अपानवायु Karmadh. m. (-युः) The vital air अपान q. v. E. अपान and वायु.

अपानृत Bahuvr. m. f. n. (-तः-ता-तम्) Free from falsehood. E. अप and अनृत.

अपान्तरतम Bahuvr. m. (-मः) The same as the following. E. A shorter form of अपान्तरतमस्.

अपान्तरतमस् Bahuvr. m. (-माः) The name of an ancient Ṛishi, who in a subsequent birth became, according to the legend, the Vedavyása or Kṛishṅadwaipáyana. (*Śankara* in his comm. on a *Vedánta Sútra*: अपान्तरतमा नाम वेदाचार्यः पुराणर्षिर्विष्णुनियोगात्कलिद्वापरयोः संधौ कृष्णद्वैपायनः संबभूवेति स्मरन्ति.) E. अप and अन्तर-तमस्, lit. 'free from interior darkness'.

अपान्नपात् Tatpur. m. (-त्) (ved.) An epithet or name of Agni (fire) and Savitri (sun). — *Sáyaṅa* explains this word as meaning literally either 'not protecting (न-पात्, from पा, kṛit aff. शतृ) or not allowing to fall down (न-पात् from the caus. of पत्, kṛit aff. क्विप्) the waters', fire or sun drying up the water; or 'the grandson of the waters', water bringing forth plants and trees, and plants and trees being the cause of fire; the latter explanation, apparently more congenial with the vaidik poetry than the former, is also given by *Yáska*. Comp. अप् and अपान्नप्तृ. [The word has two accents, viz. the udátta on the second and third syllable and is given by the Padatext of the Ṛigveda as representing not a compound, but two distinct words; that it may be analyzed so, is indubitable from passages where it occurs e. g. in the form नपातमपाम्. On the other hand it must be observed that the double accent belongs also to other and similar Tatpur. mentioned in the *Gaṅa* to *Páṅ.* VI. 2. 140. (comp. e. g. तनूनपात्) and that this Gaṅa would comprise more words than those mentioned in the present edition of Páṅ. and the ordinary Gaṅa lists as well as in the Káśiká, if we may believe the *Swaramanjarí* of *Nṛisinha*, which mentions e. g. शुकपत्विनी (not referring this word to VI. 2. 141.) and concludes with इत्यादि; it may be observed too, that the *Nighaṅṭu* mentions अपान्नपात् as *one* of the thirty-two पद enumerated V. 4., and that *Sáyaṅa* in his comm. cannot have looked upon it otherwise than as a compound when he writes e. g. अपांनपात्संज्ञको ऽग्निः; comp. also the remark of *Patanjali* s. v. अपान्नप्तृ. The genitive *plur.* as a former part of a compound, is of rare occurrence, but met with also in other

compounds beginning with अपाम्, e. g. अपांवत्स, अपांनाथ, अपांपति &c. and in the Tatpur. देवानांप्रिय (*Pâṇini* VI. 3. 21. *Vârtt.* 4.). E. अपाम् (gen. plur. of अप्) and अपात्.

अपांनप्तृ Tatpur. m. (-प्ता) The grandson of the Waters, a vaidik epithet or name of Agni (see the explanation given s. v. अपांनपात्); but *Sâyaṇa* distinguishes on one occasion the sacrificial fire from the अपांनप्तृ whom he then calls the Fire of the lightning as being the *son* of the rain-waters. Comp. अप् and अपोनप्तृ. [In the vaidik hymns this word does not occur as a compound; but that it must have been considered as such in the ritual literature results from the derivatives अपांनप्त्रिय and अपांनप्त्रीय. *Patanjali* in his comment on the latter forms (*Pâṇ.* IV. 2. 28.) denies the correctness of a combination अपांनप्तृ and assumes that the ending प्तृ of the latter word merely exists before the affixes in question, while otherwise the word would be अपांनपात्; *Kaiyyaṭa*, however, admits of such a combination in the Vedas. *Mahâbhâshya* to *Pâṇ.* IV. 2. 28.: अथ यदपोनप्त्रिय-मपांनप्त्रियं वा हविः । कथं तस्य प्रैषः कर्तव्यः । अपोनपाते ऽनुब्रूहि । अपांनपाते ऽनुब्रूहि । अपोनप्त्रपांनप्तृभावः (the Ms. of the E. I. H. No. 330 reads wrongly अपोनप्तृपांनभाव:) कस्मान्न भवति । प्रत्ययसंनियोगेन ऋकारान्तत्वमुच्यते । तेनासति प्रत्यये न भवितव्यम् ॥; but *Kaiyyaṭa*: अपोति । वेदे क्वचिदपोनप्त्रे स्वाहेति ऋकारान्तः प्रयोगो दृश्यते । क्वचिदपोनपादिति तकारान्तः प्रयोग इति प्रश्नः । प्रत्ययसंनियोगेनेति । वेदे तु छान्दसत्वात्क्वचिदृकारान्तप्रयोगः (the Ms.: छान्दसत्वात्क्वचिदृकारान्तयोगः).] E. अपाम् (gen. plur. of अप्) and नप्तृ.

अपांनप्त्रिय m. f. n. (-यः-या-यम्) Referring to, consecrated to, Agni, called अपांनप्तृ; e. g. हविः. Comp. the following and अपोनप्त्रिय. E. अपांनप्तृ, taddh. aff. घ; see *Patanjali's* remark s. v. अपांनप्तृ.

अपांनप्त्रीय m. f. n. (-यः-या-यम्) The same as अपांनप्त्रिय; comp. also अपोनप्त्रीय. E. अपांनप्तृ, taddh. aff. छ; see *Patanjali's* remark s. v. अपांनप्तृ.

अपांनाथ Tatpur. m. (-थः) [1] The ocean. [2] A name of Varuṇa, the regent of the waters. E. अपाम् (gen. plur. of अप्) and नाथ.

अपांनिधि Tatpur. m. (-धिः) [1] The ocean. [2] A name of Vishṇu. [3] A name of Śiva. Comp. अम्भोनिधि. [This word is the ritual name of *Sâmav.* 1. 181. (= I. 2. 2. 1. 7.).] E. अपाम् (gen. plur. of अप्) and निधि.

अपाप I. Tatpur. n. (-पम्) Absence of sin or evil, virtue, righteousness, happiness.

II. Bahuvr. or Tatpur. m. f. n. (-पः-पा-पम्) Sinless, virtuous, innocent; e. g. in the *Bhâgav. Pur.* अपापेषु स्वभृत्येषु बालेनापक्वबुद्धिना । पापं कृतं तद्भगवान्सर्वात्मा क्षन्तुमर्हति.

III. Avyayîbh. (-पम्) Without sin. E. अ neg. or priv. and पाप.

अपापकाशिन् Tatpur. m. f. n. (-शी-शिनी-शि) [1] Not revealing unhappiness or evil; or [2] Revealing happiness or virtue. E. [1] अ neg. and पापकाशिन् or [2] अपाप and काशिन्.

अपापकृत् Tatpur. m. f. n. (-त्-त्-त्) Not doing wrong, not sinning. E. अ neg. and पापकृत्.

अपापवसस Tatpur. n. (-सम्) (ved.) (Probably.) Increase of virtue or righteousness. E. अपाप I. and वसस.

अपापविद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Not struck with, not afflicted with, sin or evil. E. अ neg. and पापविद्ध.

अपापिन् Tatpur. m. f. n. (-पी-पिनी-पि) Sinless, virtuous, innocent. E. अ neg. and पापिन्.

अपामार्ग Tatpur. m. (-र्गः) The name of a plant (Achyranthes aspera) which is employed for sacrificial purposes, it being supposed to have the power of removing sins, and also as a medicament; it has three varieties: the white, the red and the water-Apâmârga. The white variety is described as 'a little pungent, hot, bitterish, astringent or constipating, emetic, purgent (sic), increasing the digestion, or stomachic, and applied against diseases from phlegm, the itch, piles, diseases of the stomach, of the blood, of serous secretions, of the vital airs, against cutaneous eruptions, leprosy, indolent tumors and nausea' —; the red variety is 'a little pungent, cold, constipating, emetic, obstructing the circulation of the vital air, and rough; it is employed against diseases from phlegm and of the vital airs, against ulcers, itch, and poison; its seed or fruit is cold, sweet, indigestive whether raw or cooked; constipating, causing flatulency, rough, emetic and good for cough and hemorrhages from the mouth, nose, rectum and cuticle'; the water-variety is 'pungent and used against pulmonary consumption, swellings, diseases from phlegm and of the vital airs, and against cough'. — The ashes of the plant are used in cleaning linen. E. मृज् with अप, krit aff. घञ्, the final vowel of the prefix being lengthened; (or according to *Bhânud.* on the *Amarak.*, a Bahuvr. अप and आ-मार्ग; 'अपमार्गोऽस्त्यनेन ...., अपकृष्ट आसमन्तान्मार्गो ऽस्येति वा'; but according to *Râyam.* only the former: 'अपमृज्यन्ति वस्त्रादिकमनेन'; and equally so the *Siddhântak.* 'अपमृज्यते ऽनेन व्याधादिः', and the *Kâśikâ* which quotes अपामार्ग, besides वीमार्ग as an instance to *Pâṇ.* VI. 3. 122).

अपामार्जन Tatpur. n. (-नम्) Cleansing, wiping off; figur. removing, as diseases &c.; अपामार्जनस्तोत्र is the name of a hymn addressed to Vishṇu, which has this power. E. मृज् with आ and अप, krit aff. ल्युट्.

अपांपति Tatpur. m. (-तिः) [1] The ocean. [2] A name of Varuṇa, the regent of the waters. [3] (In Astronomy.) The twenty-fifth of the Nakshatra or lunar mansions; compare also शतभिषा. [4] (In Astronomy.) The thirteenth of the sixty degrees into which each of the twelve signs of the zodiac is subdivided. — Comp. also अप्पति. E. अपाम् (gen. plur. of अप्) and पति.

अपांपित्त Tatpur. n. (-त्तम्) [1] Fire (liter. the bile of the waters; fire drying it up). [2] A medicinal plant (Plumbago zeylanica). Also अप्पित्त. E. अपाम् (gen. plur. of अप्) and पित्त.

अपाय Tatpur. m. (-यः) [1] Going away, passing away; e. g. in the *Mîm. Sûtra*: कालापायस्य कालस्य लक्षणं हि पुरोडाशिः; or in the *Sânkhya S.* पूर्वापाय उत्तरायोगात् (comm. पूर्वस्य कारणस्यापायकाल उत्तरस्य कार्यस्योत्पत्त्यनौचित्यात्); comp. also the instance which follows meaning [3]. [2] Separation, disunion; e. g. in the *Bhaṭṭik.* सर्वत्र दयिताधीनं सुख्यत्रं रामसेवकम् । येन आर्त प्रियापाये कदर्दं हंसकोकिलम्; comp. also the following instance. [3] Absence, disappearance; e. g. in the *Nalodaya*: तदाशः स्वापायां नीतिरियं चेति विपदि तस्यापायाम् । निजवासःस्वापायान्निहत्य तामसुखदिह तस्यापायाम् '(Nalus) thinking he acted rightly in his misery, abandoned her there

(in the forest) when she was asleep, deprived of her own [instance to meaning 2.], her (good-luck) having departed from her [instance to meaning 1.], after having torn (her garment) in the absence of garment or property of his own (comm.: निजं स्वकीयं यद्वासः स्वं च धनं तदपायात् तदपगमात्); or संनियोगशिष्टानामन्यतरापाये उभयोरप्यपायः (in which Paribh. to Pán. VI. 4. 153. the E. I. H. Ms. No. 326. of the Mahábháshya reads however both times अभाव instead of अपाय); or Mahábháshya (introd.): अपायो लोपः। प्रस्ति घ्नन्नघ्नन्। वर्णापायो नार्थापायः. [4] Loss; e. g. in the Hitop. यत्रापायः संभवति तत्रोपायो ऽ स्त्यपि. [5] Destruction, cessation; e. g. in the Nyáya S. दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः. [6] Death; e. g. in the Bhaṭṭik. बन्धुनाशङ्किष्ट समाकुलत्वाद्यसेदुषः सोऽहवञ्चादपायम्. [7] Misfortune, calamity, evil; e. g. in the Nalod. अथ तुष्टोपायस्य अवधेन नलस्य सानुगो ऽ पायस्य .... स्मरन्ती भीमखिरं शुशोच; (comm. नलस्य अपायस्यापक्रमणस्य दुःखस्य वा अवधेन). E. इ (इण्) with अप, kṛit aff. अच्.

अपायिन् Tatpur. m. f. n. (-यी-यिनी-यि) [1] Going away, departing. [2] Perishing, transitory; e. g. in the Sánkhya S. स्वभावस्यानपायित्वादननुष्ठानलक्षणमप्रामाण्यम्. E. इ (इण्) with अप, kṛit aff. इनि.

अपार I. Tatpur. n. (-रम्) 1. The opposite bank of a river; the same as पार; comp. also अवार. E. See s. v. पार.

2. (In the Sánkhya philosophy.) [1] A technical term to denote that kind of mental acquiescence or indifference which arises from the reflection that sensual objects perish in consequence of enjoyment and that there is a feeling of pain or trouble when they perish; some call this kind of acquiescence सुनेत्र, and others पारापार (the latter word written thus in the Calc. ed. of the comm. of the Sánkhya-pravachana, and in the E. I. H. Ms. 2668; in Wilson's ed. of the Sánkhya-Káriká पारापार); it is among the nine kinds of acquiescence or तुष्टि (q. v.) one of the five called बाह्य or acquiences relating to exterior objects. [Wilson in his comment on the Káriká (page 155) renders the literal meaning of this word 'shoreless', taking it therefore as a Bahuvr.; but it seems to me that the compound terms of this category, enumerated s. v. अनुत्तमाम्भस्, are all Tatpur., the simile inhering to these terms being taken from the notion of 'water' or 'opposite shore', and the different mode in which the former is expressed (अम्भस्, सलिल, ओघ, वृष्टि) as well as the qualification conveyed by the former part of the compound terms (सुपार, उत्तमाम्भस् &c.) being intended to express the higher or lower degree of the various acquiescences, none of which is conducive to final emancipation; the literal meaning of अपार would therefore be, in my opinion, 'a bad or undesirable opposite shore'. In the list of Gaurapáda which differs from that of the other comm., the correctness of the term सुनेत्र seems to me, for the reasons given, doubtful, unless नेत्र is to be connected there with the sense of नेत्री 'river'.] [2] The reverse of the technical Sánkhya term पार, i. e. [a] non-acquiescence or not being indifferent through not reflecting that pain or trouble arises from the *preservation* of sensual objects when they have been acquired; or [b] non-acquiescence through not reflecting that *acquiring* sensual objects causes trouble or pain; (the term पार being used by Gaurapáda in the former, by Váchaspati, Vijnánáchárya &c. in the latter sense); it is amongst the seventeen बुद्धिवध or obstructions of intellect one of the nine which are the converse of the तुष्टि or acquiescences. E. अ 1. deter., 2. neg. and पार.

II. Bahuvr. m. f. n. (-रः-रा-रम्) Shoreless, unbounded, boundless, illimitable. E. अ priv. and पार.

अपारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Incompetent, incapable; comp. अपारयत्. E. अ neg. and पारक.

अपारपार Tatpur. 1. n. (-रम्) (In the Sánkhya philosophy.) The reverse of पारपार (see the remark s. v. अपार I. 2.), a technical term to denote the non-acquiescence or non-indifference through not reflecting that since a sensual object perishes in consequence of enjoyment, pain or trouble arises from its cessation; it is amongst the seventeen बुद्धिवध (q. v.) or obstructions of intellect one of the nine which are the converse of the तुष्टि or acquiescences. According to others the term would be अनपार or असुनेत्र. E. अ neg. and पारपार.

II. m. (-रः) The farthest bound of that which is illimitable, an epithet of Vishńu; e. g. पारं परं विष्णुरपारपारः परः परेभ्यः परमार्थरूपी। स ब्रह्मपारः परपारभूतः परः पराणामपि पारपारः॥ (See the explanation of this verse by Wilson in his Vishńup. p. 113, note 3.) E. अपार II. and पार.

अपारमार्थिक Tatpur. m. f. n. (-कः-की-कम्) Not referring to the supreme truth, illusory. E. अ neg. and पारमार्थिक.

अपारमार्थिकत्व n. (-त्वम्) The not referring to the supreme truth, the being illusory; e. g. मन्त्रविद्यावशादेवाविद्यायोगो वक्तव्यः। तथा चापारमार्थिकत्वान्न तया सङ्गः (scil. चेतनस्य). E. अपारमार्थिक, taddh. aff. त्व.

अपारयत् Tatpur. m. f. n. (-यन्-यन्ती-यत्) Being incapable or incompetent; e. g. in the Bhágav. Pur. इत्थं गजेन्द्रः स यदाप संकटं प्राणस्य देही विवशो यदृच्छया। अपारयन्नात्मविमोक्षणे चिरं दध्याविमां बुद्धिमथाभ्यपद्यत. E. अ neg. and पारयत्.

अपासक Tatpur. m. f. n. (-सकः-सिका-सकम्) Throwing away, scattering. E. अस् in the caus., with अप, kṛit aff. ण्वुल्.

अपासित Tatpur. m. f. n. (-तः-ता-तम्) Thrown away (as refuse). E. अस् in the caus., with अप, kṛit aff. क्त.

अपार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) Far, remote; e. g. अपार्ये ग्रामात्. E. ऋ with अप, kṛit aff. क्त. (Of similar deriv. Pán. and the commentaries on the Dhátupáthas mention only समर्य, न्यर्य, व्यर्य, अभ्यर्य; the given instance is from Prof. Roth's ed. of the Nirukta.)

अपार्थ Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) [1] Purposeless, useless; e. g. in the Vyavahárat. मृताश्च साक्षिणो यत्र धनिकर्णिकलेखकाः। तदप्यपार्थकं लेख्यमृते त्वाधेः स्थिराश्रयात् (scil. a title deed). [2] Meaningless; e. g. अपार्थवाच्. Comp. the following. E. अप and अर्थ.

अपार्थक Bahuvr. 1. m. f. n. (-र्थकः-र्थिका-र्थकम्) The same as अपार्थ; [1] Purposeless, useless. [2] Disinterested, without a selfish motive; e. g. in the Sánkhyakár. नानाविधैरुपायैरुपकारिण्यनुपकारिणः पुंसः। गुणवत्यगुणस्य सतस्तस्यार्थमपार्थकं चरति (scil. प्रकृतिः). [3] Meaningless; e. g. in the Káśiká on Pán. VII. 2. 58. ततः परस्मैपदेष्विति नियमार्थः। स च नियमो ऽ व्यवहितेषु स्यात्पूर्वो योगो ऽ पार्थकः स्यात्.

2. n. (-कम्) (In the Nyáya philos.) One of the twenty-

two निग्रहस्थान or failures in argument which lead to defeat in controversy; viz. speech which is incoherent from want of a causal nexus between what precedes and follows, although the single sentences or words, may give a sense, if taken individually; (it is different therefore from the निग्रहस्थान which is called निरर्थक q. v.); 'पौर्वापर्यायोगाद्प्रतिसंबद्धार्थमपार्थकम्'. E. अप and अर्थ, samás. aff. कप्.

अपार्थवाच् Karmadh. f. (-वाक्) Unmeaning speech, nonsensical discourse. E. अपार्थ and वाच्.

अपाल Bahuvr. 1. m. f. n. (-लः-ला-लम्) Unprotected; e. g. का त्वमेकाकिनी भीरु निरन्वयजने वने। युध्यको ऽपघसम्भ्रान्तास्त्वामपालां कथं न वा.

2. f. (-ला) A proper name: a daughter of Atri and authoress of a hymn of the Ṙigveda. E. अ priv. and पाल.

अपालङ्क Tatpur. (?) m. (-ङ्कः) A plant (Cassia fistula). — The word is udátta on the last syllable. E. ? (The *Siddhántakaum.* in its chapter, the फिट्सूत्र, gives the word only in its crude form, whence the masc. gender could not be established; in the E. I. H. Ms. No. 98 of these Sútras the comm. writes once अपालङ्का and another time अपालङ्कः, the latter being probably the correct form, to judge from the synonymes and the form पालङ्क which seems kindred to it.)

अपालन Bahuvr. m. f. n. (-नः-ना-नम्) Unprotected; as an animal not protected against casualities from weather &c. E. अ priv. and पालन.

अपालम्ब Tatpur. m. (-म्बः) (ved.) The hind part of a cart (according to *Sáyaṅa* on *Śatapathabr.* III. 3. 4. 13: अथ पश्चात्परिक्रम्येति शकटस्य पश्चाद्भागं गत्वा। अपश्चाद्यालम्ब्यत इति। अपालम्बः शकटस्य पश्चाद्भागः). E. लम्ब् with आ and अप, kṙit aff. घञ्.

अपालि Bahuvr. m. f. n. (-लिः-लिः-लि) Without bees &c. (see the meanings of अलि); e. g. तं हासेनापालिः स्वयंवरं क्षितिभुजां सखेनापालिः। न बभासे नापालिः स्वगेषु यैः शिरसि या रसेनापालि. E. अप and अलि.

अपालित Tatpur. m. f. n. (-तः-ता-तम्) Unprotected. E. अ neg. and पालित.

अपावरण Tatpur. n. (-णम्) Covering, concealing. E. वृ with आ and अप, kṙit aff. ल्युट्.

अपावर्तन Tatpur. n. (-नम्) ¹ Turning away or from. ² Retreat. ³ Returning. E. वृत् with आ and अप, kṙit aff. ल्युट्.

अपावर्तित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Turned away or from, driven away; e. g. आगच्छतो ऽभूमि गजस्य घण्टयोः स्वनं समाकर्ण्य समाकुलाङ्गनाः। दूराद्यावर्तितभारवाहणाः पयोपसन्नुस्त्वरितं चमूचराः. E. वृत् in the caus., with आ and अप, kṙit aff. क्त.

अपावृत् Tatpur. f. (-त्) (ved.) Returning; अनपावृत् 'so as not to return again'; said of the waters which go to the ocean. E. वृत् with अप, kṙit aff. क्विप्, the final vowel of the prefix being lengthened, according to the Pada text and the *Prátiśákhya* of the *Ṙigveda.*

अपावृत I. Tatpur. m. f. n. (-तः-ता-तम्) 1. ¹ Covered, concealed. ² Inclosed, surrounded. E. वृ with आ and अप, kṙit aff. क्त.

2. Opened, laid open. Comp. अपवृत. E. वृ with अप, kṙit aff. क्त, the final vowel of the prefix being lengthened (according to the Pada text of the *Ṙigveda*).

II. Bahuvr. m. f. n. (-तः-ता-तम्) Independent, self-willed, unrestrained. E. अप and आवृत (*Ráyamuk.* on the *Amarak.*: अपगतमावृतमस्यतन्त्रत्वमस्य; *Bhanid.* on the same: अपगतमावृतमावरणमस्य).

अपावृति Tatpur. f. (-तिः) I. Covering, concealing. E. वृ with आ and अप, kṙit aff. क्तिन्.

II. Opening, laying open. E. वृ with अप, kṙit aff. क्तिन्, the final vowel of the prefix being lengthened.

अपावृत्त Tatpur. 1. m. f. n. (-त्तः-त्ता-त्तम्) ¹ Desisting from, abstaining from; (the same as निवृत्त). ² Reversed, turned to the contrary.

2. n. (-त्तम्) The rolling on the ground, of a horse. E. वृत् with आ and अप, kṙit aff. क्त.

अपावृत्ति Tatpur. *f.* (-त्तिः) Returning, revolving. E. वृत् with आ and अप, kṙit aff. क्तिन्.

अपाशा Tatpur. f. (-शा) A small or no quantity of nooses. (The word is udátta on the final syllable.) E. अ neg. and पाशा.

अपाश्रय I. Tatpur. m. (-यः) ¹ A support, a recipient, the person on which another reposes, as it were, by whom he is protected; e. g. ब्राह्मणापाश्रयो नित्यमुत्कृष्टां जातिमश्नुते (scil. शूद्रः) 'a Śúdra who is supported by a Brahmaṅa obtains always a superior birth'; (speculation has been rife on this passage of *Manu* 9. 335.: both Calc. editions read ब्राह्मणाद्याश्रयो — which is meaningless —, another reading is ब्राह्मणोपाश्रयो, and the correctness of the word अपाश्रय in this verse has been even doubted; but it occurs and is commented upon in the same sense 'recipient, support' e. g. in the *Bhágavata Pur.* VI. 19. 12. where Vishṅu is contrasted with Śrí:) त्वं हि सर्वशरीर्यात्मा श्रीः शरीरेन्द्रियाशयाः। नामरूपे भगवती प्रत्ययस्त्वमपाश्रयः (comm. प्रत्ययो नामरूपयोः प्रकाशः। अपाश्रयः। तयोराधारः); i. e. '........ thou makest them manifest and thou art their recipient or support'. — Comp. also अपाश्रित. ² That which rests upon; (used in this sense *Daśakumárach.* ed. *Wilson* p. 90, l. 13, where the word implies the meaning 'head' as resting on the hand). ³ An awning spread over a court or yard. E. श्रि with आ and अप, kṙit aff. अच्.

II. Bahuvr. m. f. n. (-यः-या-यम्) Unsupported, helpless. E. अप and आश्रय.

अपाश्रित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Reposing on, resting on; e. g. in the *Bhágavata Pur.*: तमायुगान्तश्वसनावघूर्णजलोर्मिचक्रात्सलिलाद्विरूढम्। अपाश्रितः कञ्जमु लोकतत्त्वं नात्मानमद्धाविदद्वादिदेवः; or वाम ऊरावधिश्रित्य दक्षिणाङ्घ्रिसरोरुहम्। अपाश्रितार्भकाश्वत्थमकृशं त्यक्तपिप्पलम् (*Śrídharasw.* अपाश्रितः पृष्ठतो ऽवष्टब्धः). ² Having recourse to, applying, using. E. श्रि with आ and अप, kṙit aff. क्त.

अपाष्ठि Tatpur. f. (-ष्ठिः) (ved.) The heel; (*Sáyaṅa*: = पार्ष्णिः); see अयोपाष्टि. E. स्था with अप, kṙit (uṅ.) aff. कि and the अ of the prefix lengthened; the unaspirated final consonant being either an archaism or an inaccuracy of the Mss., like दुडु, सुड्डु.

अपाष्ठ Tatpur. n. (-ष्ठम्) (ved.) The stale Soma juice, or the refuse of the Soma plant which is left after its juice has been pressed out. (*Sáyaṅa*: अपाष्ठमपक्षितमृजीषम्.) E. स्था with अप, kṙit aff. क, the final vowel of the prefix being lengthened.

अपाष्ठवत् ind. (ved.) Like the stale Soma juice or like the refuse of the Soma plant which is left after its juice has been pressed

out. (*Sáyaṅa:* अपाङ्गमपक्षितमुखीषम् । तद्वत्.) E. अपाङ्ग, taddh. aff. वति.

अपासङ्ग Tatpur. m. (-ङ्गः) A quiver; also उपासङ्ग. E. सञ्ज् with आ and अप (or perhaps सञ्ज् with अप, the final vowel of the prefix being lengthened; comp. *Páń.* VI. 3. 122), kṛit aff. घञ्.

अपासन Tatpur. n. (-नम्) I. Throwing away, quitting, foregoing. E. अस् (cl. 4.) with अप, kṛit aff. ल्युट्.

II. Killing (comm. on the *Amarak.* and *Hemach.* = मारण; a special meaning 'carnage' given to this word is without authority). E. Accord. to the commentators on the *Amarak.* like the former; but it seems preferable to derive the latter meaning from a denom. अपासि (अप-असु, denom. aff. णिच्), kṛit aff. ल्युट्; lit. 'making to lose the life'; or from अस् 'to be' in the caus. with अप, kṛit aff. ल्युट् *lit.* 'to produce cessation of existence'.

अपासरण Tatpur. n. (-णम्) Going away, departure. E. सृ with अप, the final vowel of the prefix being lengthened, or perhaps सृ with आ and अप, kṛit aff. ल्युट्.

अपासरत् Tatpur. m. f. n. (-न्-न्ती-त्) Going away; e. g. with the intention of defrauding, absconding: मिथ्यावदन्परीमाणं शुल्कस्थानादपासरन् । दाप्यस्त्वष्टगुणं यश्च सव्याजक्रयविक्रयी, (in which verse of *Yájnav.*, 2. 262, the Calc. 8[vo] ed. of the *Vyavahára* section of the *Mitákshara* has omitted to correct the misprint अपासरत् although it is corrected in the 4[to] edition; the *Vivádachint.* (p. 81, l. 18), however, reads in this verse अपाक्रमन् *instead* of अपासरन्, which word would correspond in its strangeness with the quotation of the same work (p. 81, l. 21) from *Vishńu:* शुल्कस्थानमनाक्रमन्; but as the Calc. edition of *Vishńu's Sanhitá* (fol. 3 *a*, l. 6) reads शुल्कस्थानमपक्रामन्, it is more likely that अपाक्रमन् and अनाक्रमन् are blunders of the editor than archaisms of Yájnavalkya and Vishńu. The E. I. H. Mss. of the *Mit.* read अपासरन्). E. सृ with अप, the final vowel of the prefix being lengthened, or perhaps सृ with आ and अप, kṛit aff. शतृ.

अपासि Bahuvr. m. f. n. (-सिः-सिः-सि) Without a sword, having lost the sword; whence the abstract noun (with taddh. aff. तल्) अपासिता; see the quotation in the following. E. अप and असि.

अपासित Tatpur. m. f. n. (-तः-ता-तम्) Thrown about, scattered about. [In the insipid verse of the *Nalodaya:* वेगबलापासितया वेख्या भैमी युता बलापासितया । नृप सकलापासितया हलारीन्नाश्वयाविक्लापासि तथा, the comm. has subjected the first compound to the following torture: it may mean according to him as an attribute of वेणी 'braided hair': [a] scattered about through the force of *running* (= धावनबलेन विसृतया); or [b] having lost its resting-place through the force of running (when अपासित is a Bahuvr. of अप and आसिता, *the latter being* आसिन्, taddh. aff. तल्; = अपगता आसिता उपवेशनत्वं यस्याः सा); or [c] having lost its existence through the force of running (when अपासित is a Bahuvr. of अप and असिता; the latter coming from असिन्, taddh. aff. तल्; = अपगता विद्यमानता यस्याः सा); or not as an attribute of वेणी and coming from वेग-बल-आप-असि, taddh. aff. तल् 'through the effect of having a sword which possesses speed and power'; the second compound in this verse, viz. सकलापासितया is explained by him as the instrum. of सकल-अपासिता, the latter being अपासि q. v., taddh. aff. तल्: 'through all (scil. enemies) having lost their sword'.] E. अस् (cl. 4.) in the caus., with अप, kṛit aff. क्त.

अपासु Bahuvr. m. f. n. (-सुः-सुः-सु) Lifeless, having lost the life. E. अप and असु. Comp. the Etym. of अपासन.

अपास्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) Thrown off, rejected, discarded, excluded (as an opinion &c.); e. g. in the *Sáhityad.* इत्यादीनामपि (scil. definitions of what is a poem) काव्यलक्षणत्वमपास्तम्; or तत्र वाच्यस्यात्मत्वं (scil. of a poem) काव्यस्यात्मा ध्वनिरिति स्ववचनविरोधादेवापास्तम्; or नागानन्दे शान्तरसप्रधानत्वमपास्तम्. (In *Fausböll's Dhammapada* v. 149 the Páli word अपत्थानि seems to represent rather the Sanskṛit अपार्थानि, then अपास्तानि.) — The same as परास्त. E. अस् (cl. 4.) with अप, kṛit aff. क्त.

अपास्यत् Tatpur. m. f. n. (-न्-न्ती-त्) Throwing off, rejecting, discarding; e. g. अजनि कला पास्यन्तं स्वयशो ऽभिवर्कं महः किलापास्यन्तम् । शुक्लकलापास्यन्तं प्रेक्ष्य नलं सुरततिः कलापास्यं तम् (*Nalod.* 1. 25, where *Benary's* reading किला° is preferable to *Yates'* कला°). E. अस् (cl. 4.) with अप, kṛit aff. शतृ.

अपि ind. (see निपात, उपसर्ग, गति, कर्मप्रवचनीय). A particle originally implying *location* and hence *proximity*, which, like other particles of location, then has become one implying *emphasis*. It is used, in some instances, as a prefex to verbs, is considered in one instance as a separable preposition governing a noun, but occurs more commonly as an adverb or conjunction. It forms with a following noun in a few instances Tatpur. and Bahuvr. compounds. Its older form is पि (see the Preface).

1. (as a *prefix to verbs*) [1] On; comp. e. g. धा, नह्, बन्ध्. (In this sense it answers the cognate German or English particle be-, as in beschlagen, bestreichen, beget, bespeak &c., and passes, as other locative prefixes, e. g. अधि, into the meaning of *much, very;* comp. e. g. गृ with अपि, अपिगीर्ण.) Its older form पि, is met with esp. in this sense; comp. e. g. पिधान, पिनद्ध. — Before वृ, in forms in which this radical preserves its vowel ऋ, the final vowel of the prefix is lengthened in the Veda; comp. अपीवृत; equally so in the क्विप् derivation अपीवृ (from वृ with अपि). [[2] In; in combination with अस् cl. 2. 'to be'; in the Vedas (?). As this radical is combined then with the locative, its sense remaining the same as if it were not connected with अपि, it is possible to refer अपि to another word of the *sentence, instead* of considering it as a prefix to अस्, in all instances in wich the radical स् of अस् undergoes no change; but in combinations like अपि ष्यात्, it would seem necessary to look upon अपि as upon a prefix (उपसर्ग) if we follow *Páń.* VIII. 3. 87. and implicitely I. 4. 96. — since अपि is called there कर्मप्रवचनीय in other meanings than in that of location —; comp. also *Kaiyyaṭa* as quoted in the following यथापिशब्दस्य &c. On the other hand, as *Sáyaṅa* considers also in the latter instances अपि not as a prefix to अस्, but as referring to some other word of the sentence, it must be said in favour of his opinion, that the change of स् to ष् after preceding coloured vowels

(इ, उ &c.) takes place in many vaidik instances where it could not be justified from *Páńini's* rules which chiefly concern the classical idiom (comp. e. g. as regards the radical अस् a combination अपि असि), that consequently in अपि ष्याम the change of स् to ष् might be ascribed to the influence of the ultimate vowel of the *adverb* अपि in the same manner as in हि ष्म (*Sáyańa* = भवथ) to the इ of हि. The combination of अपि and अस् is therefore, at least, matter of doubt, even in such cases where अपि immediately precedes अस्, and still more doubtful where it is separated from it by other words.] [3] Near to, towards; comp. e. g. इ, गम् (अपियत्, अपिगत); the commentators render it mostly in the latter instances by अभि or प्रति.

2. (as a *separable preposition.*) When used as such, अपि is considered to have no special meaning itself and the noun connected with, but not governed by, it in the genitive is to be rendered with the ellipsis of 'a drop, a little'; e. g. सर्पिषो ऽपि स्यात् 'there might be a drop of, or a little, clarified butter'. [This value and use of the word are stated on the authority of *Patanjali* (to *Páń.* I. 4. 96.) whom it is necessary to quote here in full on account of the different interpretation given to this Sútra by the native grammarians and perhaps, too, on behalf of the erroneous quotation 'युक्तपदार्थे' made elsewhere from *Hemach.* and the *Med.* — instead of अयुक्तपदार्थे — which is apt to convey, if any, a totally different sense. *Patanjali:* अपि पदार्थ°। इह कस्मान्न भवति। सर्पिषो ऽपि स्यात्। गोमूत्रस्यापि स्यात्। किं च स्यात्। द्वितीयापि प्रसज्येत कर्मप्रवचनीययुक्ते द्वितीयेति (*Páń.* II. 3. 8.)। नैष दोषः। नेमे ऽप्यर्था निर्दिश्यन्ते। किं तर्हि परपदार्था इमे निर्दिश्यन्ते। एतेष्वर्थेषु यत्पदं वर्तते तत्प्रति कर्मप्रवचनीयसंज्ञो भवतीति। अथवा। यदत्र कर्मप्रवचनीययुक्तं नादः प्रयुज्यते। किं पुनस्तत्। बिन्दुः। बिन्दोस्तर्हि कस्मान्न भवति। उपपदविभक्तेः कारकविभक्तिर्बलीयसीति प्रथमा भविष्यति ॥ *Kaiyyata* on *Patanjali:* अपि°। इहेति। यथापिशब्दस्य कर्मप्रवचनीयसंज्ञायां सत्यां स्यादित्यत्रोपसर्गाश्रयं षत्वं न भवत्येवं सर्पिःशब्दाद्द्वितीया कस्मान्न भवतीति प्रश्नः। इतरो (°रा?) भवत्येवानपेः संज्ञेत्याह ॥ किं च स्यादिति। नैष इति। यद्यपिशब्दार्था इमे निर्दिश्येरन्। पदार्थग्रहणमनर्थकं स्यात्। स्वपदार्थाव्यभिचारात्। संभावनादीनां चोपादानमनर्थकं स्यात्। तेषामपि पदार्थत्वात् ॥ परपदार्था इति। स्यादित्यादेः परस्य पदस्यामी अर्था इत्यर्थः। तदयमर्थः। स्यादित्यादिपदं कर्तृसामान्यवाच्यपि यदा सामर्थ्यात्कर्तृविशेषे बिन्दौ वर्तते तदा तत्प्रत्यपिः कर्मप्रवचनीयः। सर्पिःशब्दस्तु समुदाय एव वर्तते नावयवे। अत एवावयवोपजनितव्यतिरेके षष्ठी भवति ॥ अथवेति। बिन्दुकर्तृकत्वं क्रियाया द्योतयितुमपिः प्रयुज्यत इति बिन्दुं प्रति कर्मप्रवचनीयो ऽपिर्न तु सर्पिः प्रतीति भावः ॥ बिन्दोस्तर्हीति। ननु यदा बिन्दुशब्दो न प्रयुज्यते तदापिः कर्मप्रवचनीयः। तदुच्यते वृत्तिकारैः। पदान्तरस्याप्रयुज्यमानस्यार्थः पदार्थ इति। न चाप्रयुक्ते द्वितीया विधातुं शक्या। अथाह। पदार्थग्रहणमिहोपलक्षणार्थमुपात्तम्। तेन यस्मिन्पदार्थे पदान्तरस्याभिधानशक्तिर्नास्ति तत्रापिः कर्मप्रवचनीयः। ततश्च गतार्थो बिन्दुशब्दोपादानविस्पष्टप्रतिपत्तये प्रयुज्यते तदापिः कर्मप्रवचनीयसंज्ञो भवति ॥ उपपदविभक्तेरिति। कारकविभक्तिरत्र प्रथमा। सर्वत्रैव वाक्ये ऽवश्यंभाव्यं क्रियया ततः स तया तत्र बिन्दोः प्रथमा स्यादित्यनेन संबन्धो ऽन्तरङ्गः पश्चात्तु तत्कारको ऽपिशब्देन (the last sentence is rather incorrect in the E. I. H. Ms. 171, viz. सर्वत्रैव वाक्ये ऽवश्यंभाव्यक्रिययातंतः स तया तत्र बिंदोः प्रथमं स्यादित्यनेन् संबंधोंतरंग: पश्चात्तु तद्वारको ऽपि शब्देन sic). — To which may be added, to prevent a misunderstanding of the ellipsis बिन्दु, from the *Káśiká*: मात्राबिन्दुस्तोकमित्यस्यार्थे ऽपिशब्दो वर्तते. — It results from this quotation that, according to *Patanjali* and *Kaiyyata* [a] the use of अपि in the given sense is restricted to sentences in which the word to be supplied stands in the *nominative*, no mention being made in the discussion of other cases or of an '&c.', [b] that the ellipsis is a word meaning 'a little', [c] that अपि is Karmapr. with regard to, i. e. governing, this ellipsis, but not the genitive (सर्पिषः &c.) and [d] that the nominative of the word supplied (बिन्दुः) results from the reason that the government required by the sentence overrules the claim of the Karmapr. But however ingenious this interpretation of what is, in truth, corresponding with the French 'du beurre' might be, it seems clear, that अपि cannot be considered, properly speaking, as a preposition governing a noun, but that it has in the alleged instances merely the emphatic sense or that of an expletive (see meaning 3. I.) and that *Páńini's* rule only intended what *Kaiyyata* remarks in the beginning and the *Káśiká* at the end of the gloss on it, viz. to prevent its having the power of changing the initial स् of a radical to ष्; *Káśiká*: उपसर्गसंज्ञाबाधनात्षत्वं न भवति. — Quite a different and apparently a more simple construction has been put upon this rule by the comm. on *Bhaṭṭik.* 8. 91., amongst whom *Jayamanjala* explains the half-verse 'परिशेषं न नामापि स्थापयिष्यति ते विभुः' thus: (रामो) विभुः प्रभुः। ते परिशेषं नामापि संज्ञामपि न स्थापयिष्यति किमु देहम्। अपि पदार्थेत्यादिना पदार्थे कर्मप्रवचनीयसंज्ञा। पदस्य देहस्याप्रयुज्यमानस्यार्थे ऽपिशब्दो वर्तते.... । उपसर्गबाधनत्वात्संज्ञाया उपसर्गात्सुनोतीत्यादिना (*Páń.* VIII. 3. 65., and comp. *Vártt.* 3.) षत्वं न भवति; in a similar manner *Vidyávinoda*; *Kandarpachakravartin*, after having given an analogous interpretation, adds his opinion that अपि is in this instance an emphatic particle (comp. संभावने p. 192 *a*, l. 39) and *Puńdaríkavidyáságara* that it implies there the sense of च; the *former*: परिशेषमेव शिष्टं नामापि संज्ञामपि न स्थापयिष्यति किं पुनः शरीरम्। अत्र षत्वनिषेधार्थं परेरपेः कर्मप्रवचनीयसंज्ञा कृता। स्वमते ऽपेः स्तोकार्थसंभावनेत्यादिना संभावनार्थादपेः षत्वं निषिद्धम्; the *latter*: .... संभावनागर्हामात्रेष्वपेरुपसर्गत्वनिषेधः श्रीपतिना कृतः। परेरेतदर्थं कर्मप्रवचनीयसंज्ञा कृता। देहेन समुच्चयेन चार्थे &c.; comp. also *Bharatas.*: अत्रापिशब्देन देहस्य समुच्चयात् &c.; when पदार्थ accord. to *Jayam.* &c. is made to mean 'any ellipsis (suitable to the context)' and the sense of अपि would fall under 3. I. A.]

3. (as an *adverb* or *conjunction*) it implies emphasis, either by imparting greater power to *one* word or by producing a stronger junction or a stronger antithesis between *several* words or sentences; I. *by imparting greater power* [A.] to *one* word in general, esp. to *a noun*; it is synonymous then with एव and placed in most instances after the word to which it refers, but sometimes also after a word depending on, or relating to, that to which it properly belongs, to effectuate, as it were, at the same time a stronger relation between both; e. g. त्रिपुराज्जीवतीप्रसादपि (i. e. वाक्या-

र्थं) निविधं स्मृतम्; or अनानुरागेण सुतोऽवसादः फलानुबन्धः सुधियात्मनोऽपि; or मुक्तबद्धयोरन्यतराभावान्न तत्सिद्धिः (scil. ईश्वरस्य)। उभयथाप्यसत्करत्वम्; or न्यग्जातयो रत्नवरैरलभ्या मुख्याः कपीनामपि नोपजप्याः (where अपि increases the power of मुख्याः, but produces at the same time in मुख्याः कपीनाम्, by being placed after the latter the effect of a stronger junction, like that of a compound कपिमुख्याः). — In the same manner as the positive power of a word, if it implies, e. g. excellence &c., is rendered more prominent by अपि, also the negative value of a word implying negation, diminution &c. becomes still more negative &c. by the same particle; thus मुहूर्तमपि means 'only a moment', and न मुहूर्तमपि 'not even a moment'; e. g. किं हि संशयमापन्ने तस्मिन्निह मया तव। मुहूर्तमप्यजीवन्त्या यन्नान्वेष्यसि राघवम्; or नाहमेनं धनुष्पाणिं युयुत्सुं समुपस्थितम्। मुहूर्तमपि पश्येयं प्रहरेयं न चाप्युत; for the same reason it imparts to numerals the notion of *totality* or greater unity, e. g. द्वावपि 'both two', पञ्चापि 'all five' &c. B. To *verbs;* when imparting greater emphasis to the verbal action it is a. a particle of *interrogation*, although the verb would imply the same modality by itself alone, e. g. अपि भवान्कमण्डलुपाणिं छात्रमद्राक्षीत्? or कुशलं कौशिको राज्ञः पर्यपृच्छत्सुधार्मिकः। अपि ते संगताः सर्वे सामन्ता रिपवो जिताः?॥. b. a particle of *exclamation;* α. in general, *he! ho there!* e. g. अपि विजहीहि दृढोपगूहनम्!; according to the *Gaṅaratnam.* it occurs combined with अयि, if the sentence is not completed, e. g. अय्यपि साहसकारिणि! β. more especially it may impart to the *imperative* the notion of '*do as you please*' (*Páṅ.* in the sense of अन्ववसर्ग, the same as कामकारक्रिया or क्रियाकारक्रिया of the Koshas), but rather with the implied meaning of 'indifference' than with that of a 'kind permission'; e. g. (Sítá having told Rávaṅa that her husband will entirely destroy him, continues: *Bhaṭṭik.* 8. 92.) अपि स्तुह्यपि सेधास्मांस्तथ्यमुक्तं नराशन 'now do as you please: praise us (*comm.* say that I have spoken properly) or retain us: I have spoken the truth, man-eater!'; γ. to the *potential* or *conditional* (the natural value of which moods is uncertainty or insufficiency), it gives the notion of '*certainty*' ('बाढम्') or of '*exaggerated capacity*' (संभावने), then meaning *certainly! indeed!* e. g. अपि कुर्यात् or अप्यधीयीत 'indeed he will do it, certainly he will study'; or अपि द्रोणपाकं भुञ्जीत 'indeed he is capable to eat as much as a Drona full'; अपि सिञ्चेन्मूलसहस्रम् 'certainly he can water a thousand roots'; अपि साक्षात्प्रशिष्यास्त्वं शक्रेऽप्यिन्द्रपुरोहितम् '(Rávaṅa) thou art indeed capable of instructing the domestic priest of Indra (i. e. Vṙihaspati) when he is in need'; अपि तव रिपुः सीतां प्रार्थयिष्यत (conditional) दुर्मतिः 'surely, because (Rávaṅa) thy enemy is wicked, he desired for Sítá; (comm. उताप्योः समर्थयोरिति — *Páṅ.* III. 3. 152. — । अत्रापि शब्दो बाढार्थः । लिङ्निमित्तम् । तस्मिँल्लिङ्निमित्ते क्रियातिपत्तौ (comp. *Páṅ.* III. 3. 139.) सत्यां भूते नित्यं लृङ् । तत्र वोताप्योरित्यनुवर्तते); or it increases the original value of the potential by adding to it the notion of *fear* or *anxiety* (शङ्कायाम्), implying then '*perhaps*' ('शङ्कायाम्'); e. g. अपि चौरो भवेत् 'there is perhaps a thief'; or of '*hope*' ('अपेक्षायाम्'), e. g. अपि गृह्णीयां वेदम् 'I hope I might master the Veda'; if the potential is used in the sense of the imperative, it may add to it the notion of '*contempt*' (गर्हा or निन्दा), e. g. 'अपि स्तुयाद्वृषलम्' 'let him be so mean as to praise a Súdra'; धिग्जाल्मं देवदत्तमपि सिञ्चेत्पलाण्डुम् 'shame over the wretched Devadatta, let him go and water the onion'; अपि सिञ्चेः कृशानौ त्वं दर्पं मय्यपि यो ऽभिकः 'go (Rávaṅa) and throw thy manhood into the fire, as thou art (base enough) to make love to me'; δ. when combined with the *present* tense, it may impart to it the notion of 'contempt' (गर्हा) and give it the value of any other tense, e. g. अपि तत्र भवान्वृषलं याजयति 'how wrong it is that thou makest a Súdra perform a sacrifice'!; मन्दे जातु वदन्त्यज्ञास्त्वं तानप्यनुमन्यसे 'fools sometimes tender advice; to those thou hast listened!'. C. To *interrogatives* (whether pronouns or interrogative particles); such words (implying doubt or uncertainty) assume with अपि the notion of *indefiniteness;* thus किमपि means 'some one or some thing', कुत्रापि or क्वापि 'somewhere', कुतो ऽपि 'from somewhere, somewhere', कदापि 'some time', कथमपि 'somehow', when अपि may also be added with increasing power to the interrogatives which have become indefinites by means of चित्, e. g. किंचिदपि, कदाचिदपि &c. in the same but a more emphatic sense as किमपि, कदापि &c. D. To *particles* or *adverbs;* combined with them it increases their original power; thus चापि, एवापि, तथापि च, अपि चैव, अपि तु (but on the contrary), अप्युत, अप्येवम्, नापि (not even), अपि वा (more seldom वापि; e. g. in the *Jaimini Sútra:* अपूर्वे वापि भागित्वात्; *Śabara:* वाशब्दोऽपीति विपर्यासेन प्रयुक्तौ । अपि वेत्यर्थः), भूयो ऽपि, पुनरपि, अथवापि, अथापि, अथो अपि &c., have in most instances only the meaning of च, एव &c. but with greater emphasis. — अपि च occurs often for the purpose of connecting sentences and verses loosely connected, in the same sense as अन्यच्च (see s. v. अन्य 1. a.); अपि नाम in the beginning of sentences introduces an indirect question and belongs therefore to 3. I. B. a., when नाम which is frequently the explanation of अपि in the commentaries, might be considered as the emphatic increase of the interrogative अपि; it means 'perhaps, possibly'; e. g. in the sentence ततः कपीनां संघाता हर्षाद्राघवभूतये ... समाजग्मुः, the word राघवभूतये is explained अपि नाम राघवस्य संपत्स्यादिति समाजग्मुः; in the middle of sentences अपि नाम has the same but more emphatic bearing as अपि or नाम alone; e. g. इति स विना मानितया जज्ञे भैम्या नलो ऽपि नामानितया (comm. नाम संभावनायाम् ..... धीरो ऽपि नलः &c.). — II. अपि *implies emphasis by producing a stronger junction or a stronger antithesis between words or sentences;* (when the junction or antithesis is effectuated already by other conjunctions, the addition of अपि falls under the category of 3. I. D., but when used for this purpose alone it answers) a. *and also, moreover, besides;* e. g. दध्मौ न मेघवन्नीममादाय परिघं कपिः । मेदुर्दीप्तायुधास्ते ऽपि तडित्वन्त इवाम्बुदाः; or विषयो ऽविषयो ऽप्यतिदूरादेहानोपादानाभ्यामिन्द्रियस्य; or त्रयम् (i. e. धारणाध्यानसमाधित्रयम्) अन्तरङ्गं पूर्वेभ्यः। तदपि बहिरङ्गं निर्बीजस्य; or आमिक्षीयं दधि क्षीरं पुरोडाश्यं तथौषधम् । हविर्हैयङ्गवीनं च नाप्युपघ्नन्ति राक्षसाः (where the whole sentence is connected

by means of अपि with a preceding one; comm. अपिशब्दः पूर्वापेक्षया). In the compressed style of the Sútra literature अपि is used in this sense frequently in an elliptic manner, to indicate the omission of a word or passage to be inferred from the context and the junction with which it is intended then to effectuate; e. g. in *Páńini:* छन्दस्यनेकमपि साकाङ्क्षम् । (*Káśiká:* छन्दसि विषये । हि । इत्यनेन युक्तं तिङन्तं साकाङ्क्षमनेकमपि नानुदात्तं भवति । एकमपि); or अनन्त्यस्यापि प्रश्नाख्यानयोः । (*Káśiká:* पदस्येति वर्तते । स्वरितमिति च । अनन्त्यस्याप्यन्त्यस्यापि पदस्य टेः स्वरितः प्लुतो भवति प्रश्ने आख्याने च; or in the *Sánkhya Prav.* नानुश्राविकादपि तत्सिद्धिः साध्यत्वेनावृत्तियोगादपुरुषार्थत्वम् । (*Vijnánabhikshu:* अपिशब्देन न दृष्टात्तत्सिद्धिरिति प्रागुक्तदृष्टसमुच्चयः, where the word अपि connects elliptically the quoted Sútra (1. 82.) not with one immediately preceding but with the Sútra 1. 2. — [b.] *Therefore, consequently;* e. g. स्मरातुरे चेतसि लब्धजन्मा रराज लोलो ऽपि गुणापहार्यैः .... रागः (comm. अत एव लोलश्चपलः । अचिरस्थाय्यपि रराज). [c.] *But, on the contrary;* e. g. जातो नार्यामनार्यायामार्यादार्यो भवेद्गुणैः । जातो ऽप्यनार्यादार्यायामनार्य इति निश्चयः; or *Bharatasena* on *Bhattik.* 1. 16.: शीलार्थे त्वरविति परे । त्वमते ऽपि &c. [d.] *Even, though, notwithstanding;* e. g. प्रायकम्पवृद्दत्वमां राक्षसानप्यतिचक्रमत्; or दर्शनीयतमाः परयन्स्त्रीषु दिव्यास्वपि स्त्रियः । प्राप्तो व्यालतमान्व्यसम्भुजंगेभ्यो ऽपि राक्षसान्; or मृदुभिरपि बिभेद पुष्पबाणैर्जलशिशिरैरपि मारुतैर्ददाह ... मदनः; or जलनिधिमगमत् .... सलिलसमुद्धैर्महातरङ्गैर्भुवनभरक्षममप्यभिन्नवेलम्; or यस्यां वासयते सीतां केवलं स रिपुः स्मरात् । न स्वरोचयतात्मानं चतुरो वृद्धिमानपि (instead of चतुरो ऽपि वृ°); frequently used in this sense with the absolute locative; e. g. मध्यमविवेके ऽपि सति पुरुषे बाधितानामपि दुःखादीनां प्रारब्धवशात्प्रतिबिम्बरूपेण पुरुषे ऽनुवृत्त्या भोगो भवति. [e.] In *correlate sentences;* अपि added to the correlate word of the second sentence or to both, the relative and the correlative in either sentence, produces a stronger reciprocity between both, than would exist if it were omitted; e. g. यद् .... तदपि (more emphatic than यद् — तद्): ये सूर्यमुपतिष्ठन्ते मन्त्रैः संध्यात्रयं द्विजाः । रक्षोभिस्तापितास्ते ऽपि सिद्धिं ध्यायन्ति ते ऽधुना; or यदा ... ततो ऽपि (more emphatic than यदा ... ततः), e. g. यदायं ब्राह्मणः प्रसंख्याने ऽप्यकुसीदस्ततो ऽपि न किंचित्प्रार्थयते; or यथा .... एवमपि (more emphatic than यथा ... एवम्), e. g. अन्वयादिविभिन्नानां यथा सख्यमनीप्सितम् । मिथोर्विरोधमप्येवं सार्धं पुरुषवानरैः; or यत्रापि .... तत्रापि (more emphatic than यत्र ... तत्र), e. g. यत्रापि संभवस्तत्रापि प्रतिग्रहपापाद्युत्थदुःखावश्यकत्वम्; &c. &c. An antithesis of frequent occurrence is that of यद्यपि .... तथापि '*although .... nevertheless*', e. g. प्रधानस्य स्वत एव सृष्टिर्यद्यपि तथापि परार्थमन्यस्य भोगापवर्गार्थम्; or गरुडानिलतिग्मरश्मयः पततां यद्यपि संमता जवे । अचिरेण कृतार्थमागतं तममन्यन्त तथाप्यतीव ते; an instance where the whole sentence is to be supplied and merely indicated by तथापि is the following: तथापि वक्तुं प्रसभं यतन्ते यन्मद्विधाः सिद्धिमभीप्सवस्त्वाम् । विलोमचेष्टं विहितावहासाः परैर्हि तत्तेह मयैस्तमोभिः (comm. यद्यपि त्वमेवंविधस्तथापि &c.); or दण्डेन कोषेण च मन्यसे चेत्प्रकृष्टमात्मानमरेस्तथापि । रिक्तस्य पूर्णेन वृथा विनाशः पूर्णस्य भङ्गे पतङ्ग हीयते तु 'if thou considerest thyself superior to the enemy through strength and wealth, nevertheless (scil. that is wrong), for &c. (comm. तथाप्येवमपि न युक्तम् । यतो रिक्तस्य &c.). — Correlate sentences the first of which contains अपि and the second a negation, answer our '*rather ... than*'; e. g. इच्छन्त्यभीक्ष्णं क्षयमात्मनो ऽपि न ज्ञातयस्तुल्यकुलस्य लक्ष्मीम्; or औष्ण्यं त्यजेन्मध्यगतो ऽपि भानुः शैत्यं निशायामथवा हिमांशुः । अनर्थमूलं भुवनावमानी मन्ये न मानं पिशिताशिनाथ; or अपि वाहं भृशं दीप्तं प्रविशेयं हुताशनम् । स्पृशेयं राघवादन्यं पदापि पुरुषं न हि. —

4. (in composition with nouns, in a few instances) [a.] Tatpur. [1] *near to;* comp. अपिकक्ष, अपिशर्वर. [2] *Again, re-;* comp अपिकक्ष्य. (In Tatpur. where it is उपपद, e. g. in अपिगत, it retains the meaning which it has as prefix to the radical.) [b.] Bahuvr. [1] *moreover, besides, also;* comp. अपीनस. [2] *Similar, same;* comp. अपिव्रत. E. The etym. of a comm. on the *Amarak.* अ neg. and पि (from पि to go, kŕit aff. क्विप्) is not only improbable, but grammatically impossible. See the Preface.

अपिकक्ष Tatpur. m. (-क्षः) (ved.) [1] The place near the armpits; when applied to horses, the part near the shoulder where the saddle is put (= पर्याणदेशः). [2] A proper name; m. pl. (-क्षाः) his descendants. E. अपि and कक्ष.

अपिकक्ष्य Tatpur. n. (-क्ष्यम्) (ved.) A ligature or bandage for rejoining with the कक्ष (which word seems to mean in this case, *shoulder*) scil. the head. This word occurs in the *Ŕigv.* I. 117. 22., where the mystic science given by Dadhyach to the Aświns as a reward for having replaced his head, when it was cut off, with a horse's head, is called or likened to, a bandage, because, as *Sáyańa* interprets, it became the means by which the cut-off head was rejoined with the shoulder part. E. अपि and कक्ष्य.

अपिकर्ण Tatpur. n. (-र्णम्) (ved.) The part near the ear; अपिकर्णे 'near the ear'. E. अपि and कर्ण.

अपिक्षिति. See आपिक्षिति.

अपिगत Tatpur. m. f. n. (-तः-ता-तम्) [1] Come near, approached. [2] Gone into, inward. [3] Joined, copulated. E. गम् with अपि, kŕit aff. क्त.

अपिगीर्ण Tatpur. m. f. n. (-र्णः-र्णा-र्णम्) Praised. Comp. गॄ with अभि. E. गॄ with अपि, kŕit aff. क्त.

अपिगृह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) (ved.) To be received, to be accepted; e. g. अनृतं वै मत्तो वदति तस्मान्नापिगृह्यम्. (The classical form for the same meaning is अपिग्राह्य.) Compare also प्रतिगृह्य and प्रतिग्राह्य. E. ग्रह् with अपि, kŕitya aff. क्यप्.

अपिग्राह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) The same as the preceding q. v. E. ग्रह् with अपि, kŕitya aff. ण्यत्.

अपिच्छिल Bahuvr. m. f. n. (-लः-ला-लम्) Free from sediment, clear; e. g. urine. E. अ neg. and पिच्छिल.

अपिज Tatpur. m. (-जः) The name or epithet of several divinities in the *Vájasaneyi-Sanhitá:* [1] of Prajápati, when invoked at the third Sruváhuti or ladle-oblation in the Vájapeya sacrifice, (explained then by *Mahídhara* as meaning 'born again and again'); [2] of the month Jyeshtha (May–June), when invoked at the Námagrahahoma, which forms part of the अग्निचयन q. v., (according to *Mahídhara* meaning

then liter. 'born in the water', on account of the water-sports which take place in that month); ³ of one of the अग्नाधीश्र q. v. in the अग्नहोम q. v. (meaning perhaps then the same as 1.). E. ¹ अम् with अपि, kṛit aff. ड; ³ अपि, locat. of अप्, and अ.

अपित् m. f. n. (-त्-त्-त्) I. Bahuvr. (ved.) Waterless (as a river; *Sáyaṅa*: = जलरहित). E. अ priv. and पित्.

II. Tatpur. (In the system of *Páṅini.*) A grammatical element which has not the anubandha प्; e. g. सार्वधातुकमपित् (scil. ङित्); or सेड्ढापित्. See पित्. E. अ neg. and पित्.

अपितृ Tatpur. m. (-ता) Not a father; e. g. अत्र पितापिता भवति मातामाता &c. E. अ and पितृ.

अपितृक m. f. n. (-कः-का-कम्) I. Tatpur. The same as अपित्र्य. E. अ neg. and पितृक.

II. Bahuvr. Having no father, fatherless. E. अ priv. and पितृ, samás. aff. कप्.

अपित्र्य Tatpur. m. f. n. (-त्र्यः-त्र्या-त्र्यम्) Uninherited, not ancestral or paternal, acquired. E. अ neg. and पित्र्य.

अपित्व n. (-त्वम्) (ved.) Portion, share. E. अपि, taddh. aff. त्व.

अपित्विन् m. f. n. (-त्वी-त्विनी-त्वि) Having a share, sharing in. E. अपित्व, taddh. aff. इनि.

अपिदासक Bahuvr. (?) m. (-कः) A proper name. Comp. आपिदासकायन. E. अपि-दास, samás. aff. कप् (?).

अपिधान Tatpur. (-नम्) ¹ Covering, concealment. ² Any thing that covers, lit. and fig., as a lid of a dish, a cloud which hides the rain &c. Comp. पिधान. E. धा with अपि, kṛit aff. ल्युट्.

अपिधानवत् m. f. n. (-वान्-वती-वत्) Having a cover, covered, concealed. (ved.) E. अपिधान, taddh. aff. मतुप्.

अपिधि Tatpur. m. (-धिः) (ved.) An offering given to satiety. (*Sáyaṅa*: पर्याप्तिपर्यन्तं दत्तः; the notion of covering, which is the literal one of the word, being probably applied in a metaphorical way to the disappearance of appetite. — The passage प्रियाँ अपिधीँर्वनिषीष्ट, *Ṛigv.* I. 127. 7., is noticed by the *Prátiśákhya* on account of अपिधीँर् instead of अपिधीन् before वनिषीष्ट.) E. धा with अपि, kṛit aff. कि.

अपिनद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Clothed, accoutred, as with a dress or armour (comm. = परिहितवस्त्र, परिहितकवच). Also पिनद्ध. E. नह् with अपि, kṛit aff. क्त.

अपिपास Bahuvr. m. f. n. (-सः-सा-सम्) Free from thirst or desire, lit. and fig. E. अ priv. and पिपासा.

अपिप्राण Tatpur. m. f. n. (-णः-णी-णम्) (ved.) Animating, instigating. E. अन् with प्र and अपि, kṛit aff. अण्.

अपिबद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Connected with. E. बन्ध् with अपि, kṛit क्त.

अपिभाग Bahuvr. m. f. n. (-गः-गा-गम्) (ved.) Having a share in, sharing in. E. अपि and भाग.

अपिमेहत् Tatpur. m. f. n. (-न्-न्ती-त्) Making water on or towards. Comp. अभिमेहत्. E. मिह् with अपि, kṛit aff. शतृ.

अपियत् Tatpur. m. f. n. (-न्-यती-त्) (ved.) Coming near or towards, approaching. E. इ with अपि, kṛit aff. शतृ.

अपिराधय. A various reading of अपराधय q. v.

अपिलक m. (-कः) The proper name of a king of the Andhra or Andhrabhṛitya race, the son of Lambodara; (according to the *Váyu-* and *Matsya Puráṅa;* other Puráṅas read this name Ivilaka, or Chivilika, or Vivilika). E. unknown.

अपिवान्यवत्सा Bahuvr. f. (-त्सा) A less correct reading than अभिवान्यवत्सा q. v.

अपिव्रत Bahuvr. m. (-तः) One who shares in the same religious acts (or according to *Sáyaṅa*, in the same food), scil. with the sacrificer, i. e. a relative, a man of the same family (or according to *Hariswámin*, such relatives as hold and manage their inherited property jointly, not dividing it in severalty among themselves). E. अपि and व्रत.

अपिशर्वर Tatpur. (ved.) 1. m. f. n. (-रः-रा-रम्) Near the night, connected with the time near the night.

2. m. (-रः) ¹ The beginning of the night. (*Sáyaṅa*: रात्रीमुखम्; thus explained by him in the *Ṛigv.* verse त्वां यद्गे पशवः समासते समिद्धमपिशर्वरे.) ² The end of the night (*Sáyaṅa*: गतरात्रकालः; thus explained by him in the *Ṛigv.* verse मम प्रपित्वे अपिशर्वरे &c. where it is opposed to the time of sunrise, midday and evening.) The word occurs only in the locative sing. but is probably a masc. like the Tatpur. पूर्वरात्र, मध्यरात्र &c. with the ellipsis of काल. E. अपि and शर्वरी, probably with samás. aff. अच्.

अपिशल Tatpur. m. (-लः) The name of the chief of a renowned family, (the अपिशलाः or descendants of Apiśala) and the father of the Ṛishi आपिशलि (*Káśiká*: अपिशलस्यापत्यमापिशलिराचार्यः). Comp. also आपिशल and आपिशलीय. E. अ neg. and पिशल (according to the *Gaṅaratnamahodadhi*: पिशतीशुखादिकलमलर्थे पिशलः। न पिशलो ऽपिशलः कुलप्रधानम्).

अपिशलि m. (-लिः) A proper name, the same as आपिशलि q. v. (*Viśwa*: अपिशलिर्मुनेर्भेदे भवेदापिशलिस्तथा). E. आपिशलि with the first syllable shortened.

अपिशुन Tatpur. m. f. n. (-नः-ना-नम्). Not mean, upright, honest &c. (see the meanings of पिशुन). The abstract noun derived from it, is आपिशुन्य; comp. also अपैशुन. E. अ neg. and पिशुन.

अपिहित Tatpur. m. f. n. (-तः-ता-तम्) Covered, concealed; lit. and figur.; e. g. वाष्पेणापिहिता राज्ञी नोत्तरं किंचिद्-ब्रवीत् 'the queen covered with, i. e. overpowered by, tears did not give any reply'. Also पिहित. E. धा with अपि, kṛit aff. क्त.

अपीच्य m. f. n. (-च्यः-च्या-च्यम्) ¹ (ved.) Concealed, hidden, secret. ² Very beautiful. See अपीव्य. E. अप्यच्, taddh. aff. यत्; (another etym. which is also given by *Sáyaṅa*, viz. चि with अप, uṅ. aff. यक् is without probability; for similar formations comp. प्रतीच्य, अनूच्य).

अपीच्यदर्शन Bahuvr. See अपीव्यदर्शन.

अपीजू Tatpur. m. f. n. (-जूः-जूः-जु) (ved.) Urging on, impelling; an epithet of Dawn and Night. The word is noticed in the *Ṛigv. Prátiśákhya* on account of the lengthening of the middle syllable. E. जु with अपि (becoming अपी v. s. v. अपि 1. 1.), kṛit aff. क्विप्.

अपीडन Tatpur. n. (-नम्) Gentleness, kindness, giving no pain to any one. Compare the following. E. अ neg. and पीडन.

अपीडा Tatpur. f. (-डा) The same as the preceding; e. g. in the *Anuśás. Parvan*: अपीडया च भूतानां धर्मस्याहिंसया तथा। पात्रं विद्यात्तु तत्त्वेन यश्चो दत्तं न संतपेत्. E. अ neg. and पीडा.

अपीत m. f. n. (-तः-ता-तम्) I. 1. Tatpur. Not drunk,

not swallowed by drinking. See पीतापीत. E. अ neg. and पीत.

2. Bahuvr. Having no drink. E. अ priv. and पीत.

II. Tatpur. The same as अपिगत, e.g. 'gone into'; e.g. *Śankara* on the *Vedánta Sútra*: स्वाप्ययसंपत्त्योर्°: स्वाप्यय: सुषुप्तम्। स्वमपीतो भवति &c. E. इ with अपि, kṛit aff. क्त.

अपीतक Bahuvr. m. (-कः) The name of one of the kings of the Andhrabhṛitya dynasty; (in one of the lists; comp. *Lassen's Ind. Alterth.* vol. II. p. 934 and App. II. 2, note 16). E. अ and पीत, samás. aff. कप्.

अपीति Tatpur. f. (-तिः) [1] Hostile encounter, battle; used so in the *Ṛigv.*: पुरा यत्सूरस्तमसो अपीतेस्तमद्रिवः फलिगं हेतिमस्य (*Sáyańa*: = संग्रामात्). [2] Union, junction, used in this sense in the *Máńdukya Upanishad*, when the म् of the word ओम् is spoken of allegorically, as combining with the अ and उ. [3] Copulation; in this sense occurring in an allegorical description of the *Śatapathabr.* when thumbs and fingers, ears and eye-brows, lips and nose, teeth and tongue &c. are likened to man and wife. [4] Final liberation; in the *Vedánta Sútra*: तदपीतेः संसारव्यपदेशात्; *Śankara*: तत्रैव आदिभूतस्तदानी श्रोत्रादिकरणाश्रयभूतमापीतेरा संसारमोक्षात्सम्यग्ज्ञाननिमित्तादवतिष्ठते. [5] Destruction or end of the Universe; in the *Vedánta Sútra*: अपीतौ तद्वत्प्रसङ्गादसमञ्जसम्; *Śankara*: यदि स्थौल्यसावयवत्वाचेतनत्वपरिच्छिन्नत्वाशुद्ध्यादिधर्मकं कार्यं ब्रह्मकारणकमभ्युपगम्येत तदापीतौ प्रलये प्रति संसृज्यमानं कार्यं &c.; *Anúpandráy.*: जगदुपादानं ब्रह्मेत्यसमञ्जसम्। यथा निम्बयोगाद्गुडं तिक्तं तद्वदपीतौ प्रलये स्वलीनजगद्योगात्तज्जाड्यादिप्रसङ्गात्. [The three first meanings are applications of the liter. meaning 'going towards, approaching'; the two latter of the meaning 'going into' scil. of the world into Brahman, or perhaps also of the first viz. joining Brahman.] E. इ with अपि, kṛit aff. क्तिन्.

अपीनस Bahuvr. m. (-सः) (In Medicine.) A cold; considered by *Suśruta* as a disease of the nose, and defined 'as a disorder produced by a derangement of air and phlegm, when the nose is obstructed, painful, very hot and wet (dirty) and the patient can neither smell nor taste, nor has an appetite, the other symptoms being the same as those of catarrh (प्रतिश्याय)'. Also पीनस. E. अपि (become अपी) and नस्, ádeśa of नासिका, samás. aff. अच्; (it is difficult to imagine what *Bhánudíkshita* might have thought, when he invented the following E. of पीनस: पि-न and स, from सो or षै, kṛit aff. क; पीनं स्यति सायति वा। पी इत्यक्तकर्मणि षै क्षये वा। आतो ऽनुपेति — *Páń.* III. 2. 3. — कः).

अपीयूषा Tatpur. (?) f. (-षा) The name of a tree, the same as पीलु. Also पीयूषा. E. unknown.

अपीव्य Tatpur. (?) m. f. n. (-व्यः-व्या-व्यम्) Very beautiful. See the following. E. ?

अपीव्यदर्शन Bahuvr. m. f. n. (-नः-ना-नम्) Of very beautiful appearance. In the two verses of the *Bhágav. Puráńa* (1. 12. 8.): ददर्श पुरुषं .... । अङ्गुष्ठमात्रममलं स्फुरत्पुरटमौलिनम्। अपीव्यदर्शनं श्यामं तडिद्वाससमच्युतम् (comm. अपी° = अतिसुन्दरं दृश्यत इति दर्शनं रूपं यस्य तम्), and (3. 28. 17.) अपीव्यदर्शनं शश्वत्सर्वलोकनमस्कृतम् &c. (epithets of Vishńu; comm. अपी° = अतिसुन्दरं भक्तिविषयं दर्शनं यस्य), the Bombay edition reads in the text as well as in the comm. अपीच्यदर्शनं; but the scrupulous care which distinguishes *Bournouf's* edition of this Puráńa leaves no doubt that his reading अपीव्य° has been adopted on account of better evidence; it is supported, too, by the quotation of the latter verse, in the valuable dictionary of *Rádhákántadeva*. E. अपीव्य and दर्शन.

अपुंस् Tatpur. m. (-पुमान्) Neither male nor female, a eunuch. Comp. नपुंसक. E. अ neg. and पुंस्.

अपुंस्का Bahuvr. f. (-स्का) A woman who has no husband; e. g. in the *Bhaṭṭik.*: प्रपीतमधुका (v. l. आपीतमधुका) भृङ्गैः सुदिवेवारविन्दिनी। सत्परिमलस्वच्छीका नापुंस्कासीति मे मतिः (*Jayamangala*: अपुंस्का = अविद्यमानभर्तृका). E. अ priv. and पुंस्, samás. aff. कप्.

अपुंस्त्व n. (-त्वम्) The condition of one who is neither male nor female, of a eunuch. E. अपुंस्, taddh. aff. त्व.

अपुच्छ Bahuvr. 1. m. f. n. (-च्छः-च्छा-च्छम्) Tailless.

2. f. (-च्छा) The name of a tree (Dalbergia śiśu); comp. शिंशपा. E. अ priv. and पुच्छ.

अपुण्य Tatpur. 1. m. f. n. (-ण्यः-ण्या-ण्यम्) [1] Impure, bad; e. g. in the *Bhágav. Pur.*: अवृश्चयन्निश्चितैरुत्कर्णमूलं उलूकवाग्भिर्भर्त्सिताक्षरात्मा। अपुण्यवृक्षात्क्रियते &c. (comm. येषां छायापि पापहेतुः। ते ऽपुण्यवृक्षाः). [2] Vicious, wicked; e. g. in the *Yoga Sútra*: मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् (one comm. अपु° = अपुण्यवत्; another = अपुण्यशील).

2. n. (-ण्यम्) Impurity; e. g. *Mitáksh.*: अप्रकाशितात्मनो व्यभिचारात्पुरुषान्तरसंभोगसंकल्पाद्यदपुण्यं तस्यार्ता रजोदर्शने शुद्धिः. [2] Viciousness, sin. E. अ neg. and पुण्य.

अपुण्यवत् m. f. n. (-वान्-वती-वत्) Vicious, wicked. Comp. अपुण्य 1. 2. E. अपुण्य, taddh. aff. मतुप्.

अपुण्यशील Bahuvr. m. f. n. (-लः-ला-लम्) The same as अपुण्य 1. 2. E. अपुण्य and शील.

अपुत्र I. Tatpur. m. (-त्रः) One who is not a son. E. अ neg. and पुत्र.

II. Bahuvr. m. f. (-त्रः-त्रा) Sonless; one who has either had no son or lost his (her) son or sons (अपुत्रो ऽजातपुत्रो मृतपुत्रो वा) and is legally held to adopt one (*Atri*: अपुत्रेणैव कर्तव्यः पुत्रप्रतिनिधिः सदा। पिण्डोदकक्रियाहेतोर्यस्मात्तस्मात्प्रयत्नतः). *Manu* uses the term also impliedly of a man who has no son by a woman of the three first classes, although he may have a son by a Śúdrá woman, as results from this verse: यद्यपि स्यात्तु सत्पुत्रो यद्यपुत्रो ऽपि वा भवेत्। नाधिकं दशमाद्दद्याच्छूद्रापुत्राय धर्मतः (and *Vṛihaspati* employs in a similar manner the term अनपत्य, viz. अनपत्यस्य शुश्रूषुर्गुणवाञ्छूद्रयोनिजः। लभेताजीवनं शेषं सपिण्डाः समवाप्नुयुः); when *Jímútaváhana* moreover observes that the son of a Śúdrá in this verse applies to the legitimate son, the Páraśava (q. v.) being the son of a Bráhmana by a Śúdrá not wedded to him (यच्चाह मनुः। यं ब्राह्मणस्तु शूद्रायां &c. *Manu* 9. 178. । तदपरिणीतशूद्रासुताभिप्रायम्; contrary to *Kullúka* who defines him as परिणीतायामिव शूद्रायां ब्राह्मणः कामार्थं पुत्रं जनयेत् &c.). — A wife who has no son must be approached for the sake of getting one by her brother-in-law or by one of her relatives of the Sapińda class. — Although *Likhita* places a man who has no son in the same category with an impious man, a usurer

and a Śúdra, when he inflicts a fast of three days on any one who eats the food of such a person (भुक्त्वा वार्धुषिकस्यान्नमव्रतस्यासुतस्य च । शूद्रस्य च तथा भुक्त्वा त्रिरात्रं स्यादभोजनम्), the present edition of *Pánini* gives अपुत्र in a *Gańa* (to VIII. 1. 67.) as a *honorific* term when it is the first part of a *Karmadh.* (the latter part of such a compound being anudátta); but on the other hand, as अपुत्र is one of the thirty-four nativities from the knowledge of which *Śákyamuni* derives a special name (comp. चतुस्त्रिंशज्जातकज्ञ), it would seem that the word in this sense belongs rather to the Buddhistic than to the Bráhmanic literature; compare e. g. the Páli word aputtakaseṭṭhi, in *Fansböll's Dhammapadam* p. 415. The *Káśiká* does not mention अपुत्र in the *Gańa* alluded to. E. अ priv. and पुत्र.

अपुत्रक Bahuvr. m. f. n. (-त्रकः-त्रिका-त्रिकम्) Sonless; the same as अपुत्र II. For the Tatpur. अपुत्रिका which is of a different Etym. see s. v. E. अ priv. and पुत्र, samás. aff. कप्.

अपुत्रता f. (-ता) Sonlessness, e. g. न ह व अस्यापुत्रतायै का चन शङ्का भवति. E. अपुत्र, taddh. aff. तल्.

अपुत्रपौत्र Bahuvr. m. f. (-त्रः-त्रा) Without either a son or a son of a son (the latter in contradistinction from a son of a daughter); e. g. अपुत्रपौत्रे संताने (v. l. संसारे) दौहित्रा धनमाप्नुयुः. E. अ priv. and पुत्र-पौत्र (Dwandwa).

अपुत्रयोषित् Karmadh. f. (-त्) A wife who has borne no son; e. g. अपुत्रयोषितश्चैषां (scil. अन्धपङ्ग्वादीनां) भर्तव्याः साधुवृत्तयः. E. अपुत्र and योषित्.

अपुत्रिका I. Tatpur. f. (-का) A daughter who is not पुत्रिका i. e. who is not appointed by her father, on failure of a son, to raise up male issue for him, for the purpose of performing his obsequies; e. g. पुत्रिकौरसयोः समो धनाधिकारः । अपुत्रिकायास्तूढायाः पुत्रादिन्यूनोपकारकत्वपुत्रद्वारेणोपकारकत्वम्. (Not to be confounded with the Bahuvr. अपुत्रिका, fem. of अपुत्रक q. v.) E. अ neg. and पुत्रिका.

II. Bahuvr. m. (-कः) A father who has left no daughter appointed by him to be a पुत्रिका q. v. — *Jimútaváhana* explains in a verse of *Devala* which treats of the succession of daughters when the father leaves no widow: कन्याभ्यश्च पितुर्द्रव्याद्देयं वैवाहिकं वसु । अपुत्रिकस्य कन्या स्वा धर्मजा पुत्रवद्भवेत्, the word पुत्रिका as *implying* the meaning 'son': पुत्रिकापदं पुत्रोपलक्षणम् when the verse would have to be rendered: 'to unmarried daughters a nuptial portion must be given out of the estate of the father; of a father who has no पुत्रिका in the place of a son, his own daughter (i. e. one of the same caste) lawfully begotten must be considered like a son (i. e. be entitled to the inheritance); the same sense is conveyed by *Paráśara*'s words: अपुत्रस्य मृतस्य कुमारी रिक्थं गृह्णीयात् (*Dáyabh.* p. 271, *Dáyakramas.* p. 4, *Víramitrod.* p. 204 a. with the v. l. अपुत्रमृतस्य), and by the quotation of the *Dáyakramas.* p. 4: अपुत्रस्य च स्वा कन्या धर्मजा पुत्रवद्धरेत् (which seems to have been the reading of *Colebrooke* when he translates in his Digest vol. III. p. 491. CCCCXX: 'and his own daughter .... shall *take* &c.'. But the more precise bearing of *Devala*'s clause is conveyed by a verse of *Vríhaspati* which is to the same effect, viz. सदृशी सदृशेनोढा साध्वी शुश्रूषणे रता । कृताकृता वापुत्रस्य पितुर्धनहरी तु सा (*Dáyabh.* p. 278, *Dáyakramas.* p. 4, *Víramitr.* p. 204*b*, *Colebr. Dig.* III. p. 186. CCXXIV. 2.); for he introduces there the terms कृता and अकृता which apply only to a पुत्रिका either appointed by a plain declaration or by an implied intention (*Manu* 9. 136., *Dig.* III. 164. CCVII) and the author of the *Smŕitichandriká* (accord. to the *Víramitrod.* p. 205 *a.*) infers from this verse that the पुत्रिका, whether कृता or अकृता, precedes in succession the wife of the deceased, who herself precedes the daughter qualified by the four epithets सदृशी ..... रता, viz. सदृशी सदृशेनोढेति प्राक्पठितं बृहस्पतिवचनं स्मृतिचन्द्रिकाकार इत्थं व्याचख्यौ । अत्राद्यानि चत्वारि विशेषणानि पत्न्या ऊर्ध्वमर्थग्राहिणीदुहितृविषयाणि । ततः प्राग्धनग्राहिणीदुहितृविशेषणे द्वे अवशिष्टे । कृताकृता चेत्यत्र पुत्रिकेति विशेष्याध्याहारः । इतरत्र दुहितेति विशेष्याध्याहारः । वाशब्दश्च व्यवस्थितविकल्पार्थः । एवं चायमर्थः । औरसपुत्रविहीनस्य पितुर्धनं द्विविधापि पुत्रिका पत्न्याः पूर्वं गृह्णीयात् । सवर्णादिविशेषणोपेता तु दुहिता तत ऊर्ध्वमिति. Now as the regular line of succession is in the first rank a son, then on failure of him the widow, and on failure of her the daughter &c. (comp. *Dig.* III. p. 489. CCCCXVII) and as a पुत्रिका is equal in right to a son (*Kullúka* on *Manu* 9. 130. and comp. 9. 127.), the word अपुत्रिकस्य of *Devala*, it is true, coincides in legal value with the word अपुत्रस्य of *Paráśara* &c., but on the other hand it is clear that the former is a more precise expression than the latter, since an अपुत्रिक will always be an अपुत्र, but an अपुत्र may not be an अपुत्रिक. (The Pandit who has supplied the notes to Colebrooke's Digest denies the necessity of the former part of this inference (vol. III. p. 188), for a father may, in his opinion, appoint his daughter even if he has a son, yet his argument is not founded on the law-authorities, but on a precedent mentioned in the *Bhágav. Pur.* (4. 1. 2.) where Manu appoints his daughter Ákúti as पुत्रिका, when giving her in marriage to Ruchi, although she had brothers.) *Jímútaváhana*'s gloss is therefore not to be rendered 'पुत्रिका *means*', but 'पुत्रिका *implies* the meaning son', when the concordance between the quoted authorities becomes complete. As *Colebrooke* has probably translated the reading अपुत्रस्य च स्वा कन्या &c., mentioned before, he has no remark on the difficulty conveyed by the reading अपुत्रिकस्य (but comp. vol. III. p. 493. l. 38 ff.). — [A conjecture has been proposed to read अपुत्रकस्य instead of the latter word; but as it is advanced without any argument whatever, and is in the teeth of *Jímútaváhana*'s gloss which is misunderstood in rendering अपुत्रिक 'sonless', it seems merely to proceed from a gratuitous trifling with the text.] E. अ priv. and पुत्रिका.

अपुनर् Tatpur. ind. Not again. (The word is noticed by the *Ŕigv. Prátiś.* for its original र् in the combination अपुनस्कार.) E. अ neg. and पुनर्.

अपुनरादान Tatpur. n. (-नम्) Not taking back again, as a gift. E. अ neg. and पुनरादान.

अपुनरावृत्ति Tatpur. f. (-त्तिः) Exemption of the soul from further transmigration, final beatitude. Comp. the following. E. अ neg. and पुनरावृत्ति, or अपुनर् and आवृत्ति.

अपुनर्भव Tatpur. I. m. (-वः) [1] Not occurring again; as diseases. [2] The same as अपुनरावृत्ति and comp. the following.

2. f. (-वा) The name of a river, in the *Kali Puráńa.* E. अ neg. and पुनर्-भव, or अपुनर् and भव.

अपुनर्भाव Tatpur. m. (-वः) The same as अपुनरावृत्ति. E. अ neg. and पुनर्भाव, or अपुनर् and भाव.

अपुराण Tatpur. m. f. n. (-णः-णा-णम्) Not old, modern, new. E. अ neg. and पुराण.

अपुरातन Tatpur. m. f. n. (-नः-ना-नम्) Not old, modern, new. E. अ neg. and पुरातन.

अपुरुषार्थ Tatpur. m. (-र्थः) [1] (In the Mímánsá philosophy.) A religious act which is not performed on account of the gratification of the sacrificer, but because it is essential to the sacrifice itself; see क्रत्वर्थ. [2] (In the Sánkhya philos.) Not the chief object of the Soul; occurring in the Sútras in its abstract deriv. अपुरुषार्थत्व; e. g. अपुरुषार्थत्वमुभयथा 'in neither way is (nihilism) the chief end of the Soul'; or नागुश्राविकादपि तत्सिद्धिः साध्यत्वेनावृत्तियोगादपुरुषार्थत्वम् 'the accomplishment thereof (i. e. of liberation) does not arise, moreover, from scriptural means, for since transmigration is connected with the result (of religious acts, the performance of such acts) is not the chief object of the Soul'; or सुखलाभाभावादपुरुषार्थत्वमिति चेन्न द्वैविध्यात् 'if you reason that, since there is no such a thing as obtaining happiness, (final liberation as the absence of pain) is not the chief object of the Soul, you are wrong, for its object is twofold (viz. obtaining happiness and not having pain)'. E. अ neg. and पुरुषार्थ.

अपुरोऽनुवाक्यक Bahuvr. m. f. n. (-क्यकः-क्यका or क्यिका-क्यकम्) Without a पुरोऽनुवाक्या q. v., as a प्रयाज. E. अ priv. and पुरोऽनुवाक्या, samás. aff. कप्.

अपुरोरुक्क Bahuvr. m. f. n. (-क्कः-क्का-क्कम्) Without a पुरोरुच् q. v., as a यह. E. अ priv. and पुरोरुच्, samás. aff. कप्.

अपुष्कल Tatpur. 1. m. f. n. (-लः-ला-लम्) Mean, low.

2. n. (-लम्) A mean or low act. E. अ neg. and पुष्कल.

अपुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) [1] Not nourished, not fat, lean. [2] (In Rhetoric.) Irrelevant, unassisting (as a word); irrelevancy is one of the 22 अर्थदोष q. v.; in the sentence e. g. 'विलोक्य वितते व्योम्नि विधुं मुञ्च रुषं प्रिये', the word वितते is अपुष्ट, since the expansion of the sky is there irrelevant for causing the cessation of anger. [3] Not loud, not violent; as crying. [4] (In Music.) Tenour (?); one of the five modifications of breath in its passage from the navel upwards, according to the native theory, which is thus expressed in the *Sangítadarpańa*: ब्रह्मग्रन्थिस्थितं प्राणं स प्रेरयति पावकः। पावकप्रेरितः सो ऽथ क्रमादूर्ध्वपथे चरन्। अतिसूक्ष्मं ध्वनिं नाभौ हृदि सूक्ष्मं गले पुनः। पुष्टं शीर्षे त्वपुष्टं च कृत्रिमं वदने तथा। आविर्भावयतीत्येवं पञ्चधा कीर्त्यते बुधैः। कथं कण्ठस्थितः पुष्टः स्यादपुष्टः शिरःस्थितः। उच्यते तत्र शिरसि संधार्यारोहिवर्णयोः। संभूतिर्न भवेद्यस्मादपुष्टः शिरसि स्थितः। नकारं प्राणनामानं दकारमनलं विदुः। जातः प्राणाग्निसंयोगात्तेन नादो ऽभिधीयते. E. अ neg. and पुष्ट.

अपुष्टत्व n. (-त्वम्) [1] Leanness. [2] Lowness (of a sound). [3] (In Rhetoric.) Irrelevancy (of a word); an अर्थदोष q. v.; see the preceding. E. अपुष्ट, taddh. aff. त्व.

अपुष्प Bahuvr. 1. m. f. n. (-ष्पः-ष्पा-ष्पम्) Not flowering.

2. m. (-ष्पः) The glomerous fig-tree (Ficus glomerata). E. अ priv. and पुष्प.

अपुष्पफल Bahuvr. 1. m. f. n. (-लः-ला-लम्) Bearing fruits without flowering (visibly).

2. m. (-लः) [1] The glomerous fig-tree (Ficus glomerata). [2] The Jack-tree (Artocarpus integrifolia). E. अपुष्प and फल.

अपुष्पफलद Tatpur. 1. m. f. n. (-दः-दा-दम्) The same as the preceding.

2. m. (-दः) The Jack-tree (Artocarpus integrifolia). Probably also the same as अपुष्पफल 2. 1. E. अपुष्प and फलद.

अपुष्पफलसम्बन्ध Bahuvr. 1. m. f. n. (-न्धः-न्धा-न्धम्) Bearing fruits without flowering (visibly).

2. m. (-न्धः) The glomerous fig-tree (Ficus glomerata). Probably also the same as अपुष्पफल 2. 2. E. अपुष्प and फल-सम्बन्ध.

अपुस् n. (-पुः) (ved.) Shape, form. Comp. वपुस्. E. See the Preface.

अपूजक Tatpur. m. f. n. (-जकः-जिका-जकम्) Irreverent, irreligious. E. अ neg. and पूजक.

अपूजा Tatpur. f. (-जा) Irreverence, disrespect. E. अ neg. and पूजा.

अपूजित Tatpur. m. f. n. (-तः-ता-तम्) Not reverenced or worshipped, disregarded. E. अ neg. and पूजित.

अपूत Tatpur. m. f. n. (-तः-ता-तम्) Impure; also said of a man who has not had performed for him the purificatory rites (see संस्कार), especially one who has not received the investiture with the sacred thread within the necessary time and thus has become an outcaste. E. अ neg. and पूत.

अपूप Tatpur. (?) m. (-पः) [1] A cake of flour, meal &c.; comp. यवापूप, गुडापूप, तिलापूप, व्रीह्यपूप; (it is not an अन्नविकार q. v. according to the best authorities; but it would seem to be one, if the definition of a medical dictionary is correct: 'a kind of light, rich and sweet cake'); used also of the पुरोडाश, e. g. in the *Ŕigv.* or *Vájas.* verse: यस्ते अद्य कृणवद्भद्रशोचे ऽपूपं देव घृतवन्तमग्ने; or in the *Mímánsá Sútra*: अक्रिया वापूपहेतुत्वात्; comp. also अपूपवत्. [2] Wheat (according to a medical dictionary, a *large kind* of wheat). Also पूप. E. Probably a contraction of अपवाप (वप् with अप, kŕit aff. घञ्); the native comm. propose various improbable etym. which are thus exhibited in the *Śabdamuktamahárńava*: पूञ् पवने। अस्मात्संपदादित्वात्क्विप् (*Páń.* III. 3. 108. v. 9.) पवनं पूः। न पूः अपूः। अपूपपदात्पानार्थाद्रक्षणार्थाद्वा पाधातोरातो ऽनुपसर्गे इति कः (*Páń.* III. 2. 3.) आतो लोप इति (*Páń.* VI. 4. 64.) आकारलोपः। अपुवं पाति पिबति वेत्यपूपः। यद्वा। पूयी विशरणे अस्माद्बाहुलकात्पः। (comp. *Uńádis.* 3. 23 ff.) लोपो व्योर्वलीति (*Páń.* VI. 1. 66.) यलोपः। न पूयत इति विग्रहः (these are the proposals of *Bhánud.*)। मुकुटस्तु। उक्तधातोर्नोपादयश्चेति पप्रत्ययमाह। तदपाणिनीयम्॥ अथवा। टुवप बीजसंताने। अपशब्दोपपदादस्माद्धञर्थे कः। यजादित्वाद्वचिस्वपीति (*Páń.* VI. 1. 15.) संप्रसारणम्। अन्येषामपीति (*Páń.* VI. 3. 137.) दीर्घः। आप उप्यन्ते ऽत्रेति विग्रहः (when the word would be a Bahuvr. of अप् and ऊप instead of उप; but even if such an ऊप existed, the word would then not be अपूप, but अबूप).

अपूपमय 1. m. (-यः) Much cake, plenty of cake.

2. m. f. n. (-यः-यी-यम्) Principally consisting of, having or containing much, cake. [Both meanings result from the different interpretation of the commentators on *Páń.* V. 4. 21.; in the first meaning the gender must be that

of अपूप. *Praudhamanor.*: प्रथमान्तात्प्रकृते चोत्ये प्रत्ययः । स्वार्थिकत्वात्प्रकृतितो लिङ्गम्; but *Bhaitojid.*'s opinion is at the same time, that with this first interpretation of the affix the word तत् in the *Sútra* of *Pánini* becomes meaningless: 'अस्मिन्पक्षे तद्ग्रहणं व्यर्थम्', and he gets somewhat out of temper when he speaks of an interpretation like that of the *Kášiká* which tries to make it plausible: (*Kášiká*: तदिति प्रथमा समर्थविभक्तिः । प्राचुर्येण प्रस्तुतं प्रकृतम् । तदिति प्रथमा समर्थात्प्रकृतोपाधिके ऽर्थे वर्तमानात्स्वार्थे मयट्प्रत्ययो भवति) viz. यत्तु प्राचोक्तं तदिति प्रथमा समर्थात्प्राचुर्येण प्रस्तुतमन्नेत्यर्थे मयट् स्यादिति । यच्च व्याचख्युः । प्राचुर्येणेत्यादिप्रत्ययार्थविशेषणमिति। तन्नेदं वक्तव्यम् । वाच्यार्थत्वाभावान्न्यूनता । अधिकरणस्य क्रियासाकाङ्क्षत्वेन तदध्याहारे गौरवं चेति मूले दोषः। टीकायां तु प्रकृत्यर्थे ऽतिवक्तव्ये प्रत्ययार्थे ऽत्युक्तिः। रभसकृता व्याकरविरुद्धा चेत्यास्तां तावत्.] E. अपूप, taddh. aff. मयट्.

अपूपवत् m. f. n. (-वान्-वती-वत्) Having cakes or पुरोडाश, accompanied with (an offering of) cakes or पुरोडाश, as Soma. See अपूप. E. अपूप, taddh. aff. मतुप्.

अपूपापिहित Tatpur. m. f. n. (-तः-ता-तम्) Covered with cakes. E. अपूप and अपिहित.

अपूपीय m.f.n. (-यः-या-यम्) [1] Good for cakes. [2] Intended to become a cake. [3] Sufficient to become or to make of, a cake. [4] Fit for a cake to be put in. Comp. the following. E. अपूप, taddh. aff. छ.

अपूप्य 1. m.f.n. (-प्यः-प्या-प्यम्) The same as the preceding.
2. n. (-प्यम्) Wheat-meal. E. अपूप, taddh. aff. यत्.

अपूरणी Tatpur. f. (-णी) The silk cotton tree (Bombax heptaphyllum). E. अ compar. or explet. and पूरणी. (A ludicrous and ungrammatical explanation which is given of this word, viz. 'not fit for the woof', is simply refuted by the circumstance that पूरणी means the same as अपूरणी; the first part of the comp. is the explet. or compar. अ which occurs in अपटी, अनिषु, अनेडमूक, अकुप्य and several other compounds.)

अपूरुष Bahuvr. m. f. n. (-षः-षा-षम्) [1] Unpeopled, lonely, desert. [2] Without a maker or creator, without a soul. E. अ priv. and पूरुष.

अपूरुषघ्न Tatpur. m. (-घ्नः) Not hurting men (viz. those who are fit to perform a sacrifice), a vaidik epithet of Indra. E. अ neg. and पूरुष-घ्न.

अपूर्ण Tatpur. 1. m.f.n. (-र्णः-र्णा-र्णम्) Not full, incomplete.
2. n. (-र्णम्) An incomplete quantity, a fraction. E. अ neg. and पूर्ण.

अपूर्णकाल I. Tatpur. m. (-लः) Incomplete time.
II. Bahuvr. m. f. n. (-लः-ला-लम्) Premature. E. अपूर्ण and काल.

अपूर्णकालज Tatpur. m. f. n. (-जः-जा-जम्) Born before the proper time, abortive. E. अपूर्णकाल and ज.

अपूर्णता f. (-ता) or अपूर्णत्व n. (-त्वम्) Incompleteness. E. अपूर्ण, taddh. aff. तल् or त्व.

I. अपूर्व 1. Bahuvr. 1. m.f.n. (-र्वः-र्वा-र्वम्) [1] Not preceded by (scil. any thing), as ब्रह्मन् n., e.g. तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्; (comp. also अपूर्वता 4.); or as मनस्, it being the first of the organs (इन्द्रिय), in the *Vájasan.* verse: यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसंकल्पमस्तु; or as a word (not preceded by any other word), e. g. in *Pánini*'s *Sútra* आम्रपूर्वम् (comp. also the *Vártt.* 5. to VIII. 1. 72. and the *Kášiká* to VIII. 1. 49. (50.)). [2] Not having existed before; e. g. in the *Anušásana Parvan*: अपूर्वं च भवेत्पात्रमथवापि चिरोषितः &c. (*Nílakantha*: अपूर्वः कदाचिन्नागतो न दृष्टश्च); new (also applied to a religious act which does not follow as a consequence of other acts, but requires a special injunction); e. g. in the *Vedánta Sútra*: कार्याख्यानादपूर्वम् (*Šankara*: अपूर्वत्वाद्विधर्हम्; *Anúpanár.*: अपां प्राणाच्छादकत्वध्यानमेवापूर्वं विधेयम् &c.); compare also the meaning 2. 1. a. b. [3] Unprecedented, extraordinary, wonderful; e. g. अयं त्वपूर्वः प्रतिमाविशेषो यः सेव्यमानो रिपुतामुपैति; or वनमिदमपूर्वसत्त्वाधिष्ठितम् &c.; or सर्वशुभकर्महेतोः फलमिदं शृणुतास्य कर्मणः। तस्माद्भवत कृतघ्ना अपूर्वशुभसंचयं चपित्वेह; or अन्तर्गूढविषो वह्निर्मधुमयश्चातीव मायापटुः। को नामायमपूर्वनाटकविधिर्यः शिक्षितो दुर्जनैः।. [4] Not having had before (scil. a husband); used so in *Pánini*'s *Sútra*: कौमारापूर्ववचने.

2. n. (-र्वम्) [1] (In the Mímánsá philosophy.) [a] The *unseen or transcendental power* (δυναμις, = अदृष्टपूर्वम् or अत्यन्तमदृष्टम् liter. which has not been seen before or which is very invisible) of a *religious or sacrificial* act which produces the desired result at another than the present or at a distant time (*Kumárila*: फलाय विहितं कर्म क्षणिकं चिरभाविने । तत्सिद्धिर्नान्यथेत्येवमपूर्वमपि गम्यते; *Mádhava*: धात्वर्थातिरिक्तं कालान्तरभावि काम्यफलसाधनम्; *the same*: यागजन्या काचिच्छक्तिरपूर्वमस्तु); if a religious act includes one or several other acts, the unseen power which results from the performance of the latter and which consists in producing their relation with the former, is called अवान्तरापूर्व, while the unseen power of the superior act is called with regard to the inferior acts परमापूर्व or मुख्यापूर्व or प्रकृतापूर्व or प्रधानापूर्व. That unseen power which is only the result of performing the principal sacrifices, such as the Jyotishtoma or the Daršapúrnamása, and which consists in producing *the* result, i. e. *swarga* or the enjoyment of heaven, is called फलापूर्व. Since such acts include other acts which vary in degree or importance, there are various degrees of the अपूर्व with regard to the फलापूर्व, viz. the समुदायापूर्व, the उत्पत्त्यपूर्व and the अङ्गापूर्व (the latter also called कलापूर्व); thus, as the Daršapúrnamása, the performance of which has the power of producing heaven, i. e. the फलापूर्व, consists of the two distinct sacrifices Darša and Púrnamása which are performed at distinct times, it requires an unseen power to effectuate their combining so as to constitute the sacrifice Daršapúrnamása, (for otherwise neither of both would have a relation to the other or to that sacrifice itself); this unseen power is the समुदायापूर्व; likewise the उत्पत्त्यपूर्व causes the six Yágas (आग्नेयपुरोडाशयागः, ऐन्द्रपयोयागः, ऐन्द्रदधियागः which constitute the Darša, and the आग्नेयपुरोडाशयागः, आग्नेयोपांशुयाजयागः, अग्नीषोमीयपुरोडाशयागः which constitute the Púrnamása, and are performed, too, at different times,) to combine so as to become severally the Darša and the Púrnamása; and lastly, as each of these six Yágas comprises again a number of inferior acts, such as the beating of the *vríhi*, the grinding of the *tandula*,

the cleansing of the ladles &c., which also are done at different times, it requires an अङ्गापूर्व (or कलापूर्व) to produce the result of their constituting severally each of these Yágas. — Such an unseen power might be predicated, indeed, of any act, whether sacrificial or not, but the term अपूर्व is expressly reserved by the Mímánsists to the former (*Kumárila*: लौकिकं चापि यत्कर्म फले कालान्तरोन्नती। तत्रापि शक्तिरेवास्ति न त्वपूर्वमिरोच्यते), for the corresponding power of a non-sacrificial or profane act is called संस्कार. (*Kumárila*: यान्यपि च लौकिकानि कृषिभुतपानाध्ययनप्रभृतीनि कर्माणि कालान्तरफलत्वेनेष्यन्ते तेषामपि स्वरूपावस्थानासंभवात्संस्कारैरेव तिष्ठद्भिर्व्यवहारसिद्धः। ते त्ववैदिकत्वात्संस्कारा न त्वपूर्वशब्दाभिधेयत्वेन प्रसिद्धाः; comp. also e. g. *Mádhava* in the Púrvapaksha of an Adhikaraṅa: यो ऽयं स्विष्टकृद्यागः सो ऽयमुपयुक्तहविःसंस्कार इत्यविवादम्। तत्र संस्कारस्य दृष्टप्रयोजनत्वेनावश्यंभावे सति तावतैवोपक्षीणः स्विष्टकृद्यागो नापूर्वस्योपकरोति &c.) A doubt may arise, whether the beating of rice and such like acts have an अपूर्व, if considered absolutely or by themselves, since their result is the unhusking of the rice and since they are performed for sacrificial purposes, but the Mímánsists decide the question in the negative, as it is the characteristic property of the अपूर्व to be an *unseen* power, and the unhusking of rice is a *visible* result (*Mádhava*: दृष्टफले संभवत्यपूर्वं न कल्पनीयम्); again whether the cleaning of the sacrificial ladles with kuśa grass and such like acts have an अपूर्व, for their result might be said not to be visible; but the solution is the same although from a different reason; viz. because they are undertaken for the sake of the द्रव्य, i. e. these inferior acts have an अपूर्व only in so far as it concerns their relation to the superior acts, but not in so far as the mere material result (of unhusking, the purity of the vessels &c.) is concerned; (*Jaimini*: तानि [scil. कर्माणि] द्वैधं गुणप्रधानभूतानि। यैर्द्रव्यं न चिकीर्ष्यते तानि प्रधानभूतानि द्रव्यस्य गुणभूतत्वात् — such as the Prayájas, when the consideration of the द्रव्य is subordinate to the superior object of the sacrifice — । यैस्तु द्रव्यं चिकीर्ष्यते गुणस्तत्र प्रतीयेत द्रव्यप्रधानत्वात् — as would be the case with the acts named before or with the paring of a sacrificial post, when the act is merely done for the sake of preparing a post &c.). As the अपूर्व produces *the* result (swarga), it follows moreover, that it is not the divinity of the sacrifice who produces the result or influences the peculiar nature of the sacrifice, the latter being the consequence of the अपूर्व itself, (*Mádhava*: किं देवतायाः फलप्रदत्वलक्षणं प्राधान्यं शब्दादापाद्यते। वस्तुसामर्थ्याद्वा। नाद्यः &c. ..... ॥ नापि वस्तुसामर्थ्याद्देवस्य फलप्रदत्वम्। ...... तस्मात्फलप्रदमपूर्वमेव धर्माणां प्रयोजकम्। तथा सत्यग्न्यादिदेवाभावे ऽप्यपूर्वप्रयुक्तधर्माणामतिदेशादस्ति तच्चोदकस्यावकाशः); and that the sacrifice itself is not the chief object, since it, too, has not the (immediate) power of producing the result (*Mádhava*: अपूर्वं मुख्यम्। फलवत्त्वात्। यजिर्न मुख्यः। फलरहितत्वात्). — A discussion (interesting on account of the questions of philosophy of grammar implied by it) is raised by the Mímánsá writers, viz. whether many words or a single word of a sentence and, again, in the latter case which word and which part of such a word will convey the notion of the अपूर्व. The question is decided in this way: in vaidik passages, enjoining an act which possesses the unseen power, such as सोमेन यजेत, or हिरण्यमात्रेयाय ददाति, or तस्मात्सुवर्णं हिरण्यं भार्यम्, or श्येनेनाभिचरन्यजेत, or चित्रया यजेत पशुकामः, not all the words of the sentence collectively convey the अपूर्व, nor a single word expressing the substance (द्रव्य) of the sacrificial act, as सोम and हिरण्य, nor the word expressing a quality (गुण), as सुवर्ण, nor the word expressing the name (कर्मवाचि) of the sacrifice, as श्येन and चित्रा, but the *inflected verb* or the word representing it, as यजेत, ददाति, भार्यम्. Again, in the verb the अपूर्व is not conveyed by the meaning of the radical but by that part of it which implies the *verbal notion* (भावना), lastly, so far as the *implicit* understanding of the verbal notion (अर्थभावना or अर्थात्मभावना) is concerned, any inflection-affix added to the radical might convey it, provided the connex of the sentence leaves no doubt, as when the word -काम (e. g. स्वर्गकामः) is added; but an *explicit* understanding of it (शब्दभावना or अभिधाभावना) is only imparted by the inflection-affixes of the *potential, let, the imperative* and by the affixes of the *participles of the passive future*. (*Mádhava*: लिङ्लेड्लोट्तव्यप्रत्ययमात्रगता शब्दभावना। सर्वाख्यातगतार्थभावना। तदुक्तम्। अभिधाभावनामाहुरन्यामेव लिङादयः। अर्थात्मभावना त्वन्या सर्वाख्यातेषु गम्यत इति।; and: सेयं शब्दभावना लिङादिभिरेव गम्यते। अर्थभावना सर्वाख्यातप्रत्ययैर्गम्यत इत्युक्तम्। तस्यां चार्थभावनायां स्वर्गस्य भाव्यत्वं कामियोगादवगम्यते; in referring to *Kumárila*: ... वैदिकलिङादीनां तदभिधायकत्वात् (for this reason अपूर्व is authoritative)। ततो धात्वर्थातिरिक्तं कालान्तरभावि &c., see above, p. 198 *b*, l. 25). — As the unseen power is the consequence of the performance of a sacrificial act which 'has not existed before' i. e. which is absolute (*Mádhava*: कथं विनश्वरेण फलं कर्तव्यमित्यपेक्षायामपूर्वं द्वारमित्युच्यते। कथमपूर्वं क्रियत इत्यपेक्षायां यागानुष्ठानप्रकारेणेति) the term अपूर्व assumes also the meaning of such a sacrificial act, and as the latter requires always an authoritative injunction or विधि, since it would not take place otherwise, अपूर्व occurs also in the sense of such an authoritative injunction, viz.

b. a *sacrificial act*, especially a principal act, one not subordinate to another act and therefore possessing the unseen power of producing *the* result (i. e. heaven); e. g. in *Jaimini*'s *Sútra*: अपूर्वे च विकल्पः स्याद्यदि संख्याभिधानम्, *Śabara*: अपूर्वे च दर्शपूर्णमासकर्मणि &c.; or in *Jaimini*'s *Sútra*: अपूर्वे वापि भागित्वात्, *Śabara*: अपि वा अपूर्वे एते उभे (viz. अग्निहोत्र and मासाग्निहोत्र) अपि कर्मणी स्याताम्; or in *Jaimini*'s *Sútra*: अपूर्वे त्वविकारोपदेशात्प्रतीयेत, *Śabara*: अपूर्वे त्वप्रकृतिपूर्वके कर्मणि (i. e. in an act not subordinate to a superior act); or in *Jaimini*'s *Sútra*: प्रधानं त्वङ्गसंयुक्तं तथाभूतमपूर्वं स्यात्तस्य विध्युपलक्षणात्; or *Mádhava* in an Adhikaraṅa: वैरूप्याद्य निरर्थत्वादपूर्वं कर्म युज्यते.

c. the authoritative or binding *injunction* (comp. विधि) which produces the unseen power &c.; e. g. *Kumárila* (on the Sútra चोदना पुनरारम्भः): आरम्भचोदनैवापूर्वस्यापि चोदना, thus commented upon by *Mádhava*: गुरुणा यजिनियोगाख्यमपूर्वमभिप्रेयते &c.; or *Mádhava*: चोदितं यदपूर्वं तस्यैव

फलवत्त्वेनानुष्ठेयतयेतिकर्तव्यताकाङ्क्षा युक्ता; the relation between विधि and अपूर्व may be seen e. g. from the following Adhikaraṅa of *Mádhava*: उपव्याने ऽनुवादो वा विधिर्वा यो यतः श्रुतौ। प्राप्तं नैवमपूर्वत्वात्क्रतौ चेष्टा विधीयते; or from *Jaimini*'s *Sútra*: विधिर्वा स्यादपूर्वत्वाद्वादमात्रं ह्यनर्थकम्; (where the अपूर्वत्व expresses the quality of what may be a विधि:). ³(In the non-philosophical literature.) Consequence (perhaps: remote consequence) of an act; e. g. the *Mitákshara* on the word चरित्र (*Yájnav.* 2. 61.): चरित्रशब्देन मङ्गलाचारानिष्टहोमादिजनितमपूर्वमुच्यते. E. अ priv. and पूर्व.

2. Tatpur. m. f. n. (-र्वः-र्वा-र्वम्) ¹Not first, subsequent, last; e. g. in *Jaimini*'s *Sútra*: प्रकृतेः पूर्वोक्तत्वादपूर्वमन्ते स्यान्न ह्यचोदितस्य शेषाम्नानम् (*Śabara*: प्राकृतं पूर्वं तदनन्तरमपूर्वं वैकृतम्; in the corresponding Adhikaraṅa of *Mádhava* thus expressed: प्राकृते प्रथमो बोधो वैकृते चरमस्ततः। नारिष्टहोमाः पूर्वाः स्युरुपहोमास्तु पृष्ठतः, these two Homas being there the subject of discussion). ²Not easterly (?). E. अ neg. and पूर्व.

II. अपूर्व Bahuvr. m.f.n. (-र्वः-र्वा-र्वम्) (In Páṅini's grammar.) Preceded by the vowel अ or आ (= अवर्णपूर्व), as the consonant स् (य); in the *Sútra*: भोभगोअघोअपूर्वस्य योऽशि (where अ according to *Páṅini*'s terminology comprises the sound अ in general, i. e. the short, long and pluta अ). E. अ, the vowel, and पूर्व.

अपूर्वकर्मन् Karmadh. n. (-र्म) ¹(In the Mímánsá philosophy.) A sacrificial act called अपूर्व q. v. (I. 1. 2. 1. b.); e. g. दर्विहोमानामपूर्वकर्मत्वान्नास्ति तत्र कस्यापि विध्यन्तस्यातिदेशः. ²An extraordinary deed. E. अपूर्व and कर्मन्.

अपूर्वजनक Tatpur. m. f. n. (-नकः-निका-नकम्) (In the Mímánsá philosophy.) Producing the unseen power or the sacrificial act called अपूर्व q. v. (I. 1. 2. 1. a. b.). Comp. also अपूर्वनिष्पादक. E. अपूर्व and जनक.

अपूर्वता f. (-ता) or अपूर्वत्व n. (-त्वम्) ¹The not being preceded by any thing. ²The being unprecedented, wonderful, extraordinary. ³The not having existed before, the being new (and therefore requiring an authoritative injunction or विधि); e. g. in the *Vedánta Sútra*: स्तुतिमात्रमुपादानादिति चेन्नापूर्वत्वात् (*Śankara*: न स्तुतिमात्रमासां श्रुतीनां प्रयोजनं युक्तम्। अपूर्वत्वात्। विध्यर्थतायां ह्यपूर्वार्थो विहितो भवति स्तुत्यर्थतायां त्वानर्थक्यमेव स्यात्); or in the *Jaimini Sútra*: वचनानि त्वपूर्वत्वात्तस्माद्यथोपदेशं स्युः (*Śabara*: एवमपूर्वमर्थं विदधतोऽर्थवत्ता भविष्यति &c.); or *Jaimini*: अपूर्वत्वाद्विधानं स्यात्। (*Śabara*: न तत्र कश्चित्पूर्वप्राप्तो यागो विद्यते &c.); or in an Adhik. of *Mádhava*: निवीतं तु मनुष्याणां विधिर्वैषो ऽर्थवादकः। अपूर्वत्वात्प्रकरणात्तु: क्रतौ वा विधीयते॥ .... निवीतस्य पूर्वं मानान्तरेणाप्राप्तत्वाद्विधेयत्वमभ्युपेयम् &c. ⁴(In the Vedánta philosophy.) Acquiring an understanding of the *Real besides which there is nothing else* (अद्वितीयवस्तु) from no other authority than the vaidik writings; it is one of the six characteristics of the श्रवण or ascertaining by means of study the purport of the Vedánta; (comp. besides उपक्रमोपसंहार, अभ्यास, फल, अर्थवाद and उपपत्ति; and see also मनन, निदिध्यासन and समाधि). ⁵(In the Mímánsá philosophy.) ᵃ·The being or having the unseen power अपूर्व q. v. I. 1. 2. 1. a.; e. g. in the *Jaimini Sútra*: अपणानां त्वपूर्वत्वात्प्रदानार्थे विधानं स्यात् (opposed as púrvapaksha, to the siddhánta: संस्कारं प्रति भावाच्च तस्मादप्रप्रदानं स्यात्; comp. for the term संस्कार s. v. अपूर्व I. 1. 2. 1. a.). ᵇ·The being a sacrificial act called अपूर्व q. v. I. 1. 2. 1. b.; e. g. in the *Jaimini Sútra*: अपूर्वतां तु दर्शयेद्ग्रहणस्यार्थवत्त्वात्; or in the Adhikaraṅa of *Mádhava*: दर्विहोमे सोमधर्मा अपूर्वत्वमुतातिमः। अव्यक्तेर्यज्ञाभावाच्च स्वाहोत्यादेरपूर्वता (comp. अपूर्वकर्मत्व in the instance s. v. अपूर्वकर्मन्. [ᶜ·For the meaning 'the being an injunction अपूर्व' q. v. I. 1. 2. 1. c. I have no safe instance to adduce.] ⁶The not having had before (scil. a husband); used so in the *Várttika* and the *Káriká* to *Páṅ.* IV. 2. 13.: स्त्रिया अपूर्वत्वे, or अपूर्वत्वं यदा तस्याः. E. अपूर्व, taddh. aff. तल् or त्व.

अपूर्वनिष्पादक Tatpur. m. f. n. (-दकः-दिका-दकम्) The same as अपूर्वजनक. E. अपूर्व and निष्पादक.

अपूर्वपति Bahuvr. f. (-तिः) A young woman who has had no husband before. E. अपूर्व and पति.

अपूर्वपद Tatpur. n. (-दम्) (In Grammar.) Not the first part of a compound (as a word). E. अ neg. and पूर्वपद.

अपूर्वपदान्तग Tatpur. m. f. n. (-गः-गा-गम्) (In Grammar.) Not being at the end of the first part of a compound, e. g. the vowel ओ. E. अ neg. and पूर्वपदान्तग.

अपूर्वभावना Tatpur. f. (-ना) (In the Mímánsá philosophy.) The verbal notion which conveys the unseen power called अपूर्व q. v. I. 1. 2. 1. a.; e. g. लिङपि प्रत्ययस्यापूर्वभावनामभिधत्ते (comp. अपूर्व page 199b, line 12–31). E. अपूर्व and भावना.

अपूर्ववचन Tatpur. n. (-नम्) (In the Mímánsá philosophy.) The vaidik sentence which contains or conveys the अपूर्व q. v. I. 1. 2. 1. E. अपूर्व and वचन.

अपूर्ववचस् Tatpur. n. (-चः) The same as the preceding. E. अपूर्व and वचस्.

अपूर्वार्थ I. Tatpur. m. (-र्थः) ¹Something which has not existed before or is new (and which therefore requires an authoritative injunction, or विधि, comp. अपूर्व I. 1. 2. 1. a. b.); e. g. in an Adhikaraṅa of *Mádhava*: उपवीती हि देवेभ्यः पुरोदस्त्रो ह्ययं विधिः। वादो वाऽस्वान्यतो ऽप्राप्तेरपूर्वार्थो विधीयते; comp. also *Śankara* on the *Vedánta Sútra* quoted s. v. अपूर्वत्व (3.). ²(In the Mímánsá philosophy.) The same as अपूर्व I. 1. 2. 1.; e. g. *Mádhava*: सदसि भक्षयन्तीत्यादीनि वचनान्यपूर्वार्थं प्रतिपादयन्ति.

II. Bahuvr. m.f.n. (-र्थः-र्था-र्थम्) (In the Mímánsá philosophy.) Concerning or having for its object the अपूर्व I. 1. 2. 1. — अपूर्वार्थम् on account of the अपूर्व; e. g. in an Adhik. of *Mádhava* where it is opposed to the द्रव्यार्थ (comp. the remark s. v. अपूर्व I. 1. 2. 1.): याज्ञाक्रयाद्यभावे स्तो विद्यमाने ऽपि वा नियमः। द्रव्यार्थत्वादपूर्वार्थं कुर्यान्तौ द्रव्यवानपि (in the comm. .... तस्मात्सत्यपि द्रव्ये तदुभयमदृष्टार्थं कर्तव्यम्). E. अपूर्व and अर्थ.

अपूर्वार्थत्व n. (-त्वम्) The not having existed before, the being new (and therefore requiring an authoritative injunction or विधि, comp. अपूर्व I. 1. 2. 1. a. b.); e. g. *Mádhava*: तानि (i. e. यज्ञायुधानि) चात्र हविर्ग्रहणे विधीयन्ते। कुतः। मानान्तराप्राप्तत्वेनापूर्वार्थत्वात्; consequently the not resulting from an अनुवाद q. v.; e. g. (the sentence अधस्तात्समिधं धारयन् &c. is not an अनुवाद:) दैविके हविषि स्रुग्दण्डस्योपरि समिद्धारणस्यापूर्वार्थत्वेन विधातव्यत्वात्. E. अपूर्वार्थ, taddh. aff. त्व.

अपूर्वीय m. f. n. (-यः-या-यम्) (In the Mimánsá philosophy.) Concerning, or referring to, the अपूर्व I. 1. 2. 1. See the following. E. अपूर्व, taddh. aff. छ.

अपूर्वीयत्व n. (-त्वम्) (In the Mimánsá philosophy.) The concerning, or the referring to, the अपूर्व I. 1. 2. 1.; e. g. *Mádhava*: द्विविधो हि ब्रुह्मा आकारः। लौकिकः शास्त्रीयश्च। अरत्निमात्रदैर्घ्यहंसमुखत्वम्बिलत्वादिरूपो दृश्यमानो लौकिकः। अपूर्वीयत्वाकारस्तु शास्त्रीयः। तयोरपूर्वीयत्वं क्रतुप्रवेशमन्तरेण नास्ति. E. अपूर्वीय, taddh. aff. त्व.

अपूर्वोपयोगिन् Tatpur. m. f. n. (-गी-गिनी-गि) (In the Mimánsá philosophy.) Serving the अपूर्व I. 1. 2. 1., being instrumental in producing it; e. g. *Mádhava*: स्विष्टकृत्संस्कृती चीण उतापूर्वोपयोग्यपि &c. E. अपूर्व and उपयोगिन्.

अपूर्व्य I. (ved.) Tatpur. m. f. n. (-र्व्यः-र्व्या-र्व्यम्) Not referring to, not being in, not visible in, what is prior or has existed before; e. g. उषस्, dawn, 'since it is not seen in the night-time which precedes it'; hence also: new, not made or existed before, as hymns ('which have never been composed before'), or as Agni (as he is ever new through his splendour') &c. E. अ neg. and पूर्व्य (referring &c. to what precedes or is prior).

II. m. f. n. (-र्व्यः-र्व्या-र्व्यम्) Worth of what has not existed before, deserving what is extraordinary or excellent (viz. the Soma-drink), an epithet of Váyu (according to *Sáyańa*, who explains the word in the *Rigv.* verse: त्वं नो वायवेषामपूर्व्यः सोमानां प्रथमः पीतिमर्हसि, in this way: न विद्यते पूर्वं यस्मात्तत्पानमपूर्वम्। तदर्हतीत्यपूर्व्यः — comp. *Pán.* V. 1. ६७. —; but as the word is udátta on the first syllable the correctness of his interpretation, seems doubtful; the word might well be, and have the meaning of, the Tatpur. also in the quoted verse. E. अपूर्व, taddh. aff. यत्.

अपृक्त Tatpur. 1. m. n. (-क्तः-क्तम्) (In the Prátiśákhyas.) A particle consisting of a single vowel, viz. the prepos. आ and the particle उ (which becomes ऊ); e. g. *Prátiś. of the Vájas.*: एकवर्णं पदमपृक्तम्; or अपृक्तः स उ; *Prátiś. of the Rigv.*: उकारश्चेतिकरणेन युक्तो रक्तोऽपृक्तो द्राघितः शाकलेन.

2. m. (-क्तः) (In the system of Pánini.) An affix the real value of which consists of a single letter (according to the *Sútra* I. 2. 41.; but the practical purport of this general rule is conveyed by the restrictions of two *Várttikas* and *Patanjali*'s *Bháshya* to this effect, that in *Pánini* the term applies amongst affixes of a single consonant, to the affix व् which is technically called क्विप्, क्विन् and ण्वि — comp. VI. 1. ६७. —, to the nom. sing. aff. स् — technic. सु — and to the second and third pers. sing. of the imperf. स् and त्, substitutes of सि and ति —; amongst affixes of a single vowel, to अ which is technically अण्, to इ which is technically इञ् — comp. II. 4. ५८. —, and, as *Patanjali* adds, to अ, technically य — comp. IV. 1. 150. —). E. अ neg. and पृक्त, 1. scil. कार or पद, 2. scil. प्रत्यय.

अपृणत् Tatpur. m. f. n. (-न्-ती-त्) (ved.) One who does not propitiate (the gods with clarified butter or similar offerings). E. अ neg. and पृणत्.

अपृथक् Tatpur. ind. Not separately, collectively, together with; e. g. युतोऽन्वितेऽपृथक्, 'युत means अन्वित and अपृथक्'. E. अ neg. and पृथक्.

अपृथग्ग्रहण Tatpur. n. (-णम्) Not taking or perceiving separately; e. g. in the *Nyáya Sútra*: तदाश्रयत्वादपृथग्ग्रहणम् 'there is no perception separately (of a web from its threads)', i. e. a web cannot be perceived separately from its threads, since it consists thereof. E. अ neg. and पृथग्ग्रहण.

अपृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Unasked. E. अ neg. and पृष्ट.

अपेक्षण Tatpur. n. (-णम्) The same as अपेक्षा; e. g. in the *Jaiminíya-nyáyamálav.*: यमसैयमसाध्वर्युर्जुहोत्यध्वर्युरेव वा। संज्ञाविशेषाद्वाद्योऽस्तु नियमध्वर्युसंज्ञया। विशेषस्यानपेक्षत्वात्तेनान्यस्या अपेक्षणात्। अध्वर्युर्जुहुयाच्छक्तेस्तद्शक्तो परोऽपि वा. E. ईक्ष् with अप, krit aff ल्युट्.

अपेक्षणीय Tatpur. m. f. n. (-यः-या-यम्) [1] To be considered. [2] To be had regard for. See अपेक्षितव्य. E. ईक्ष् with अप, kritya aff. अनीयर्.

अपेक्षा Tatpur. f. (-क्षा) [1] Regard, *attention, heedfulness*; e. g. in the *Bhaíiik.* (Ráma speaks to Hanúmat): वणिक्प्रग्राहवान्यद्वत्काले चरति सिद्धये। देशापेक्षास्तथा यूयं यातादायाङ्गुरीयकम्; or in a *Vedánta Sútra*: कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः (*Śankara*: कृतो यः प्रयत्नो जीवस्य धर्माधर्मलक्षणः। तदपेक्ष एव चैनमीश्वरः कारयति &c.). [2] Regard, *respect, deference*; e. g. in the *Mitákshara*: लोकवेदवेदाङ्गविद्याकोवाकोतिहासपुराणकुशलस्तदपेक्षस्तद्वृत्तिः &c.; or in a *Vedánta Sútra*: अपरिग्रहाच्चात्यन्तमनपेक्षा (*Śankara*: अयं तु परमाणुकारणवादो न कैश्चिदपि शिष्टैः केनचिदप्यंशेन परिगृहीत इत्यत्यन्तमेवानादरणीयो वेदवादिभिः &c.); or सर्वापेक्षा च यज्ञादिश्रुतेरश्ववत् (*Śankara*: किं विद्याया अत्यन्तमेवानपेक्षाश्रमकर्माणामुतास्ति काचिदपेक्षेति &c. when in the latter instance अपेक्षा may also be rendered 'attention'). [3] Regard, *consideration, reason*; e. g. in the *Dáyabhága*: तदानीं दुहित्रादीनामेवान्यापेक्षया (from another reason) मृतोपकारकत्वाद्युक्तो धनाधिकारः. [4] Regard, *care, desire, expectation*; e. g. in *Manu*: आगारादभिनिष्क्रान्तः पवित्रोपचितो मुनिः। समुपोढेषु कामेषु निरपेक्षः परिव्रजेत् (*Kullúka*: विगतस्पृहः). [5] Regard, *reference, relation* (used in this sense esp. in scientific writings, Sútras, philosophy, commentaries &c.); e. g. in the *Vedánta S.*: स्वाप्ययसंपत्त्योरन्यतरापेक्षमाविष्कृतं हि; or in the *Nyáya S.*: आकृतिस्तदपेक्षत्वात्सत्त्वव्यवस्थानसिद्धेः; or in a *Várttika* to *Pán.* on the aff. of the compar. and superl. मध्यमाच्छब्दात्पूर्वपरापेक्षादुत्पत्तिर्वक्तव्या; or in a *Káriká* to *Pán.*: संयोगे गुरुसंज्ञायां गुणो भेत्तुर्न सिध्यति। विध्यपेक्षं लघोश्चासौ कथं कुण्डिर्न कुप्यति।; — the instrum. and locative, अपेक्षया and अपेक्षायाम्, are used also absolutely in the sense '*with regard to, with reference to*', the word referred to standing in the locative, or if a whole sentence is referred to, being followed by इति; e. g. in the *Vedánta S.*: हृद्यपेक्षया तु मनुष्याधिकारत्वात्; or in the *Sáhityadarp.*: तत्किं स्वरूपं तावत्काव्यमित्यपेक्षायां कश्चित् &c.; comp. also the instance s. v. अपूर्व p. 199*b*, l. 33–35). See besides अपेक्षिन् and the following. E. ईक्ष् with अप, krit aff. अ.

अपेक्षाबुद्धि Tatpur. f. (-द्धिः) (In the Vaiśeshika philosophy.) Thinking founded on the category of relation; this term designates more especially:

A. When applied to the notion of *quantity* in general,

that *mental process in which originates the notion of multiplicity;* it is conceived and defined in the following manner: 'the eye having come into contact with two substances, there arises a notion of what is general to the two notions of 'unity' inherent in either substance, viz. the class of the notions of unity or the *class of monads;* these two substances or unities having become determined, there arises a thinking of the quality 'unity' previously determined by the general notion (monad) [for the special unity could not be conceived without a previous knowledge of the general notion to which it belongs; comp. also the instance in the comm. to the *Bháshápárichchheda* v. 57]; this thinking is the अपेक्षाबुद्धि; through it is produced a duality consisting of these two substances (unities); it leads to the generality or *class of dyads;* this class of dyads is reflected upon, and through such reflection the अपेक्षाबुद्धि ceases; again that special thinking whose object is the quality 'duality', determined by the general notion (dyad), having produced the duality of the two substances (unities), the quality 'duality' ceases after the अपेक्षाबुद्धि (i. e. that thinking itself) has ceased. [*Śankara* in the *Upaskára* on *Kańáda* (E. I. H. 232, an indifferent Ms.) समानजातीययोर्वा (probably to be read समानजातीययोरसमानजातीययोर्वा, for *Praśastapáda* who is anterior to the author of the Upaskára (Ms. 760) commences his own interpretation समानासमानजातीययोर्द्रव्ययोः) द्रव्ययोश्चक्षुःसंनिकर्षे सति तन्निष्ठैकत्वसंख्ययोर्यत्सामान्यमेकत्वत्वं (the Ms. reads °मेकत्वं which is wrong) तयोर्विकल्पानन्तरं तद्विशिष्टैकत्वगुणबुद्धिरुत्पद्यते। सैव चापेक्षाबुद्धिस्तया तयोर्द्रव्ययोर्द्वित्वमुत्पाद्यते। उत्पन्नस्य च द्वित्वस्य सामान्यं द्वित्वत्वं तदालोचनं तेनालोचनेनापेक्षाबुद्धेर्नाशो द्वित्वत्वविशिष्टद्वित्वगुणविषया विशिष्टबुद्धिस्तया तयोर्द्रव्ययोर्द्वित्वमुत्पादिकदा (? Ms. °त्पादिकदा) भवति तद्द्वीयचणे (Ms. तद्वीमचणे) च द्वित्वगुणस्यापेक्षाबुद्धिनाशाद्विनाशः।] Or in other terms: *the notion of multiplicity ceases as soon as the notion of generality or the class-notion has arisen* and vice versa (*Kańáda*: सामान्यज्ञानादपेक्षाबुद्धिनाशः). From the moment when the eye comes into contact with the objects till the moment when the अपेक्षाबुद्धि ceases there are eight phases, viz. 1. contact &c., 2. comprehension of the class of monads, based on the quality 'unity', 3. अपेक्षाबुद्धि or mental reproduction founded on the various qualities 'unity' determined by the class of monads, 4. origin of the quality 'duality', 5. comprehension of the class of dyads, 6. comprehension of the quality 'duality' determined by its class, 7. comprehension of the substance determined by the comprehension of the class of dyads, 8. mental reproduction. [*Śankara*: उत्पत्तिमानद्वित्वाधारैरिन्द्रियसंनिकर्षस्ततः एकत्वगुणगतसामान्यज्ञानं तत एकत्वत्वसामान्यविशिष्टैकत्वगुणसमूहालम्बना संस्काररूपापेक्षाबुद्धिस्ततो द्वित्वगुणोत्पत्तिस्ततस्तत्सामान्यस्य ज्ञानं ततस्तत्सामान्यविशिष्टद्वित्वगुणज्ञानं ततो द्वित्वत्वसामान्यज्ञानविशिष्टद्रव्यज्ञानं (Ms. °मान्यज्ञानविशिष्टे द्र°) ततः संस्कार इतीन्द्रियसंनिकर्षमारभ्य संस्कारपर्यन्तमष्टौ चणाः।] Again the cessation of the comprehension of multiplicity and of the comprehension of generality takes place in the following order: 'the comprehension of the class of monads ceases when the comprehension of multiplicity commences, the latter ceases when the comprehension of the class of dyads arises, this comprehension ceases when the comprehension of the quality 'duality' commences, and the latter ceases when the comprehension of the substance determined by the quality 'duality' commences'. [*Śankara*: विनाशक्रमस्तु। एकत्वत्वसामान्यज्ञानस्यापेक्षाबुद्धितो विनाशः। द्वित्वत्वसामान्यज्ञानादपेक्षाबुद्धेर्विनाशः। द्वित्वत्वसामान्यज्ञानस्य च द्वित्वगुणबुद्धितो विनाशः। द्वित्वगुणबुद्धेश्च द्वित्वविशिष्टद्रव्यज्ञानात्; (the terms बुद्धि and ज्ञान have both here been rendered 'comprehension', to indicate that no distinction is intended by the author in chosing two different words; comp. *Praśastapáda*: बुद्धिरुपलब्धिर्ज्ञानं प्रत्यय इति पर्यायाः)] — According to the foregoing definition the mental process अपेक्षाबुद्धि and, consequently, the notion of multiplicity itself commences with the notion of 'two'; others however hold that it begins with the notion of 'three'.

B. When applied to the notion of *space* and *time*, it designates *that mental process in which originate the notions of 'far and near', 'old and young'* (see परत्व and अपरत्व); this process, too, which is founded on the dividing of the same unity (space or time) into two quantities, ceases as soon as the notion of generality is comprehended; and the relative notions 'far and near', 'old and young' cease themselves when the notions 'space' and 'time' are conceived; in a similar manner as the अपेक्षाबुद्धि ceases when applied to quantity as soon as the सामान्यज्ञान commences, and as the quality 'two &c.' disappears when the substance to which it applies, is conceived. [*Śankara*: अपेक्षाबुद्धिनाशात्संयोगस्यासमवायिकारणस्य नाशाद्द्रव्यस्य च समवायिकारणस्य नाशान्निमित्तासमवायिकारणयोर्नाशान्निमित्तसमवायिकारणनाशेभ्यस्य तत्रापेक्षबुद्धिनाशान्नात्परत्वोत्पत्तिः परत्वसामान्यज्ञानं ततो ऽपेक्षाबुद्धिविनाशस्तद्विनाशात्परत्वविशिष्टद्रव्यज्ञानकाले परत्वनाशः द्वित्वनाशवदेव सर्वमूहनीयम् &c.] E. अपेक्षा and बुद्धि.

अपेक्षित Tatpur. 1. m. f. n. (-तः-ता-तम्) ¹ Regarded, looked upon; e. g. in the *Mághakávya*: अपेक्षितानायतवल्लभमये तुरङ्गिभिर्वल्गनिबद्धवाहैः. Comp. अवेक्षित. ² Considered, respected, obeyed, followed; e. g. in the *Bhaṭṭik.*: कस्मान्न त्वयापेक्षितः पिता (comm. = अनुवृत्तः or = चिन्तितः). ³ Expected, required, wanted. ⁵ Desired, agreeable. ⁶ Referred to.

2. n. (-तम्) ¹ Consideration, regard. ² A desired or agreeable circumstance, a requisite; e. g. *Kullúka*: यतः सर्वतिकोमयो नृपतित्वस्मादपेक्षितेषु यमिष्टं शास्त्रानुपेयं शास्त्राविरुद्धं विधित्य व्यवस्थापयति। अनपेक्षितेषु चानिष्टं नियमं नातिक्रामेत्. E. ईक्ष् with अप, krit aff. क्त.

अपेक्षितव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) ¹ To be considered, to be respected, estimable. ² Desirable. ³ To be referred to, to be connected with; e. g. in *Śankara* (on the *Vedánta S.* कामाच्च नानुमानापेक्षा) नानुमानिकमपि साङ्ख्यपरिकल्पितमचेतनं प्रधानमानन्दमयत्वेन कारणत्वेन चापेक्षितव्यम्. E. ईक्ष् with अप, kritya aff. तव्य.

अपेक्षितव्याख्यान Tatpur. n. (-नम्) The name of a commentary of *Bhaṭṭanáráyaṇa* on *Bhavabhúti's Uttarardmacharitra* (lit. an explanation of what is required). E. अपेक्षित and व्याख्यान.

अपेक्षिन् Tatpur. m. f. n. (-क्षी-क्षिणी-क्षि) ¹ Looking to, expecting, hoping. ² Considering, respecting. ³ Referring to (in the latter sense mostly used in scientific writings); e. g. in a comm. on the *Sánkhyakár.* अन्योन्याश्रयो न दोषाय तत्तज्जातीयापेक्षित्वे ऽपि तत्तद्व्यक्तीनां परस्परानपेक्षित्वात्; or in a *Yoga Sútra*: तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम्; or in a comm. on the *Nyáya S.* स्वस्य स्वापेक्षित्वे ऽनिष्टप्रसङ्गः (see s. v. आत्माश्रय); also used in contradistinction from 'what is referred to', e. g. तदपेक्षापेक्षित्वनिबन्धनो ऽनिष्टप्रसङ्गः 'an incongruous connexion founded on the mutual (imaginary, but not real) relation of the object which has the reference, i. e. which is referred to, and the object referring to (when तदपेक्षापेक्षिन् is equal to तदपेक्षतदपेक्षिन्; comp. s. v. अन्योन्याश्रय); or तदपेक्षापेक्ष्यपेक्षित्वनिबन्धनो ऽनिष्टप्रसङ्गः 'an incongruous connexion founded on the relation between an object referred to, another referring to this and another referring to the latter; (comp. s. v. चक्रक). In all these instances the affix त्व does not belong to अपेक्षिन् but to the whole compound of which this word is the latter part; i. e. तत्तज्जातीयापेक्षिन्, परस्परानपेक्षिन्, तदुपरागापेक्षिन्, स्वापेक्षिन्, तदपेक्षापेक्षिन् &c., taddh. aff. त्व. — E. ईक्ष् with अप, kṛit aff. णिनि.

अपेक्ष्य Tatpur. m. f. n. (-क्ष्यः-क्ष्या-क्ष्यम्) The same as अपेक्षितव्य. E. ईक्ष् with अप, kṛitya aff. यत्.

अपेत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Gone away, departed, lost; lit. or metaphorically; e. g. in the *Mághak.* अपेतयुद्धाभिनिवेशसौम्यो हरिर्हरिप्रस्थमथ प्रतस्थे; or in *Suśruta*: अपेतसर्वदोषासु नाडीष्विव वहत्स्वलम्। सर्वदोषहरत्वाद्धि शरीरस्य च जीवनः. ² Separated from, deprived of, with a noun in the ablat.; e. g. सुखादपेतः. ³ In contradiction, contrary to, with a noun in the abl.; e. g. आचारादपेतं कुर्वन्तः; or धर्मादनपेतम्. — In either of the last two meanings अपेत may form with the noun depending on it in the ablative, a Tatpur. compound; but the instances of such compounds are few, according to *Páńini*; e. g. (*deprived of*) सुखापेतः; or in the *Nalod.* वसापेतेन (comm. वसा मेदस्तयापेतेन हीनेन); or in the *Yoga S.* तदा सर्वावरणापेतस्य (v. l. सर्वावरणमलापेतस्य) ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् (comm. सर्वैः क्लेशकर्मावरणैर्विमुक्तस्य); or (*contrary to*) in *Yájnav.* रागाल्लोभाद्भयाद्वापि स्मृत्यपेतादिकारिणः (*Vijnáneśw.* स्मृत्यपेतं स्मृतिविरुद्धम्). E. इ with अप, kṛit aff. क्त.

अपेतराक्षसी Bahuvr. f. (-सी) The name of a plant, Tulasi or holy basil (Ocymum sanctum); according to some, a black variety of this plant. Comp. also अप्रेतराक्षसी. E. अपेत and राक्षसी (not राक्षस).

अपेन्द्र Bahuvr. m. f. n. (-न्द्रः-न्द्रा-न्द्रम्) Without Indra, deprived of Indra. E. अप and इन्द्र.

अपेय Tatpur. m. f. n. (-यः-या-यम्) What must not be drunk, unfit for drink; e. g. in the *Mitákshara*: अभक्ष्याणामपेयानामलेह्यानां च भक्षणे। रेतोमूत्रपुरीषाणां प्रायश्चित्तं कथं भवेत्. E. अ neg. and पेय.

अपेशल Tatpur. m. f. n. (-लः-ला-लम्) Not clever &c., see पेशल; used e. g. of an invalid objection, as in *Śankara* on a *Vedánta Sútra*: नन्वेतदयुक्तम्। न स्वर्गफलस्य कर्मणो निखिलस्य भुक्तफलत्वं भविष्यतीति। तदेतदपेशलम् &c. E. अ neg. and पेशल.

अपेशस् Bahuvr. m. f. n. (-शाः-शाः-शः) (ved.) Shapeless (according to *Sáyańa; Mahídhara* explains the word नास्ति पेशः सुवर्णं यस्य स अपेशाः, i. e. without gold; the former meaning is apparently more correct). E. अ priv. and पेशस्.

अपेहिकटा Bahuvr. f. (-टा) ? The correctness of the word seems doubtful; it ought to be perhaps अपेहिकरटा, i. e. a festival or ceremony where low people are denied admission. See the explanation s. v. अपेहिवाणिजा. E. अपेहि (imper. of इ with अप) and कट (or perhaps करट), scil. क्रिया.

अपेहिद्वितीया Bahuvr. f. (-या) A festival or ceremony where followers are denied admission (?). See the explanation s. v. अपेहिवाणिजा. E. अपेहि (imper. of इ with अप) and द्वितीय, scil. क्रिया.

अपेहिप्रकसा Bahuvr. f. (-सा) A festival or ceremony, at which people are kept far off. See the explanation s. v. अपेहिवाणिजा. E. अपेहि (imper. of इ with अप) and प्रकस, scil. क्रिया.

अपेहिप्रघसा Bahuvr. f. (-सा) A festival or ceremony where gluttons are excluded. See the explanation s. v. अपेहिवाणिजा. E. अपेहि (imper. of इ with अप) and प्रघस, scil. क्रिया.

अपेहिवाणिजा Bahuvr. f. (-जा) A festival or ceremony where tradespeople are denied admission. The *Gańaratnamahodadhi* explains this word and the word एहिवाणिजा as specimens of the similar formations (see the preceding and the following articles) which occur in the *Gańa* मयूरव्यंसकादि to *Páńini* II. 1. 72., in this manner: एहिवाणिजेति यस्यां तिथौ क्रियायां वा सा एहिवाणिजा। केचिद्दायान्ति गच्छन्ति वाणिजा यस्यामिति विगृह्य निपातनादेहिभावः। अपेहि अपसर वाणिजेति यस्यां (Ms. E. I. H. 949. वाणिजे यस्यां sic) सा अपेहिवाणिजा। एवमेहिस्वागता। अपेहिस्वागता। एहिद्वितीया। (अपेहिद्वितीया is omitted, through carelessness, by the copyist, not by the author)। एहिविघसा। अपेहिविघसा। (एहिप्रघसा and अपेहिप्रघसा are omitted by the copyist, not by the author)। एहिप्रकसा। अपेहिप्रकसा। अपेहि प्रकसं दूरमिति यस्यां (सा omitted) अपेहिप्रकसा इति शाकटायनः. This explanation and the words enumerated (except the two latter) are in conformity with the *Várttika*: अपेहि च वाणिजस्वागतद्वितीयविघसप्रघसादिभिः क्रियायाम्, which the *Káśiká* comments upon: अपेह्याख्यातं वाणिजस्वागतद्वितीयविघसप्रघसादिभिः सह समस्यते। चकारादेहीति च। एहिवाणिजेति यस्यां क्रियायां सा एहिवाणिजा। अपेहिवाणिजा &c. The word अपेहिकटा which occurs in the present edition of Páńini, and therefore in the reprint of that edition, is neither mentioned in the *Gańar.* nor in the *Káśiká* and becomes doubtful when compared with such formations as आहरकरटा, प्रोहकटा (the latter being the reading of the *Káśiká* instead of प्रेहिकटा); the word अपेहिवात, although of an analogous formation, belongs to a different category, the ellipsis being probably ओषधि or लता, and does not occur in any of the lists referring to the mentioned Gańa. — From the quoted comment it results that all these compounds have to be analyzed literally as meaning a क्रिया or proceeding in which an injunction is uttered or implied, the component parts

being originally a sentence, e. g. अपेहि वाणिज 'be off tradesman', अपेहि प्रकसम 'go far away' &c. and hence अपेहिवाणिजा &c. festivals where such people are kept off or kept at a distance. — E. अपेहि (imper. of इ with अप) and वाणिज, scil. क्रिया.

अपेहिवाता Bahuvr. f. (-ता) The name of a plant (Pœderia fœtida), a decoction of which is given against the disease ग्रन्थि q. v.; e. g. in *Suśruta*: अपेहिवाताद्ग्रमूलसिद्धं वैद्यतुःस्नेहमथो द्वयं वा (scil. विदध्यात्). E. अपेहि (imper. of इ with अप) and वात, scil. (probably) ओषधि or लता; liter. 'a plant by which wind is expelled'; see the explanation s. v. अपेहिवाणिजा.

अपेहिविघसा Bahuvr. f. (-सा) Probably the same as अपेहिप्रघसा. E. अपेहि (imper. of इ with अप) and विघस, scil. क्रिया.

अपेहिस्वागता Bahuvr. f. (-ता) A festival or ceremony where undesired or uninvited people are denied admission. See the explanation s. v. अपेहिवाणिजा. (This meaning is hypothetical; but as all the similar formations mentioned in the last named article imply the shutting out of undesired objects, it will seem that स्वागत is either to be taken in this compound as सु-आगत 'welcome' in an ironical sense — comp. e. g. सत्य, साधु —, or as स्व-आगत 'come on one's own account, uninvited'.) E. अपेहि (imper. of इ with अप) and स्वागत, scil. क्रिया.

अपैशुन Tatpur. n. (-नम्) Integrity, honesty, uprightness. E. अ neg. and पैशुन.

अपोगण्ड Tatpur. m. f. n. (-ण्डः-ण्डा-ण्डम्) I. [1] Having a limb too many or too few (e. g. twenty-one or nineteen, fingers and toes together), deformed. [2] A child, an infant. [3] Very timid, very fearful. The same as पोगण्ड and पौगण्ड (comp. *Viśwa's Śabdabheda* E. I. H. Ms. 1539. 246. and Ms. R. S. पौगण्डः स्यादपोगण्डः). E. According to the native Etym., a Tatpur. अपस् (= अप, ágama सुट्) and गण्ड (गम् uṅ. aff. ड) lit. 'going badly: अपकृष्टं गच्छति'; but it would seem preferable to assume that the word is in this sense a Bahuvr. of अप (in its form अपस्) deter. and गण्ड (in a lost sense 'limb').

II. Not under sixteen years of age. — In this sense the word occurs in the edd. of *Manu* 8. 148., according to *Kullúka*; when पोगण्ड which, according to the *Koshas*, has the meanings of अपोगण्ड I., assumes the special meaning 'under sixteen years of age'; the two edd. of the *Vyavah.* section of the *Mitákshara* and several E. I. H. Mss. of the Mit. who quote this verse (8[vo] ed. p. 43*a*, l. 1; 4[to] ed. म° fol. 12*a*, l. 13) read it अपौगण्ड and repeat it in the same form immediately afterwards (l. 4 and l. 14), while the *Víramitrodaya* fol. 66*a*, l. 1 reads अपोगण्ड. Comp. also the *Mit.* 8[vo] ed. p. 74, l. 9, 4[to] ed. म° fol. 20*a*, l. 15. E. अ neg. and पोगण्ड.

अपोढ Tatpur. m. f. n. (-ढः-ढा-ढम्) Removed from; with a noun in the ablat., e. g. कल्पनाया अपोढः; it may form with such a noun a Tatpur., e. g. कल्पनापोढः; but the instances of such compounds are few, according to *Páṅini*. E. वह् with अप, kṛit aff. क्त.

अपोदक I. Bahuvr. m. f. n. (-कः-का-कम्) [1] Without water. [2] Watertight.

II. Tatpur. f. (-दिका) The name of a potherb (Basella rubra or lucida), liter. 'risen from the water: अपगतोदकात्'. Comp. उपोदिका. E. अप and उदक.

अपोदित्य Tatpur. m. f. n. (-त्यः-त्या-त्यम्) (ved.) Entirely to be gone away from, entirely to be left (comm. उत्कर्षेण अपक्रमितव्यम्). E. इ (इण्) with उद् and अप, kṛitya aff. क्यप्.

अपोह्यार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) What must or may be taken off. E. हृ with उद् and अप, kṛit aff. ण्यत्.

अपोद्य Tatpur. ind. Excepting, with the exception of; e. g. in the *Ṛigv. Prátiśákhya*: पूर्वः पुरः पुरिति पूर्वपद्यान्पदानि चापोद्य नवैतदिवम्. Comp. अपवाद्य. E. वद् with अप, ádeśa ल्यप् of kṛit aff. क्त्वा.

अपोनपात् Tatpur. m. (-त्) The same as the following and अपान्नपात् q. v. E. अपस् (obsol. gen. sing. of अप्) and नपात्.

अपोनप्तृ Tatpur. m. (-प्ता) The same as the preceding and अपान्नप्तृ q. v. E. अपस् (obsol. gen. sing. of अप्) and नप्तृ.

अपोनप्त्रिय m. f. n. (-यः-या-यम्) The same as अपान्नप्त्रिय q. v. Comp. the following. E. अपोनप्तृ, taddh. aff. घ.

अपोनप्त्रीय m. f. n. (-यः-या-यम्) The same as the preceding and अपान्नप्त्रीय q. v. E. अपोनप्तृ, taddh. aff. छ.

अपोश्रान. A wrong reading in the Calc. edition of the *Mitákshara* आ° fol. 16*a*, l. 15 and 16 (comp. also *Stenzler's* v. l. to *Yájnav.* 1. 31. and 106.) instead of आपोशान q. v.

अपोह Tatpur. m. (-हः) Removing, taking off; e. g. in the *Jaiminíya-nyáyam.*: विशिष्टस्य यदादानमन्यापोहेन वस्तुनः। अर्थान्तरन्यासवती परिवृत्तिरसौ यथा. Comp. अपोहन and व्यपोह. [2] Reasoning away, i. e. a reasoning which *removes* one object from another or *disconnects* two objects; the reverse of ऊह, the reasoning which establishes a relation between two objects, i. e. which *connects* them (for the detailed explanation of the latter term see, however, s. v. ऊह); e. g. on the words of the *Bhágav. Puráṅa* which speak of the difference between Soul and Body: 'देहस्तु सर्वसंघातो जगत्तस्थुरिति द्विधा। अत्रैव मृग्यः पुरुषो नेति नेतीत्यतत्त्यजन्' *Śrídharaswámin* observes: नेति नेतीत्यन्यापोहे क्रियमाणे &c.; or in the *Siddhántamuktávalí*: अपोहरूपो नीलत्वादिर्विज्ञानधर्म इति चेत्। न। नीलत्वादीनां विरुद्धानामेकस्मिन्नसमावेशात् 'are blue, yellow and similar qualities such properties of knowledge as must be disconnected from it by reasoning? no, for contrary notions as blue, yellow &c. cannot take place (at the same time in the same thing)'; the Dwandwa ऊहापोह 'positive and negative reasoning, reasoning which *connects* and reasoning which *disconnects*' is therefore also used in the sense of 'thorough or clever reasoning, sharpness or cleverness of intellect'; e. g. in *Bharatasena* on a verse of the *Bhaṭṭik.*: ऊहापोहधर्मिणं गुर्वादिवदधीतवत्कृतम्; or *Mádhava* says of a work on carpentry: ऊहापोहकुशलपुरुषोत्तमैरामूला तत्स्मृतिर्न वेदं कल्पयितुं प्रभवति. — *Hemachandra* calls अपोह one of the eight qualities of intellect (शुश्रूषा श्रवणं चैव ग्रहणं धारणं तथा ऊहो ऽपोहो ऽर्थविज्ञानं तत्त्वज्ञानं च धीगुणाः), but this piece of psychology seems to belong *to* him as exclusively as his definition of अपान. E. ऊह् with अप, kṛit aff. घञ्.

अपोहन Tatpur. n. (-नम्) Removing, taking off, destroying; e. g. in the *Bhagavadgítá* (15. 15.) Vishṅu says: मत्तः स्मृतिर्ज्ञानमपोहनं च 'from me comes recollection and know-

ledge (scil. of virtuous acts) and the removal (i. e. the cessation of recollection and of knowledge of sinful acts)'. *Śankara*: मत्त आत्मनः सर्वप्राणिनां स्मृतिर्ज्ञानं तदपोहनं च। येषां पुण्यकर्मणां पुण्यकर्मानुरोधेन ज्ञानस्मृती भवतः। तथा पापकर्मणां पापकर्मानुरोधेन स्मृतिज्ञानयोरपोहनमपगमनं च; *Sadánanda*: मत्त आत्मन एवातः प्राणिजातस्य च स्मृतिः। एतज्जन्मनि पूर्वानुभूतार्थविषया च सा। जन्मान्तरानुभूतार्थविषयाप्यस्ति योगिनाम्। विषयेन्द्रियसंयोगजन्यं ज्ञानं तथात्मनः। दिक्कालविप्रकृष्टैकविषयं चापि योगिनाम्। मत्त एव तयोः कामक्रोधाद्याकुलचेतसाम्। पापकर्मानुरोधेन विनाशः स्मृतिबोधयोः॥; *Arjunamiśra*: मत्त एव हेतोः प्राणिजातस्य पूर्वानुभूतार्थविषया स्मृतिर्भवति। ज्ञानं च विषयेन्द्रियसंप्रयोगजं भवति। अपोहनं च तयोः प्रमोषो भवति॥; similarly *Madhusúdhana*: .... अपोहनं च स्मृतिज्ञानयोरपायश्च मत्त एव भवति.] E. ऊह् with अप, kṙit aff. ल्युट्.

अपोहनीय Tatpur. m. f. n. (-यः-या-यम्) To be removed, to be taken away. E. ऊह् with अप, kṙitya aff. अनीयर्.

अपोहित Tatpur. m. f. n. (-तः-ता-तम्) [1] Removed, taken away. [2] Disconnected by reasoning; comp. अपोह. E. ऊह् with अप, kṙit aff. क्त, ágama इट्.

अपोह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) To be removed, to be taken away. E. ऊह् with अप, kṙitya aff. यत्.

अपौगण्ड Tatpur. m. f. n. (-ण्डः-ण्डा-ण्डम्) The same as अपोगण्ड II. q. v. E. अ neg. and पौगण्ड.

अपौरुष Tatpur. 1. m. f. n. (-षः-षा-षम्) [1] Unmanly, impotent. [2] Cowardly.

2. n. (-षम्) [1] Unmanliness. [2] Cowardice. E. अ neg. and पौरुष.

अपौरुषेय Tatpur. m. f. n. (-यः-यी-यम्) Not being of human origin, not made by men, of divine origin; as the Veda; e. g. अपौरुषेयो वेदः; or in the *Sánkhya-tattwa-kaumudí*: श्रुतिवाक्यजनितं वाक्यार्थज्ञानं तच्च स्वतः प्रमाणमपौरुषेयवेदजनितत्वेन सकलदोषशङ्काविनिर्मुक्तेर्युक्तम्; or in the *Jaim.-nyáyam.*: ऊहयन्थो ऽपौरुषेयः पौरुषेयो ऽथवाग्रिमः &c. E. अ neg. and पौरुषेय.

अपौरुषेयत्व n. (-त्वम्) The not being made by men, the having a divine origin; e. g. in the *Sánkhya Sútras*: न नित्यत्वं वेदानां कार्यत्वश्रुतेः...; or नापौरुषेयत्वान्नित्यत्वमङ्कुरादिवत्. E. अपौरुषेय, taddh. aff. त्व.

अप्कृत्स्नसमाधि Karmadh. f. (-धिः) A fanciful name of a Buddhistic *samádhi* or profound meditation. (*Burnouf* renders it in the *Lotus de la bonne loi*: 'meditation which removes all water', but believes that the more correct reading of this word is असकृत्समाधि; perhaps it may mean: 'a meditation completed by means of water'.) E. अप्-कृत्स्न and समाधि.

अप्चर Tatpur. m. (-रः) An aquatic animal; (a reading of doubtful correctness in *Loiseleur Deslongchamps*' ed. of *Manu* 7. 72.; the other editions and the Mss. of the E. I. H. read instead of it, अप्सुर). E. अप् and चर.

अप्त m. f. n. (-प्तः-प्ता-प्तम्) (ved.) Obtained, acquired, reached (*Sáyaṅa*: अपनं प्रजुभिरवाप्तम्). E. अप् (a radical become obsolete as far as the verbal inflection is concerned, where it is represented in the classical Sanskṙit by आप्, i. e. अप्, pref. आ), kṙit aff. क्त.

अप्नस् n. (-प्नः) A sacrificial act; (*Uṅádik.*: आप्नो-पसी कर्मणि, where it is not a various reading of अपस्, आपस् or अप्नस् qq. vv.). E. आप् with आ shortened (acc. to the native etym., but more correctly अप्, comp. the Etym. of अप्त), uṅ. aff. असुन्, ágama नुट्.

अप्तु m. (-प्तुः) (ved.) [1] Soma. [2] A sacrificial animal. [3] Body. [4] A desired object, or object of desire (perhaps more correctly: attainment, scil. of a desired object). [5] Possessing, comprising. [The two first meanings are two various interpretations of the word in *Vájas.* 5. 35. or *Śatap.* III. 6. 3. 8.: जुषाणो अप्तुराज्यस्य वेतु (quoted also by the *Káśiká* on *Páṅ.* VI. 1. 118.), viz. *Sáyaṅa*: अप्तुः सूक्ष्मरूपः सोमः, or *Mahídh.*: अप्तुश्चात्र सोमः। आप्नोति पीतः सञ्छरीरम् i. e. 'Soma, because it comes into the body'; and *Nṙisinha* in the *Swaramanjarí*: अप्तुर्यज्ञियः पशुः (probably as connected with अप्नस्); the third meaning is that given by *Bhaṫṫojid.* on the *Uṅ. Sútra* 1. 74. (perhaps because body is pervaded by Soma); the fourth meaning results from *Bhaṫṫoj.*'s *Praudham.* but belongs apparently to the word only in अप्तोर्याम q. v. where it would have also the fifth meaning, according to a passage from the Śatap. quoted s. v. अप्तोर्याम; in either of the last two meanings अप्तोः represents probably the *abl.* of the abstract noun in -तु which in the Vedas often assumes the function of our infinitive, expressed in the classical idiom by the accus. -तुम्, अप्तोस् being thus equal in value to the classical आप्तुम्.] E. आप् with shortened आ (accord. to the native etym., but more correctly अप्, comp. the etym. of अप्त), uṅ. aff. तु.

अप्तुर् Tatpur. m. (-प्तूः) (ved.) [1] Sending water (i. e. rain), an epithet of Indra, Agni &c. [2] Quick as water (i. e. as the falling rain), an epithet of the horses of the Aświns. E. अप् and तुर्.

अप्तूर्य Tatpur. n. (-र्यम्) (ved.) The being a sender of, or the sending of, water (i. e. of rain); said of Indra and Agni. E. अप् and तूर्य.

अप्तोर्याम Tatpur. m. (-मः) (ved.) [1] The name of a sacrifice, viz. of the seventh or last part (*somasansthá*) of the *Jyotishṫoma*; (*Mádhava* in enumerating the seven parts of the *Jyotishṫoma*, in his *Jaiminíyanyáyam.*, — accord. to all the Mss. of this work within my reach — makes it, the sixth part of the latter, but he is at variance in this respect with the older authorities of the *Kalpasútras* and of *Kumárila*'s *Várttikas*); it is not *nitya* or obligatory for the performance of this sacrifice, like the *Agnishṫoma* (q. v.), but *kámya* or voluntary, and instituted merely for the attainment of a specific desire. See ज्योतिष्टोम. [2] The name of a Sámaveda-verse, because it closes the ceremonies connected with the sacrifice of this name. E. अप्तोस् (abl. of अप्तु) and याम. The literal meaning of this word would be in conformity with the definition of the *Praudhamanoramá*, 'a sacrifice which procures the attainment of the desired object': अप्तुः शरीरमिति। अभिलषितार्थस्य। आप्तव्यत्वात्। अत एवाप्तोर्यामशब्दस्याभिलषितार्थप्रापक इत्यवयवार्थमाहुः, when अप्तोः would be, not the ablat., but the genitive of अप्तु 4. q. v., and याम have the sense of प्रापक; but it is more probable that याम means 'termination' and that अप्तोः represents the abl. of अप्तु q. v., i. e. 'the last part (scil. of the Jyoti-

shṫoma, performed) on account of obtaining, scil. the desired object'; according to the comm. of *Śatap.* XIII. 7. 1. 9., however, the word would derive its meaning from 'the Aptoryáma sacrifice and verse *including* the sacrifices and verses called severally Agnishṫoma, Ukthya, Shoḋaśin and Atirátra qq. vv.': *Śatap.* सर्वेषां यज्ञक्रतूनामाप्त्यै; *Hariswámin:* सर्वेषां यज्ञक्रतूनामिति। सर्वाण्यग्निष्टोमोक्थ्यषोडश्यतिरात्रनामानि [to be read thus probably instead of the meaningless '°नामिं (?)' in the present publication of Extracts from this comm.] स्तोत्रशस्त्राणि चाप्तोर्यामेऽन्तर्भवन्तीत्यभिप्रायः; when अप्तेः would mean 'on account of obtaining or comprising', scil. Agnishṫoma &c.

अप्न्य m. f. n. (-प्न्यः-प्न्या-प्न्यम्) (ved.) [1] Vast, spacious. [2] Engaged in work, active, busy. (Both meanings are given by *Sáyaṅa* on *Ṛigv.* I. 124. 5.) E. 1. अप्न or 2. अप्नस् (shortened to अप्न; comp. अप्य III.), taddh. aff. य.

अप्न m. (-प्नः) (ved.) A son, progeny; (according to *Mahídhara*'s view of the form अप्नः Nigh. 2. 2., which therefore is according to him the nom. of अप्न — comp. अप्नस् —, in his explanation of अप्नवानः — see अप्नवन् and अप्नवान — *Vájas.* 3. 15.). E. अप् (comp. the E. of अप्न), uṅ. aff. न (?).

अप्नःस्थ Tatpur. m. (-स्थः) (ved.) One who superintends work, an overseer. E. अप्नस् and स्थ.

अप्नराज् Tatpur. m. (-राट्) (ved.) Splendent through (their) work; an epithet of the Aświns. E. अप्न (instead of अप्नस्) and राज्.

अप्नवन् m. pl. (-वानः) (ved.) Having sons, having progeny; (according to *Mahídhara*'s comm. on अप्नवानो भृगवः *Vájas.* 3. 15., also as a proper name; but *Sáyaṅa* takes in the corresponding passage of the *Ṛigv.* IV. 7. 1. अप्नवानः for the nom. sing. of अप्नवान, an interpretation probably more correct than that of *Mahídhara*). E. अप्न, taddh. aff. वनिप् (?).

अप्नवान m. (-नः) (ved.) [1] The arm. [2] The name of a Ṛishi of the family of Bhṛigu; (comp. अप्नवन्). E. (probably) अप् (comp. the E. of अप्न), kṛit aff. शानच्, and meaning liter. 'taking possession of, seizing'.

अप्नवानवत् ind. (ved.) Like the Ṛishi Apnavána. E. अप्नवान, taddh. aff. वति.

अप्नस् n. (-प्नः) (ved.) [1] Work; also, religious work, a sacrificial act. [2] Wealth. [3] Shape. (The meaning 'progeny' belongs to the base अप्न q. v., according to *Mahídhara.*) E. आप् with आ shortened (according to the native E., but more correctly अप्, comp. the E. of अप्न), uṅ. aff. असुन्, ágama नुट्.

अप्नस्वत् *m. f. n.* (-स्वान्-स्वती-स्वत्) (*ved.*) Connected with work (e. g. a sacrificial ground where digging and other work is done, or speech joined to sacrificial acts). E. अप्नस्, taddh. aff. मतुप्.

अप्प m. (-प्पः) The name of a Telugu poet, who 'wrote a work on prosody called Appakavi-chhándasa and another work called Vrindásambhava which is an account of the birth and parentage of Vrinda, the chaste wife of a giant' .... 'the manner of the death of this poet is unknown, nor have the names of any of his (other) works been preserved'. — He is not considered to be the same as अप्पयदीक्षित q. v. E. unknown.

अप्पति Tatpur. m. (-तिः) The same as अपाम्पति q. v. E. अप् and पति.

अप्पदीक्षित. See अप्पयदीक्षित.

अप्पित्त Tatpur. n. (-त्तम्) Fire. See अपाम्पित्त. E. अप् and पित्त; 'अपां पित्तमिव दाहकत्वात्'.

अप्पिदीक्षित. See अप्पयदीक्षित.

अप्य m. f. n. (-प्यः-प्या-प्यम्) (ved.) I. To be reached, to be obtained, accessible; (= आप्य or आप्तुं योग्य). E. अप् (comp. the E. of अप्न), kṛitya aff. यत्.

II. [1] Made with water, as Havis. [2] Born or produced in water, as Soma. E. अप् (water), taddh. aff. यत्.

III. Connected with work, fit for work (also, for sacrificial acts), active. [The nom. sing. अप्यः is a poetical license in *Ṛigv.* VI. 67. 8. instead of the nom. plur. — The assumption of a femin. अपी instead of अप्या is arbitrary.] E. अपस् (shortened to अप, compare अप्न्य), taddh. aff. यत्.

अप्यच् Tatpur. m. f. n. (-प्यङ्-पीची-प्यक्) Gone into, concealed, hidden. Comp. अपीच्य, of which it is the base. E. अच् with अपि, kṛit aff. क्विन्.

अप्यदीक्षित. See अप्पयदीक्षित.

अप्यय Tatpur. m. (-यः) [1] (ved.) Union, junction. [2] Going into, esp. metaphorically, absorption, e. g. स्वाप्यय 'profound sleep' q. v.; destruction, when contrasted with प्रभव 'birth, origin' (प्रभवाप्ययौ = उत्पत्तिप्रलयौ). Comp. अपीति and अप्ययन. E. इ with अपि, kṛit aff. अच्.

अप्पयदीक्षित Tatpur. m. (-तः) The name of a celebrated Dravida Brahmaṅa, the son of *Náráyaṅadíkshita*; he lived at Agrahara and flourished in the 16th century of Śáliváhana; his contemporaries considered him as an emanation of Śiva on account of his devotion for this god and his great learning, for 'at the age of twelve years he perfectly studied the Vedas and was besides master of several abstruse sciences'. In his crusade for establishing the superiority of Śivaism he was once waylayed in a forest by ruffians, hired by one of his unvictorious opponents at the court of Vankatapati, but rescued by timely aid. He died at Chillumbrum, as it appears, at the age of ninety. He is said to be the author of 84 books on theology, rhetoric and philosophy. *Colebrooke* names (essays I. 333. 337) two of his Vedánta works; *Wilson* (in the introd. to the *Daśakumárach.* p. 5) his abridged version of the first portion of the Daśak. and his work on rhetoric, the *Kuválayánanda* (comp. also Journal As. serie IV. vol. XI. p. 529); a vocabulary of his is mentioned in *Weber's* Catalogue of the Berlin Sanskr. Ms. (No. 806), and the Pandit *Cavelly Venkata Rámaswámin* who is answerable for the data alleged before, enumerates among his Śivaitic writings the *Śivárchaná-chandriká*, *Śiva-tattwa-viveka*, *Śiva-maṅi-dípika* and the *Átmárpaṅa*. — His name occurs also in the shape of अप्पायदीक्षित, अप्पैदीक्षित, अप्यदीक्षित, अप्पिदीक्षित, अप्पदीक्षित, अप्पय्य; but he is not the same as अप्प q. v. E. अप्पय and दीक्षित.

अप्ययन Tatpur. n. (-नम्) Union, junction, copulation; see अपीति and अप्यय. E. इ with अपि, kṛit aff. ल्युट्.

अप्पय्य. See अप्पयदीक्षित.

अपर्ध Tatpur. m.f.n. (-र्धः-र्धा-र्धम्) (ved.) Near, contiguous; अपर्धम् near to. Comp. अभ्यर्ध and अभ्यर्धम्. E. अपि and अर्ध.

अप्याय्यदीक्षित. See अप्पय्यदीक्षित.

अप्युत. — Two distinct words अपि and उत qq. vv.

अप्पैदीक्षित. See अप्पय्यदीक्षित.

अप्रकट Tatpur. m. f. n. (-टः-टा-टम्) Unmanifested, unapparent. E. अ neg. and प्रकट.

अप्रकम्प Bahuvr. m. f. n. (-म्पः-म्पा-म्पम्) [1]Unshaken, lit. and figur., firm, steady; e. g. अप्रकम्पं हृदयम्. [2]Unanswered, unrefuted. E. अ priv. and प्रकम्प.

अप्रकम्पता f. (-ता) or अप्रकम्पत्व n. (-त्वम्) [1]Firmness, stability. [2]Unanswerableness. E. अप्रकम्प, taddh. aff. तल् or त्व.

अप्रकर Tatpur. m. f. n. (-रः-रा-रम्) Not acting in a superior manner, acting ill; (*Amarúśataka-ṭíká*: = अप्रकृष्टकारक). E. अ neg. and प्रकर.

अप्रकरण Tatpur. n. (-णम्) The not being the principal or relevant matter, incidental or irrelevant matter (of a book, a discussion &c.); e. g. *Śankara* on a passage of the *Bŕihaddr.*: आगकर्मणी एव हि मेधातपःशब्दवाच्ये । तयोः प्रकृतत्वान्नेतरे मेधातपसी । अप्रकरणात्; applied also to those passages in the Bráhmańas which are considered as not connected with, or irrelevant to, the principal topics of an injunction with which they may happen to be found together in the same chapter or book, and which therefore do not share in the rules that apply to the latter, but become the subject of special injunctions; comp. अनारभ्याधीत and the following; e. g. in the *Jaimini Sútra*: अप्रकरणे तु तद्धर्मतो विशेषात्. E. अ neg. and प्रकरण.

अप्रकल्पक Tatpur. m. f. n. (-ल्पकः-ल्पिका-ल्पकम्) Not enjoining, not making principal or relevant, not having the effect of making one injunction as relevant or obligatory as other injunctions with which the former may happen to be found together in the same book or chapter, e. g. of a Bráhmańa (comp. the preceding and अनारभ्याधीत); e. g. in the *Jaimini Sútra*: शास्त्रं स्यादप्रकल्पकम् (scil. स्मृतिः); *Śabara*: तस्मादाम्नाताः स्मृतिः शास्त्रं प्रकल्पकम्. E. अ neg. and प्रकल्पक.

अप्रकाण्ड Bahuvr. m. f. n. (-ण्डः-ण्डा-ण्डम्) Without a stem (as a shrub). E. अ priv. and प्रकाण्ड.

अप्रकार Tatpur. m. f. n. (-रः-रा-रम्) Not producing, not manifesting; e. g. in the *Bháshápárichchheda*: तदभावाप्रकारा धीस्तत्प्रकारा तु निश्चयः. E. अ neg. and प्रकार.

अप्रकाश I. Tatpur. or Bahuvr. 1. m. f. n. (-शः-शा-शम्) [1]Not bright, not clear, dark; e. g. in the *Hidimb.*: अप्रकाशा दिशः सर्वाः. [2]Private, secret, not evident, without a witness; e. g. in the *Víramitrodaya*: (of a deed) अप्रकाशात्साक्षियुक्तं लेखकाक्षरमुद्रितम् । लोकप्रसिद्धं स्वकृताद्दूरमन्यकृतं शुभम्; अप्रकाशम् also used as adv.; e. g. *Kullúka*: पितृगृहे कन्या यं पुत्रमप्रकाशं जनयेत्तं कन्यापरिणेतुः पुत्रं नाम्ना कानीनं वदेत्; or अप्रकाशमुत्पन्नः पुत्रः. E. अ neg. or priv. and प्रकाश.

II. Tatpur. m. (-शः) [1]Want of brightness or clearness, darkness, lit. or figur.; e. g. in the comm. of the *Raghuvanśa*: सो ऽहं .... प्रकाशश्चान्धकारश्च लोकालोक इवाचलः (comm. एकस्मिन्पार्श्वे प्रकाशयुक्तः । अपरस्मिन्पार्श्वे ऽप्रकाशयुक्त इति भावः). [2]Secrecy. E. अ neg. and प्रकाश.

अप्रकाशक m. f. n. (-शकः-शिका-शकम्) I. Tatpur. Not irradiating, not rendering apparent. E. अ neg. and प्रकाशक.

II. Making obscure, obfuscating. E. अप्रकाशि (denom. of अप्रकाश, aff. णिच्), kŕit aff. ण्वुल्.

अप्रकाशग्रह Karmadh. m. (-हः) (In Astronomy.) The same as [1]धूमकेतु. [2]पात. [3]परिधि. [4]इन्द्रकेतु. [5]विषकेतु qq. vv. E. अप्रकाश and ग्रह.

अप्रकाशता f. (-ता) Hiddenness, secrecy. E. अप्रकाश, taddh. aff. तल्.

अप्रकाशमान Tatpur. m. f. n. (-नः-ना-नम्) Not apparent, made obscure; e. g. *Śrídharaswámin* in his comm. on the *Bhágav. Pur.* रागादिभिरप्रकाशमाना दिग्देवताः कर्मसाक्षिभूता न जानाति. E. अ neg. and प्रकाशमान.

अप्रकाशित Tatpur. m. f. n. (-तः-ता-तम्) Not manifested, not evident, not divulged, unrevealed; e. g. in the *Mitákshara*: स्वं लभेतान्यविक्रीतं क्रेतुर्दोषो ऽप्रकाशिते । हीनाद्रहो हीनमूल्ये वेलाहीने च तस्करः; or अप्रकाशितास्तत्री व्यभिचारात्पुरुषान्तरसंभोगसंकल्पाद्यदुष्टं तस्यार्तौ रजोदर्शने शुद्धिः. E. अ neg. and प्रकाशित.

अप्रकाश्य Tatpur. m. f. n. (-श्यः-श्या-श्यम्) Not to be divulged, to be kept secret; e. g. in the *Rudrayámalatantra*: (प्रणवं) अप्रकाश्यं परं गुह्यं रहस्यं सर्वकामदम्. E. अ neg. and प्रकाश्य.

अप्रकीर्णप्रसृतत्व n. (-त्वम्) I. The being neither (too) incoherent nor (too) prolix; or

II. Tatpur. The being diffuse (i. e. eloquent) on a concise subject; one of the thirty five excellent qualities in the speech of a Jaina Arhat. E. I. अ neg. and प्रकीर्ण-प्रसृत, taddh. aff. त्व; or II. अप्रकीर्ण and प्रसृतत्व.

अप्रकृत Tatpur. m. f. n. (-तः-ता-तम्) Not principal, irrelevant, incidental; comp. अप्रकरण. E. अ neg. and प्रकृत.

अप्रकृतत्व n. (-त्वम्) The same as अप्रकरण. E. अप्रकृत, taddh. aff. त्व.

अप्रकृष्ट Tatpur. 1. m. f. n. (-ष्टः-ष्टा-ष्टम्) Low, vile.

2. m. (-ष्टः) A crow. E. अ neg. and प्रकृष्ट.

अप्रक्लृप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Not enjoined, irrelevant; comp. अप्रकृत. E. अ neg. and प्रक्लृप्त.

अप्रकेत Bahuvr. m. f. n. (-तः-ता-तम्) (ved.) Indistinct, unrecognizable. E. अ priv. and प्रकेत.

अप्रक्षित Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Undiminished, free from decay, ever lasting. E. अ neg. and प्रक्षित.

अप्रखर Tatpur. m. f. n. (-रः-रा-रम्) [1]Dull, obtuse. [2]Bland, mild. E. अ neg. and प्रखर.

अप्रगम m. f. n. (-मः-मा-मम्) I. Tatpur. Invincible; or

II. Bahuvr. Not going well (with others), i. e. going too fast to be accompanied by others a long distance. (Both interpretations of the word are given in the passage of the *Bhaṭṭikávya*: उद्पतद्वियदप्रगमः परै रचिरम् &c. (*Jayam.* and *Bharatas.*: परैः शत्रुभिरप्रगमो ऽनभिभवनीयः; or *Jayam.*: अप्रगमो ऽन्येषामित्यर्थात्; *Bharatas.*: परैः सह नास्ति प्रकृष्टं गमनं यस्येत्यर्थः । अतिशीघ्रगामित्वात्, the word परैः of the text depending in the latter interpretation not upon अप्रगमः but on रुचिरम् and not meaning then 'enemy', but 'excellent'). E. I. अ neg. and प्रगम (= न प्रगम्यते ऽसौ, i. e. गम् with प्र, kŕit aff. अप्). II. अ priv. and प्रगम (i. e. प्र and गम).

अप्रगल्भ Tatpur. m. f. n. (-ल्भः-ल्भा-ल्भम्) Not bold, modest, unassuming, bashful; e. g. in the *Hitopad.*: धृष्टः पार्श्वे वसति नियतं दूरतश्चाप्रगल्भः; or in the *Bhaṭṭik.*: स्त्रीभूषणं चेष्टितमप्रगल्भं चारूण्यवक्राण्यपि वीक्षितानि. E. अ neg. and प्रगल्भ.

अप्रगीत Tatpur. m. f. n. (-तः-ता-तम्) Not sung loud; e. g. *Śabara* in his comm. on a *Jaim. Sútra*: अप्रगीतं निरापदं कर्तव्यम्. E. अ neg. and प्रगीत.

अप्रगुण Tatpur. (-णः-णा-णम्) Confounded, perplexed. E. अ neg. and प्रगुण.

अप्रगृह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) (In Grammar.) Not प्रगृह्य q. v., as a vowel; e. g. *Pánini*: आणो ऽप्रगृह्यस्यानुनासिकः. E. अ neg. and प्रगृह्य.

अप्रग्राह Bahuvr. m. f. n. (-हः-हा-हम्) Unbridled; e. g. in the *Bhaṭṭik.*: प्राचीं तावन्निरव्ययः कपिभिर्विनतो ययौ। अप्रग्राहैरिवादित्यो वाजिभिर्दूरपातिभिः. E. अ priv. and प्रग्राह.

अप्रचङ्कश Tatpur. f. (-शा) (ved.) (Perhaps.) A woman who is not beautiful, or one who has been deprived of her beauty. E. अ neg. and प्रचङ्कश.

अप्रचण्ड Tatpur. m. f. n. (-ण्डः-ण्डा-ण्डम्) Not violent, not excessive, mild. E. अ neg. and प्रचण्ड.

अप्रचुर Tatpur. m. f. n. (-रः-रा-रम्) Little, few. E. अ neg. and प्रचुर.

अप्रचेतस् Tatpur. m. f. n. (-ताः-ताः-तः) Without proper knowledge, not knowing properly. E. अ neg. and प्रचेतस्.

अप्रचेतित Tatpur. m. f. n. (-तः-ता-तम्) Unknown, unrecognized; e. g. in the *Bhaṭṭik.*: अथो विक्रममाणाया हनूमान्छतयोजनम्। आस्यं प्रविश्य निरगादणूभूयाप्रचेतितः. E. अ neg. and प्रचेतित.

अप्रचोदित Tatpur. m. f. n. (-तः-ता-तम्) [1] Not bidden or commanded. [2] Undeclared, not said. E. अ neg. and प्रचोदित.

अप्रच्युत Tatpur. m. f. n. (-तः-ता-तम्) [1] Unmoved, unmoveable. [2] Not deviating from, following, observing, with a noun in the abl. E. अ neg. and प्रच्युत.

अप्रज Tatpur. 1. m. f. n. (-जः-जा-जम्) [1] Unborn; e. g. in the *Rigv.*: अप्रजाः सन्त्वत्रिणः 'may the demons not come into existence' (*Sáyaṅa*: अनुत्पन्नाः सन्तु). [2] Not productive (of children), unprolific; e. g. मैथुनम्.

2. m. (-जः) A man who has not begot (children); e. g. *Vṛihaspati* (as quoted by the *Víramitrodaya*): सपिण्डस्याप्रजस्यांशं स्थावरं सम्प्रधावताम्.

3. f. (-जा) [1] A female who has not borne (a child); e. g. *Vṛiddhakátyáyana* (as quoted in the *Dáyat.*): पितृभ्यां चैव यद्दत्तं दुहितुः स्थावरं धनम्। अप्रजायामतीतायां भ्रातृगामि तु सर्वदा. [2] One who cannot bear, a barren female; e. g. in *Kumárila's Mímánsá Vártt.*: प्रजा दृष्टा मासान्गर्भं धृत्वा एकादशमनु प्रजायन्ते तस्मादश्वतर्यो ऽप्रजाः. E. अ neg. and प्रजा. (This word is always *Tatpur.*, with the udátta on the first syllable, and must not be analyzed as a *Bahuvr.* of अ priv. and प्रजा, for *Pánini* enjoins V. 4. 122., that the latter assumes '*always*' the form अप्रजस्, and his rule is neither contradicted nor restricted by any of his commentators; the meanings of अप्रज and अप्रजस् will often coincide in bearing — comp. also अप्रजाता, अपप्रजाता, अप्रसूता —, but their difference will be perceived in such instances as given above, e. g. in अश्वतर्यो ऽप्रजाः when the Bahuvr. epithet 'without progeny' would alter the sense, or in *Cháṅakya's* मैथुनमप्रजम्, since it would be absurd to speak of a मैथुन 'without children', instead of an unprolific one.)

अप्रजज्ञि Tatpur. m. f. n. (-ज्ञिः-ज्ञिः-ज्ञि) (ved.) [1] Unprolific. [2] Ignorant, unwise, unacquainted with. E. अ neg. and प्रजज्ञि I. and II.

अप्रजस् Bahuvr. m. f. n. (-जाः-जाः-जः) [1] Childless, without progeny; e. g. *Yájnavalkya*: अतीतायामप्रजसि बान्धवास्तदवाप्नुयुः। अप्रजःस्त्रीधनं भर्तुर्ब्राह्मादिषु चतुर्ष्वपि. — See the remark s. v. अप्रज. [2] Destitute of subjects, of inhabitants, unpeopled. E. अ priv. and प्रजा, samás. aff. असिच्.

अप्रजस्ता f. (-स्ता) or **अप्रजस्त्व** n. (-स्त्वम्) Childlessness, want of progeny. E. अप्रजस्, taddh. aff. तल् or त्व.

अप्रजाता Tatpur. f. (-ता) The same as अप्रजा q. v. (s. v. अप्रज 3.). [1] A female who has not borne (a child); e. g. a *Smṛiti* quoted in the *Mitákshara*: ब्राह्मणक्षत्रियविशां भार्या शूद्रेण संगताः। अप्रजाता विशुध्यन्ति प्रायश्चित्तेन नेतराः. [2] A barren female; e. g. *Suśruta*: अप्रजातारोगांश्च चिकित्सेदुक्तराज्ञिषक्. E. अ neg. and प्रजात.

अप्रजास्त्व n. (-स्त्वम्) The same as अप्रजस्त्व (in the present edition of the *Atharvaveda*). E. अप्रजस्, taddh. aff. त्व.

अप्रज्ञात Tatpur. m. f. n. (-तः-ता-तम्) Unknown, unrecognized. E. अ neg. and प्रज्ञात.

अप्रणय Tatpur. m. (-यः) Want of affection &c., see प्रणय. अ neg. and प्रणय.

अप्रणीत I. Tatpur. m. f. n. -तः-ता-तम्) Not delivered &c., see प्रणीत. E. अ neg. and प्रणीत.

II. Bahuvr. n. (-तम्) The sacrificial act of frying the Havis (q. v.) when performed without the consecrated water called प्रणीताः q. v. E. अ priv. and प्रणीता; scil. कर्मन्.

अप्रणोद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) Not to be removed, not to be turned away; e. g. *Yájnav.*: अप्रणोद्यो ऽतिथिः सायमपि (*Mitákshara*: = अप्रत्याख्येयः). E. अ neg. and प्रणोद्य.

अप्रतर्क्य Tatpur. m. f. n. (-र्क्यः-र्क्या-र्क्यम्) Not to be argued, uninvestigable, not to be comprehended by discussion, as the quality तमस्; e. g. *Manu*: यत्तु स्यान्मोहसंयुक्तमव्यक्तं विषयात्मकम्। अप्रतर्क्यमविज्ञेयं तमस्तदुपधारयेत्. E. अ neg. and प्रतर्क्य.

अप्रता Bahuvr. m. f. n. (-त्-ती-त्) (ved.) Not possessed of great wealth, not rich; in the *Rigv.*; न सोमो अप्रता पपे (*Sáyaṅa*: अप्रता अविस्तीर्णधनेन). E. अ priv. and प्रत्.

अप्रताप I. Tatpur. m. (-पः) [1] Want of brilliancy, dullness. [2] Want of dignity or power, meanness. E. अ neg. and प्रताप.

II. Bahuvr. m. f. n. (-पः-पा-पम्) [1] Dim, dull. [2] Without dignity or power. E. अ priv. and प्रताप.

अप्रति Bahuvr. m. f. n. (-तिः-तिः-ति) (ved.) [1] Without adversaries; e. g. *Rigv.*: य एक इदप्रतिर्मन्यमानः (*Sáyaṅa*: = प्रतिद्वन्द्विरहितः). [2] Not encountered by, unimpeded by, adversaries; e. g. in the neuter acc. used as adv. *Rigv.*: वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि बर्हयः (*Sáyaṅa*: = शत्रुभिरप्रतिगतः). [3] Without hostility; e. g. in the neuter acc. used as adv. 'so as to cease to be hostile', e. g. *Rigv.*: हथो अप्रत्यसुरस्य वीरान् (*Sáyaṅa*: = प्रतिद्वन्द्विनो यथा न भवन्ति तथा). [4] Without retreat, not receding, encountering; e. g. *Rigv.*: सुत इन्द्रो मघवा यत्र वृत्रा भूरीण्येको अप्रतीनि हन्ति (*Sáyaṅa*: = अप्रतिगमनानि। अभिगमनयुक्तानीत्यर्थः). [5] Unequalled, excellent, as treasures; e. g. *Rigv.*: सो अप्रतीनि मनवे पुरूणीन्द्रो दाशद्दाशुषे (*Sáyaṅa*: = उत्कृष्टानि

धनानि); comp. also अप्रतिकर्मन्, अप्रतिरूप &c. and अप्रतिम. E. अ priv. and प्रति.

अप्रतिकर Tatpur. m. f. n. (-रः-रा-रम्) [1]Trusting, confiding. [2]Trusted, confided in. E. अ neg. and प्रतिकर.

अप्रतिकर्मन् Bahuvr. m.f.n. (-र्मा-र्मा-र्म) Of unequalled deeds. Comp. अप्रतिमकर्मन्. E. अप्रति (I.) and कर्मन्.

अप्रतिकर्ष Tatpur. m. (-र्षः) The not anticipating of what occurs later (as of a religious act); e. g. in the *Jaimini Sútra*: अप्रतिकर्षो (scil. क्रमस्य) वार्थहेतुत्वात्सहत्वं विधीयते. — Comp. अपकर्ष. E. अ neg. and प्रतिकर्ष.

अप्रतिकार I. Tatpur. m. (-रः) [1]Not remedying. [2]Non-requital, non-retaliation. Comp. अप्रतीकार. E. अ neg. and प्रतिकार.

II. Bahuvr. m.f.n. (-रः-रा-रम्) [1]Irremediable. [2]Helpless, defenseless. Comp. अप्रतीकार. E. अ priv. and प्रतिकार.

अप्रतिकारिन् Tatpur. m. f. n. (-री-रिणी-रि) Not counteracting, not applying remedies (as against a disease); e. g. *Suśruta*: अप्रतिकारिणो वैकल्यं भवति. E. अ neg. and प्रतिकारिन्.

अप्रतिगत Tatpur. m. f. n. (-तः-ता-तम्) [1]Not approached, not encountered. [2]Not reverting, not flying, encountering. E. अ neg. and प्रतिगत.

अप्रतिगमन I. Tatpur. n. (-नम्) The not reverting, the not flying, encountering. E. अ neg. and प्रतिगमन.

II. Bahuvr. m. f. n. (-नः-ना-नम्) Not reverting, not flying, encountering. E. अ priv. and प्रतिगमन.

अप्रतिगृह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) One of whom it is not permitted to accept a gift, as an Ugra &c.; but comp. अप्रतिग्राह्य. E. अ neg. and प्रतिगृह्य.

अप्रतिग्राहक Tatpur. m. f. n. (-हकः-हिका-हकम्) Not accepting (a gift). E. अ neg. and प्रतिग्राहक.

अप्रतिग्राह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) Not permitted to be accepted (as a gift), unacceptable; according to *Vijnáneśwara*: विप्रशस्त्रसुरादि पतितादिद्रव्यं च. E. अ neg. and प्रतिग्राह्य.

अप्रतिघ Bahuvr. m. f. n. (-घः-घा-घम्) What cannot be warded off or hindered, against what there is no defence; as the quality रजस्; e. g. *Manu*: तद्रजो ऽप्रतिघं विद्यात्सततं हारि देहिनाम्. E. अ priv. and प्रतिघ.

अप्रतिघात Tatpur. m. (-तः) Absence of obstruction; e. g. in the *Nyáya Sútra*: अप्रतिघातात्संनिकर्षोपपत्तिः 'contact (between the eye and an object) takes place, because there is no obstruction'. E. अ neg. and प्रतिघात.

अप्रतिद्वन्द्व Bahuvr. m. f. n. (-न्द्वः-न्द्वा-न्द्वम्) Without an adversary (of equal or greater strength), unrivalled, unopposed; e. g. in the *Rámáy.*: सो ऽहं वनमिमं प्राप्तो निर्जनं लक्ष्मणान्वितः। सीतया चाप्रतिद्वन्द्वः सत्यवादे स्थितः पितुः (where सीतया requires the ellipsis of अन्वित; a conjecture 'अप्रतिद्वन्द्व (voc.)' is gratuitous); *comm.*: अप्रतिद्वन्द्वः। अप्रतिबन्धः केनापि निवारयितुं न शक्य इत्यर्थः; *another*: अप्रतिद्वन्द्व इति समाधिकबलशत्रुहीनः सर्वे ऽपि मत्तो हीनबला एवेति न तद्भयावकाश इति वक्ष्यो ऽर्थः. E. अ priv. and प्रतिद्वन्द्व.

अप्रतिद्वन्द्वता f. (-ता) The being without an adversary (of equal or greater strength), unrivalledness; e. g. in the *Bhágav. Pur.*: असुभिर्वसुमद्भिर्वा सुरासुरमहोरगैः। अप्रतिद्वन्द्वतां युद्ध ऐकपत्यं च देहिनाम् (scil. देहि). E. अप्रतिद्वन्द्व, taddh. aff. तल्.

अप्रतिधुर Bahuvr. m. f. n. (-रः-रा-रम्) (ved.) Matchless in carrying burdens (as a horse; liter. without another carrying burdens alike); e. g. in the *Śatapath.*: यं वै निर्मोदामयन्ति .... यो दक्षिणायां धुर्यप्रतिधुरः (*Hariswámin*: प्रतिधारयिता प्रतिधुरः। नास्ति प्रतिधुरो ऽस्येत्यप्रतिधुरः). E. अ priv. and प्रतिधुर (from धृ with प्रति, according to the quoted explanation; or perhaps more correctly, a Bahuvr. of प्रति and धुरा or of प्रति and धुर्, *burden*, samás. aff. अ, i. e. 'having or bearing a like burden').

अप्रतिधर्षित Tatpur. m. f. n. (-तः-ता-तम्) Unresisted, irresistible. Comp. अप्रतिधृष्ट. E. अ neg. and प्रतिधर्षित.

अप्रतिधर्षितबल Bahuvr. m.f.n. (-लः-ला-लम्) Of irresistible power. E. अप्रतिधर्षित and बल.

अप्रतिधृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Unresisted, irresistible. Comp. अप्रतिधर्षित. E. अ neg. and प्रतिधृष्ट.

अप्रतिधृष्टशवस् Bahuvr. m. f. n. (-वाः-वाः-वः) (ved.) Of irresistible power, an epithet of Indra. E. अप्रतिधृष्ट and शवस्.

अप्रतिधृष्य Tatpur. m. f. n. (-ष्यः-ष्या-ष्यम्) Irresistible. E. अ neg. and प्रतिधृष्य.

अप्रतिपण्य Tatpur. m. f. n. (-ण्यः-ण्या-ण्यम्) Not to be bartered or exchanged. E. अ neg. and प्रतिपण्य.

अप्रतिपत्ति Tatpur. f. (-त्तिः) [1]Want of understanding or ascertaining, not understanding, not ascertaining; e. g. in the *Nyáya Sútra*: विप्रतिपत्तिरप्रतिपत्तिश्च निग्रहस्थानम् (comm.: अप्रतिपत्तिः प्रज्ञतास्थानम्); or *Patanjali* in the introd. to *Pánini*: शब्दाप्रतिपत्तिः। शब्दानां चाप्रतिपत्तिः प्राप्नोति व्याकरणाच्छब्दान्प्रतिपद्यामह इति. [2]Confusion, perplexity; e. g. अप्रतिपत्तिर्जडता स्यादिष्टानिष्टदर्शनश्रुतिभिः. [3]Not returning (an answer); e. g. उत्तरस्याप्रतिपत्तिरप्रतिभा; comp. अप्रतिभा. [4](In the Mímánsá philosophy.) A sacrificial act which is not immaterial to the performance of a sacrifice (see संस्कार and comp. अपूर्व I. 1. 2. 1.), one essentially required for the completion of the sacrifice. E. अ neg. and प्रतिपत्ति.

अप्रतिपद् Tatpur. m. f. n. (-त्-त्-त्) Not understanding, confused, perplexed; in the *Vájas.*: सर्पदेवजनेभ्यो ऽप्रतिपदम् (*Mahidh.*: अप्रतिपदम्। प्रतिपद्यते जानातीति प्रतिपत्। अतथाविधं विकलमित्यर्थः). Comp. अप्रतिपत्ति. E. अ neg. and प्रतिपद्.

अप्रतिपन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Not understood, not ascertained. E. अ neg. and प्रतिपन्न.

अप्रतिबद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Unobstructed, unimpeded. E. अ neg. and प्रतिबद्ध.

अप्रतिबद्धचित्त Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) Whose mind is not obstructed (by desire &c.). E. अप्रतिबद्ध and चित्त.

अप्रतिबन्ध I. Tatpur. m. (-न्धः) Non-obstruction, non-hindrance; e. g. in the *Vedánta Sútra*: तन्निर्धारणानियमस्तद्दृष्टेः पृथग्घ्यप्रतिबन्धः फलम् (*Śankara*: ... कर्मफलसिद्धप्रतिबन्धः); अप्रतिबन्धेन 'without obstruction'; e. g. अप्रतिबन्धेन प्रवर्तमानः. E. अ neg. and प्रतिबन्ध.

II. Bahuvr. m. f. n. (-न्धः-न्धा-न्धम्) Unobstructed, unimpeded. — In *Law*, when applied to दाय 'inheritance', *unconditional* or *direct*, viz. such property as devolves in direct descent from the father on the son, from the son on

the grandson &c., and is the converse of सप्रतिबन्ध, the *conditional* or *collateral* inheritance, viz. property which devolves on the lateral line, the uncle &c. on the condition that there be no direct heirs, their existence being the obstruction or impediment, as it were, of the title to the *property* which in the former case arises by birth-right or 'without impediment'. [*Mitákshara*: स च (scil. दायो) द्विविधः । अप्रतिबन्धः सप्रतिबन्धश्च । तत्र पुत्राणां पौत्राणां च पुत्रत्वेन पौत्रत्वेन च पितृधनं पितामहधनं च स्वं भवतीत्यप्रतिबन्धो दायः । पितृव्यभ्रात्रादीनां तु पुत्राभावे स्वाम्यभावे च स्वं भवतीति पुत्रसद्भावः स्वामिसद्भावश्च प्रतिबन्धस्तदभावे भ्रातृत्वेन च पितृव्यत्वेन च स्वं भवतीति सप्रतिबन्धो दायः । एवं तत्पुत्रादिष्वप्यूहनीयः ॥; *Viramitrodaya*: पुत्रादीनां पित्रादिधने पुत्रत्वादिनैव सत्यपि स्वामिनि पित्रादौ जन्मनैव स्वत्वोत्पत्तेः स तेषामप्रतिबन्धो दायः । स्वामिसद्भावस्याप्रतिबन्धकत्वात् । यस्तु विभक्तस्यासंसृष्टिनोऽपुत्रस्य मृतस्य पितृभ्रात्रादीनां तद्धनरूपो दायः स सप्रतिबन्धः । स्वामिसद्भावस्य प्रतिबन्धकस्यापगम एव तत्र स्वत्वोत्पत्तेः.] E. अ priv. and प्रतिबन्ध.

अप्रतिबन्धक Bahuvr. m. f. n. (-न्धकः-न्धिका-न्धकम्) The same as अप्रतिबन्ध II. E. अ priv. and प्रतिबन्ध, samás. aff. कप्.

अप्रतिबल Tatpur. m. f. n. (-लः-ला-लम्) Not of equal strength, not adequate; e. g. ततो ऽभ्यनन्दन्संहृष्टाः समरे हरियूथपाः । तमप्रतिबलं दृष्ट्वा हतं राक्षसपुङ्गवम्. E. अ neg. and प्रतिबल.

अप्रतिब्रुवत् Tatpur. m. f. n. (-न्-ती-त्) Not contradicting, assenting. E. अ neg. and प्रतिब्रुवत्.

अप्रतिभ I. Tatpur. f. (-भा) [1] Want of boldness. [2] (In the Nyáya philosophy.) Want of ready wit or of presence of mind, in a discussion, viz. inability of returning an answer, although one has understood the argument of the opponent (therefore not necessarily the same as अननुभाषण q. v.), one of the twenty-two निग्रहस्थान or shortcomings in discussion. E. अ neg. and प्रतिभा.

II. Bahuvr. m. f. n. (-भः-भा-भम्) [1] Not bold. [2] Not of ready wit, dull. E. अ priv. and प्रतिभा.

अप्रतिम Bahuvr. m. f. n. (-मः-मा-मम्) Incomparable, unequalled. E. अ priv. and प्रतिमा.

अप्रतिमकर्मन् Bahuvr. m. f. n. (-र्मा-र्मा-र्म) The same as अप्रतिकर्मन्. E. अप्रतिम and कर्मन्.

अप्रतिमन्यूयमान m. f. n. (-नः-ना-नम्) (ved.) Without returning wrath for wrath, without being able to retaliate. E. अ neg. and प्रतिमन्यूयमान.

अप्रतियोगिन् Tatpur. m. f. n. (-गी-गिनी-गि) [1] Not hostile, not opposed. [2] Not connected (by way of contrast); e. g. in the *Bhásháparichchheda*: हेतुमन्निष्ठविरहाप्रतियोगिना साध्येन हेतोरैकाधिकरण्यं व्याप्तिरुच्यते. E. अ neg. and प्रतियोगिन्.

अप्रतिरथ Bahuvr. 1. m. (-थः) [1] A leader in combat, a prominent warrior (liter. 'with incomparable chariots': = अतुल्यरथः or महारथः). [2] The name of a Ṛishi, a son of Indra and the reputed author of the *Sámaveda* verses 2. 1199-1225. (= II. 9. 3. 1-9.), but according to some only of 2. 1199-1212. (= II. 9. 3. 1-5. a. b. or *Ṛigv.* 10. 103. or *Váj.* 17. 33-44. 46.; for *Váj.* 17. 60. see प्रतिरथ; see the very careful compilation of the names of the poets &c. by *Benfey* in his ed. of the *Sámaveda*). [3] The name of a descendant of Puru: a son of Rantinára and the *father* of Kańwa (accord. to the *Vishńup.*; the *Agni-* and *Bráhmapur.* read his name: Pratiratha).

2. n. (-थम्) The name of the hymn composed by the Ṛishi Apratiratha; chanting it on journeys is considered an auspicious act. E. अप्रति and रथ; (but as the word is udátta on the first *syllable*, *it might* have to be analyzed perhaps as a Tatpur. of अ neg. and प्रतिरथ).

अप्रतिरव Bahuvr. m. f. n. (-वः-वा-वम्) Free from dispute, uncontested (as the enjoyment of property); e. g. *Mitákshara*: वर्षशताधिकभोगः संततो ऽप्रतिरवः ..... स्वत्वं गमयति. Comp. अपरवोज्झित. E. अ priv. and प्रतिरव.

अप्रतिरूप m. f. n. (-पः-पा-पम्) I. Tatpur. Not conformable to, at variance with, (e. g. words not in accordance with the sacred writings). E. अ neg. and प्रतिरूप.

II. Bahuvr. Of incomparable form, unequalled. E. अप्रति and रूप.

अप्रतिरूपकथा Karmadh. f. (-था) Incomparable, i. e. unanswerable, speech. E. अप्रतिरूप and कथा.

अप्रतिरूपवदन Tatpur. n. (-नम्) Saying what is at variance with (e. g. the sacred writings). [As a Karmadh. the word might mean: an incomparable or very beautiful face; and as a Bahuvr., having such a face.] E. अप्रतिरूप and वदन.

अप्रतिवीर्य Bahuvr. m. f. n. (-र्यः-र्या-र्यम्) Of incomparable valour. E. अप्रति and वीर्य.

अप्रतिशब्दित Tatpur. m. f. n. (-तः-ता-तम्) [1] Not denied, not met with a refusal. [2] Not denying, compliant. [3] Not echoed (?). E. अ neg. and प्रतिशब्दित.

अप्रतिषिद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) [1] Not forbidden, not prohibited, e. g. a religious act. [2] (In Grammar.) Not accompanied with a particle or word expressing negation, as a verb; e. g. in *Páńini's Sútra*: किं क्रियाप्रश्ने ऽनुपसर्गमप्रतिषिद्धम्. E. अ neg. and प्रतिषिद्ध.

अप्रतिषेध Tatpur. m. (-धः) [1] Absence of a prohibition, non-prohibition, as of a religious act; e. g. in the *Jaimini Sútra*: अप्रतिषेधो वा दर्शनादिडायां स्यात्. Comp. also पर्युदास. [2] Absence of negation or contradiction, non-denying (as of an argument alleged); e. g. in the *Nyáya Sútras*: शब्दार्थव्यवस्थानादप्रतिषेधः; or प्रतिषेधानुपपत्तेश्च प्रतिषेद्धव्याप्रतिषेधः; or in the *Vedánta Sútra*: विज्ञानादिभावे वा तदप्रतिषेधः. [3] Non-exception (as to a rule); e. g. in the *Várttika* to *Páń.* VIII. 4. 3.: अप्रतिषेधो वा यथा सर्वनामसंज्ञायाम्. [4] A bad or invalid objection (against an argument), used frequently *in this sense* in the *Nyáya Sútras*; e. g. गन्धत्वाद्यव्यतिरेकाद्गन्धादीनामप्रतिषेधः '(what is said before) is an invalid objection, for odours (scents &c.) have no other nature than that of odour'. [5] A useless exception, an exception which need not have been made; e. g. when *Kátyáyana* criticises the mentioning of the word न्युब्ज in *Páńini's* rule VII. 3. 61.: न्युब्जेः कर्तृत्वादप्रतिषेधः (*Patanjali*: अनर्थकः प्रतिषेधो ऽप्रतिषेधः); or when a successor of *Kátyáyana* criticises the latter for finding fault with *Páń.* VI. 4. 110., he says of the प्रतिषेध of *Kátyáyana* that it is an अप्रतिषेध; and in the same manner he turns into ridicule the criticism of *Kátyáyana* on *Páń.* I. 1. 32.: घसंज्ञायां नद्युत्तरे प्रतिषेधः by substituting for the latter words नद्युत्तरे ऽप्रतिषेधः, when *Patanjali* gives the same explanation and *Kaiyyaṭa*

observes: न प्रतिषेध इति प्रतिषेधनक्रिया नञा निषिध्यते। भाष्यकारस्तु वस्त्वर्थं व्याचष्टे. — E. अ neg. and प्रतिषेध.

अप्रतिष्कुत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) [1] Not receding, not resisted, irresistible (*Yáska*: अप्रतिस्खलित or अप्रतिष्कृत). [2] Not denied, not met with a refusal (*Sáyaṅa*: अप्रतिशब्दित or प्रतिकूलशब्दरहित). [3] Not refusing, compliant (*Sáyaṅa*: प्रतिशब्दरहित i. e. यद्यदस्माभिर्याच्यते तत्र सर्वत्र नेति प्रतिशब्दं नोच्चारयति). E. अ neg. and प्रतिष्कुत.

अप्रतिष्कृत Tatpur. m. f. n. (-तः-ता-तम्) Not resisted, irresistible. E. अ neg. and प्रतिष्कृत.

अप्रतिष्ठ I. Tatpur. f. (-ष्ठा) [1] Want of solidity or stability, lit. and fig.; e. g. *Śankara* on a *Vedánta Sútra*: अन्यथा वयमनुमास्यामहे यथा नाप्रतिष्ठादोषो भविष्यति न हि प्रतिष्ठितस्तर्कः. [2] Want of fame or celebrity. E. अ neg. and प्रतिष्ठा.
II. Bahuvr. 1. m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) [1] Without stability, unsettled; comp. the instance s. v. अपरस्परसम्भूत. [2] Fluctuating, without result, unprofitable. [3] Having no or a bad reputation, disreputable.
2. m. (-ष्ठः) The name of a hell (according to the *Vishṅupur.*). E. अ priv. and प्रतिष्ठा.

अप्रतिष्ठान Tatpur. n. (-नम्) Want of solidity or firmness, lit. or fig.; e. g. in the *Vedánta Sútra*: तर्काप्रतिष्ठानादप्यन्यथानुमेयम् &c. E. अ neg. and प्रतिष्ठान.

अप्रतिष्ठित Tatpur. m. f. n. (-तः-ता-तम्) [1] Unfixed, unsettled; e. g. in the *Chhándogya-Upan.*: अप्रतिष्ठितं वै किल ते दाल्भ्य साम (*Śankara*: असंस्थितं परोवरीयः). [2] Not strong, not valid; e. g. *Śankara* on a *Vedánta Sútra*: यस्मान्निरागमाः पुरुषोत्प्रेक्षामात्रनिबन्धनास्तर्का अप्रतिष्ठिताः संभवन्ति &c. [3] (In Law.) Poor, as a married daughter entitled on the score of poverty to her parents' estate; (according to *Vijnáneśwara* the word would imply: poor *or childless*, but the latter qualification is denied by *Mitramiśra*; *Gautama*: स्त्रीधनं दुहितॄणामप्रत्तानामप्रतिष्ठितानां च; *Mitákshara*: अप्रतिष्ठिता अनपत्या निर्धना वा; *Víramitrodaya*: अप्रतिष्ठिता निर्धना। यद्यपि स्त्रीधनमित्युक्तं तथापि तुल्यन्यायतया पितृधनविषयमप्येतत्। अनपत्यादिना संतानरहिताप्रतिष्ठितेति तु न युक्तम्। तस्याः संतानमुखेनादृष्टोपकाराभावेन धनहारित्वायोगात्. On one occasion, however, *Vijnáneśwara* explains likewise अप्रतिष्ठिता merely by निर्धना. Comp. the following). E. अ neg. and प्रतिष्ठित.

अप्रतिष्ठितत्व n. (-त्वम्) [1] The same as अप्रतिष्ठान; e. g. *Śankara* on a *Vedánta Sútra*: एतदपि हि तर्काणामप्रतिष्ठितत्वं तर्केणैव प्रतिष्ठाप्यते. [2] (In Law.) Poverty; see अप्रतिष्ठित 3.; e. g. *Viramitr.*: पत्न्या ऊर्ध्वं सवर्णादिविशेषणोपेतप्रतिष्ठिताप्रतिष्ठितोढानूढानां दुहितॄणां समवाये प्रागनूढैव गृह्णाति। पित्रा भर्तव्यत्वात्। तदभावे ऊढाप्रतिष्ठिता। भर्त्रा भर्तव्यत्वे ऽपि भर्तुर्भरणासामर्थ्येनाप्रतिष्ठितत्वात्. E. अप्रतिष्ठित, taddh. aff. त्व.

अप्रतिसङ्क्रम Bahuvr. m. f. n. (-मः-मा-मम्) Having no associations with, free from connexion with; as Purusha or his *δυναμις* (of the Yoga philosophy) who is immutable and does not intermix with wordly objects; e. g. in the *Yoga Sútra*: चितेरप्रतिसंक्रमायास्तदाकारापत्तौ बुद्धिसंवेदनम् (*Bhojadeva*: पुरुषचिद्रूपत्वाच्चितिः। सा अप्रतिसंक्रमा। न विद्यते प्रतिसंक्रमो ऽन्यत्रगमनं यस्याः सा। तथोक्ता। अन्यासंकीर्णेति &c.; *another comm.*: अपरिणामिनी हि भोक्तृशक्तिरप्रतिसंक्रमा च). E. अ priv. and प्रतिसङ्क्रम.

अप्रतिसङ्ख्यानिरोध Tatpur. m. (-धः) (In Buddhistic doctrine.) Unobserved nullity, cessation (of existence) the process of which cannot be perceived; one of the three categories of non-existence or cessation of existence (see निरूप); for the two others see प्रतिसङ्ख्यानिरोध and आकाश; *Śankara* on the *Vedánta Sútra* 'प्रतिसंख्याप्रतिसंख्यानिरोधाप्राप्तिरविच्छेदात्': अपि च वैनाशिकाः कल्पयन्ति बुद्धिबोध्यं त्रयादन्यत्संस्कृतं क्षणिकं चेति। तदपि च त्रयम्। प्रतिसंख्याप्रतिसंख्यानिरोधावाकाशं चेत्याचक्षते। त्रयमपि चैतदवस्तु अभावमात्रं निरूपाख्यमिति मन्यन्ते। बुद्धिपूर्वकः किल विनाशो भावानां प्रतिसंख्यानिरोधो भाष्यते। तद्विपरीतो ऽप्रतिसंख्यानिरोधः। आवरणाभावमात्रमाकाशमिति &c. E. अ neg. and प्रतिसङ्ख्यानिरोध.

अप्रतिसमाधेय Tatpur. m. f. n. (-यः-या-यम्) Incurable (as a disease); e. g. अप्रतिसमाधेयव्याधिरोगग्रस्तः. E. अ neg. and प्रतिसमाधेय.

अप्रतिसम्बद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Not connected, not consequential; e. g. in the *Nyáya Sútra*: पौर्वापर्यायोगादप्रतिसंबद्धार्थमपार्थकम्; (comp. s. v. अपार्थक). E. अ neg. and प्रतिसम्बद्ध.

अप्रतिस्खलित Tatpur. m. f. n. (-तः-ता-तम्) Not receding, not made to retreat. E. अ neg. and प्रतिस्खलित.

अप्रतिस्तब्ध Tatpur. m. f. n. (-ब्धः-ब्धा-ब्धम्) Unchecked, unresisted, irresistible; e. g. in the *Bhaṫṫik.*: अप्रतिस्तब्धविक्रान्तमनिलस्थो महाहवे। विसोढवन्तमस्त्राणि व्यतस्वाथहनध्वनिः. E. अ neg. and प्रतिस्तब्ध.

अप्रतिहत Tatpur. m. f. n. (-तः-ता-तम्) [1] Uninjured, unimpaired, unaffected; e. g. in the *Hitop.*: तानीन्द्रियाण्यविकलानि तदेव नाम। सा बुद्धिरप्रतिहता वचनं तदेव &c. [2] Unobstructed, unimpeded; e. g. महदादिसूक्ष्मपर्यन्तं (of the Sánkhya phil.) ...... सूक्ष्मत्वात्क्वचिदसक्तं पर्वतादिष्वप्रतिहतप्रसरं सरति. [3] Not disappointed; e. g. अप्रतिहतशब्द q. v. E. अ neg. and प्रतिहत.

अप्रतिहतचित्त Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) Of unimpaired intellect. E. अप्रतिहत and चित्त.

अप्रतिहतचित्तता f. (-ता) Fullness of mental power; in Buddhistic doctrine, one of the 108 धर्मालोकमुख q. v.; *Lalitavistara*: अप्रतिहतचित्तता धर्मालोकमुखमात्मबलागुरुत्वगतायै संवर्तते. E. अप्रतिहतचित्त, taddh. aff. तल्.

अप्रतिहतनेत्र Bahuvr. 1. m. f. n. (-त्रः-त्रा-त्रम्) With unimpaired eyes.
2. m. (-त्रः) The name of a Buddhistic divinity. E. अप्रतिहत and नेत्र.

अप्रतिहतपुंस्त्व Bahuvr. m. (-स्त्वः) One in the fullness of manhood. E. अप्रतिहत and पुंस्त्व.

अप्रतिहतशक्ति Bahuvr. m. f. n. (-क्तिः-क्तिः-क्ति) Of irresistible or of unimpaired power; e. g. *Kádambari*: गुह इवाप्रतिहतशक्तिः ..... राजा शूद्रको नाम. E. अप्रतिहत and शक्ति.

अप्रतिहतशब्द Bahuvr. m. f. n. (-ब्दः-ब्दा-ब्दम्) Whose word is not disappointed. E. अप्रतिहत and शब्द.

अप्रतीकार I. Tatpur. m. (-रः) and
II. Bahuvr. m. f. n. (-रः-रा-रम्) The same as अप्रतिकार, with the lengthening of the third syllable.

अप्रतीक्षम् Tatpur. ind. Without looking backward or towards. E. अ neg. and प्रतीक्षम् (ईक्ष् with प्रति, kṙit aff. णमुल्).

अप्रतीक्षमाण Tatpur. m. f. n. (-णः-णा-णम्) [1] Not waiting

for, not expecting. ² Not considering. E. अ neg. and प्रतीचमाण.

अप्रतीघातिता f. (-ता) Irresistibility; one of the ten qualities of आकाश (æther), according to the *Sántiparvan* of the *Mahábhárata*. See आकाश. E. अप्रतीघातिन्, taddh. aff. तल्.

अप्रतीघातिन् Tatpur. m. f. n. (-ती-तिनी-ति) What cannot be warded off, irresistible. Comp. the preceding. E. अ neg. and प्रतीघातिन्.

अप्रतीत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Not encountered, unattackable (by enemies), a vaidik epithet, in the *Ṛigveda*, esp. of Indra; e. g. अपूर्व्यघ्नो अप्रतीत शूर &c., also of a horse; in the *Vájasan.* and *Atharvav.*, also of *Vishńu* and *Varuńa*: अप्रतीता सहोभिर्विष्णू &c. ² Not understood, not clearly intelligible, as a word; being अप्रतीत is according to the *Kávyaprakáśa* one of the seventeen, according to the *Sáhityadarpańa* one of the thirteen defects of a word, which must be avoided in composition; a word is defined as अप्रतीत in these works, if it is used in a sense which it properly has not or may have only in a certain work, as if in the sentence सम्यग्ज्ञानमहाज्योतिर्दलिताशयताजुषः । विधीयमानमप्येतन्न भवेत्कर्मबन्धनम्, or in the sentence योगेन दलिताशयः the word आशय is used in the sense वासना which it has only in the Yoga philosophy. — See also दोष and पददोष. E. अ neg. and प्रतीति.

अप्रतीतता f. (-ता) or **अप्रतीतत्व** n. (-त्वम्) The not being clearly intelligible; one of the defects of a word in composition; see the preceding. E. अप्रतीत, taddh. aff. तल् or त्व.

अप्रतीति Tatpur. f. (-तिः) ¹ The not being perceived, understood, intelligible, the not resulting clearly; e. g. in the *Sánkhya Sútra*: न तादृक्पदार्थाप्रतीतेः; or in *Mádhava's Jaiminíya-nyáyam.*: अशाब्दी शेषता शाब्दी वा न शाब्द्यप्रतीतितः &c.; or पत्नीवतमायवणाद्वृक्षातीव्यच त्वष्टुरप्रतीतेः। तस्मादेवत्वात्त्वष्टा नोपलक्षणीयः; or in *Śankara's Upaskára* on a *Kańáda S.*: परस्परापेक्षायां हि द्वयोरनुत्पत्तिरप्रतीतिः; or in the *Mitákshara*: .... तदनुपपन्नम् । पत्नी दुहितर इत्यत्र (*Yájnav.* 2. 135.) नियोगस्याप्रतीतेः । अप्रस्तुतत्वाच्च । ² Mistrust, want of confidence (?); comp. अप्रत्यय. E. अ neg. and प्रतीति.

अप्रतीत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Not restored, not paid (as a debt); see the instance s. v. अपमित्य. E. अ neg. and प्रतीत्त.

अप्रतीप Tatpur. m. (-पः) The name of a king of Magadha, a descendant of Vṛihadratha, who reigned during twenty six years, according to the *Matsya Puráńa*. E. अ neg. and प्रतीप.

अप्रतुल I. Tatpur. n. (-लम्) Absence of great weight; esp. fig. absence of much wealth, need, want. E. अ neg. and प्रतुल.

II. Bahuvr. m. f. n. (-लः-ला-लम्) Not very heavy; esp. fig. not very large (as wealth). E. अ priv. and प्रतुल.

अप्रत्त Tatpur. 1. m. f. n. (-त्तः-त्ता-त्तम्) Not given; e. g. in the *Bhágav. Pur.*: अप्रत्तं नस्त्वया किं नु भगवन्भुवनेश्वर । यन्नो ऽस्माईद्यं विश्व तमो हंसि त्वरोचिषा.

2. f. (-त्ता) A girl not given in marriage, an unmarried girl; e. g. *Gautama*: स्त्रीधनं दुहितृणामप्रत्तानामप्रतिष्ठितानां च. E. अ neg. and प्रत्त.

अप्रत्यक्ष Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) Imperceptible, not visible, transcendental, absent; e. g. in the *Nyáya S.*: प्रत्यक्षेणाप्रत्यक्षसिद्धेः; or नाप्रत्यक्षे गवये प्रमाणार्थमुपमानस्य पश्यामः.

अप्रत्यक्षता (-ता) or **अप्रत्यक्षत्व** n. (-त्वम्) Imperceptibility, invisibility, transcendentality, absence; e. g. *Siddhántamukt.*: तत्तच्छब्दगन्धरसाद्यभावानां प्रत्यक्षत्वमुपपद्यते । अन्यथा तत्तदधिकरणानां तत्तदिन्द्रियाणामग्राह्यत्वादप्रत्यक्षत्वं स्यात्; or *Vijnánabhikshu*: अप्रत्यक्षतया धर्मापलापो न संभवति; or *Jayam.*: कालस्याप्रत्यक्षत्वात्कार्याणां दर्शनात्तद्दर्शनम्. E. अप्रत्यक्ष, taddh. aff. तल् or त्व.

अप्रत्यक्षशिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not distinctly enjoined, e. g. in the abstract deriv. with taddh. aff. त्व, in the *Mímánsá Sútra*: तेषामप्रत्यक्षशिष्टत्वात्. E. अ neg. and प्रत्यक्षशिष्ट.

अप्रत्यभिज्ञान Tatpur. n. (-नम्) Absence of perception or recognition; e. g. in the *Nyáya S.*: अप्रत्यभिज्ञाने च विनाशप्रसङ्गः, or अप्रत्यभिज्ञानं च विषयान्तरव्यासङ्गात्. E. अ neg. and प्रत्यभिज्ञान.

I. **अप्रत्यय** 1. Tatpur. m. (-यः) ¹ Distrust, want of confidence; e. g. *Sihlana*: दोषाणां संनिधानं कपटशतमयं क्षेत्रमप्रत्ययानाम् (scil. स्त्रीरूपम्) 'a woman's figure is .... a field for all kinds of distrust'. ² The not being perceived, understood or intelligible, the not resulting clearly (comp. अप्रतीति); e. g. *Bharatasena*: रामेण .... श्रवणसुखकारिभिर्निनादैः कलहंसमालाः प्रतीयिरे .... । निनादश्रुतिव्यतिरेकेणाप्रत्यये हेतुगर्भविशेषणमाह. ³ (In Grammar.) ᵃ No-affix, a letter not being an affix or not belonging to an affix; e. g. in *Páńini's Sútra*: इदुदुपधस्य चाप्रत्ययस्य. ᵇ Absence of an affix; e. g. the *Káśiká* on the ved. loc. sing. चर्मन् or the voc. राजन् &c., नलोपप्रतिषेधवचनादप्रत्यय इति प्रत्ययलक्षणेन प्रातिपदिकसंज्ञा न प्रतिषिध्यते; or in the *Vártt.* to *Páńini*: अप्रत्यये तथेवेष्टः (*Kaiyy.*: प्रत्ययाभावे ऽपि पूर्वपदोत्तरपदयोरन्यतरस्य वा लोप इत्यर्थः); or *Patanjali* on the formation अभिसुस्, अभिसुसूषतेरप्रत्ययः; or the same on अनुसू, अनुसूतेरप्रत्ययः (comp. also the remark under 2. 2.). E. अ neg. and प्रत्यय.

2. Bahuvr. m. f. n. (-यः-या-यम्) ¹ Having no confidence, distrusting; e. g. in the *Śakunt.*: आ परितोषाद्विदुषां न साधु मन्ये प्रयोगविज्ञानम् । बलवदपि शिक्षितानामात्मन्यप्रत्ययं चेतः. ² (In Grammar.) Having no affix; e. g. *Patanjali* on the word पाद्, अयमस्ति पादयतेरप्रत्ययः पात्; (as the absence of an affix is in this and similar instances the effect of the disappearance of an assumed affix व् which is always dropped, अप्रत्यय and वप्रत्यय, or as the latter word is written for the sake of euphony *Páń.* VI. 2. 62. and VI. 3. 92.: वप्रत्यय, become synonyms; — comp. the insertion of an अ for a like purpose in the ádeśa अदृ and *Kaiyyaṭa's* remark on VII. 1. 25.: तेनोच्चारणार्थो ऽकारो दकारमात्रं त्वादेशः). E. अ priv. and प्रत्यय.

II. **अप्रत्यय** Karmadh. m. (-यः) (In Grammar.) The affix अ, esp. when अ is also the technical name of the affix, as in *Páńini*; e. g. the samás. aff. अ, ऋच् । पुर् । अप् । धुर् । पथिन् । इत्येतदन्तात्समासात्समासान्तो ऽप्रत्ययः स्यात्; or the

krit aff. अ (in the *Káśiká* on the word भिक्षा of the compound भिक्षामाणव VI. 2. 14.): तत्र भिक्षाशब्दो गुरोश्च हलः (III. 3. 103.) इत्यप्रत्ययान्तो ऽन्तोदात्तः. (Instead of II. अप्रत्यय, however, the commentaries prefer in general the expression अकारप्रत्यय.) E. अ (the letter) and प्रत्यय.

अप्रत्ययस्थ Tatpur. m. f. n. (-स्थः-स्था-स्थम्) (In Grammar.) Not being in, not belonging to, an affix; e. g. in the *Vártt.* to *Páń.*: तत्राप्रत्ययस्थस्य प्रतिषेधो वक्तव्यः. E. अ neg. and प्रत्ययस्थ.

अप्रत्याख्यात Tatpur. m. f. n. (-तः-ता-तम्) Unrefuted, uncontradicted. E. अ neg. and प्रत्याख्यात.

अप्रत्याख्यान Tatpur. n. (-नम्) Non-denial, non-refutation &c.; see the meanings of प्रत्याख्यान; e. g. in the *Nyáya Sútra*: नियमस्याप्रत्याख्यानं यथोपलब्धिव्यवस्थानात्. E. अ neg. and प्रत्याख्यान.

अप्रत्याख्येय Tatpur. m. f. n. (-यः-या-यम्) ¹Undeniable, not to be refuted. ²Not to be rejected, to be admitted. ³Incurable (as a disease); e. g. असाध्यो ऽप्रत्याख्येयो व्याधिरुच्यते. E. अ neg. and प्रत्याख्येय.

अप्रत्याम्नाय Tatpur. m. (-यः) Non-contradiction, not saying to the contrary; e. g. in the *Ṛigv. Prátiś.*: अप्रत्याम्नाये पदवच्च पद्यान्. E. अ neg. and प्रत्याम्नाय.

अप्रत्युच्चारण Tatpur. n. (-णम्) Not enouncing again, not repeating (as the argument for discussion); see अननुभाषण; *Nyáya Sútra*: विज्ञातस्य परिषदा त्रिरभिहितस्याप्यप्रत्युच्चारणमननुभाषणम्. E. अ neg. and प्रत्युच्चारण.

अप्रत्यृत Tatpur. m. f. n. (-तः-ता-तम्) Not encountered (scil. by enemies). (The explanation of अनर्व by *Yáska; Sáyańa*: अप्रत्यृतं केनापि प्रातिकूल्यमप्रापितम्.) E. अ neg. and प्रत्यृत.

अप्रथम Tatpur. m. f. n. (-मः-मा-मम्) Not first, repeated; e. g. in the explanation of पुनर्, पुनरप्रथमे भेदे &c. E. अ neg. and प्रथम.

अप्रथिमन् Tatpur. m. (-मा) Absence or want of largeness. E. अ neg. and प्रथिमन्.

अप्रदक्षिणम् Tatpur. and Avyayíbh. Not from the right to the left, i. e. from the left to the right; comp. अपसलवि. E. अ neg. and प्रदक्षिण.

अप्रदान Tatpur. n. (-नम्) ¹Not giving; e. g. in the *Mímánsá Sútra*: अधर्मत्वमप्रदानात्प्रणीतार्थे विधानादतुल्यत्वात्संसर्गः. ²Taking back again (as a thing given; lit. not giving it up), see दत्ताप्रदानिक; *Vijnáneśwara*: दत्तस्याप्रदानं पुनर्हरणम्. E. अ neg. and प्रदान.

अप्रदुग्ध f. (-ग्धा) Not milked. E. अ neg. and प्रदुग्ध.

अप्रदुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not very bad, (of a woman) not very incontinent, not very unchaste; e. g. in *Yájnav.*: अप्रदुष्टां स्त्रियं हत्वा शूद्रहत्याव्रतं चरेत् (*Vijnáneśw.*: अप्रकर्षेण दुष्टामीषद्व्यभिचारिणीम्). E. अ neg. and प्रदुष्ट.

अप्रदृपित Tatpur. m. f. n. (-तः-ता-तम्) ¹Not humiliated, not humbled. ²Not arrogant, not overbearing. (*Sáyańa* adopts apparently the latter meaning, when he refers the word in *Ṛigv.* I. 145. 2. to Indra; but unless the word be referred in this sense to his ellipsis सर्वो लोकः, the former meaning would seem more congenial with the context.) E. अ neg. and प्रदृप्त.

अप्रदृप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Not arrogant, not overbearing (in *Sáyańa*, as explanation of अप्रदृपित q. v.). E. अ neg. and प्रदृप्त.

अप्रदेश Tatpur. m. (-शः) Pudendum muliebre (acc. to the *Śabdaratnávalí*). E. अ neg. and प्रदेश.

अप्रद्वेष्य Tatpur. m. f. n. (-ष्यः-ष्या-ष्यम्) Not hateful, not odious; e. g. मित्रपक्षस्येव शत्रुपक्षाणामप्यप्रद्वेष्यो भवति. E. अ neg. and प्रद्वेष्य.

अप्रधान Tatpur. 1. m. f. n. (-नः-ना-नम्) Not principal, subordinate, secondary; e. g. *Hitop.*: करटको ब्रूते । आवां तावदप्रधानौ. — In most instances, however, the word occurs only as a *neuter* either as an attribute to a noun or absolutely or as part of a compound, in the sense: 'any thing secondary, a secondary object, a secondary act &c.', e. g. in *Páńini*'s *Sútra*: सहयुक्ते ऽप्रधाने; or in the *Káśiká* on *Páń.* (इत्यादिः शेषः): .... अपरे तु ब्रुवते । शेषशब्दो ऽयं निवृत्त्या विशिष्टमवस्थानमाह । तदवस्थानमुक्तितो यद्यपि प्रधानम् । अविधेयत्वात्तु तदप्रधानम् । निवृत्तिरेव तु विधेयत्वात्प्रधानम्; or in the *Káriká* to *Páń.* (अकथितं च): प्रधानकर्मण्याख्येये लादीनाहुर्द्विकर्मणाम् । अप्रधाने दुहादीनां ण्यन्ते कर्तुश्च कर्मणः; or in *Bharatas.* (on *Vopadeva*'s *Sútra* सहवारणा°°) सहयोगस्य प्रधानाप्रधानत्वाविशेषेणोक्तिः &c. .... । न च पितापुत्रसंबन्धेन प्रधानाप्रधानता &c., where the affixes त्व and तल् belong to the whole compound प्रधानाप्रधान; or in the *Jaiminíya-nyáyam.*: प्रधानस्य प्रयोक्तृत्वमप्रधानप्रयोक्तृता &c. E. अ neg. and प्रधान.

अप्रधानता f. (-ता) The not being principal, the being secondary or inferior; e. g. in the *Hitop.*: दमनकः पुनराह । कियता कालेनामात्यः प्रधानतामप्रधानतां वा लभेत; or in the following definition of पर्युदास, प्रधानत्वं विधेर्यत्र प्रतिषेधे ऽप्रधानता । पर्युदासः स विज्ञेयो यत्रोत्तरपदे न नञ्. E. अप्रधान, taddh. aff. तल्.

अप्रधानत्व n. (-त्वम्) The same as अप्रधानता; e. g. in the *Mímánsá Sútra*: न वा संयोगपृथक्त्वाद्गुणस्येज्याप्रधानत्वादसंयुक्ता हि चोदना; or in *Nagojibh.* on *Patanjali* (अप्रधानत्वात्) (to *Páń.* I. 1. 1.) अप्रधानत्वमप्याचार्याचारेण साधयति भाष्ये. E. अप्रधान, taddh. aff. त्व.

अप्रधृष्य Tatpur. m. f. n. (-ष्यः-ष्या-ष्यम्) Not to be defeated, invincible, unconquerable; e. g. in the *Bhaṭṭik.*: ....दुर्गान् । द्रुमाद्रिदुर्गाञ्जलजाप्रधृष्यान्वर्धेत राजा (comm. अप्रधृष्यान् = अगम्यान्). E. अ neg. and प्रधृष्य.

अप्रधृष्यमाण Tatpur. m. f. n. (-णः-णा-णम्) Undefeated, invincible. E. अ neg. and प्रधृष्यमाण.

अप्रपदन Tatpur. n. (-नम्) (ved.) No place to rest in or upon; an epithet of the waters. E. अ neg. and प्रपदन.

अप्रबल Tatpur. m. f. n. (-लः-ला-लम्) Weak, inefficacious. E. अ neg. and प्रबल.

अप्रभ Bahuvr. m. f. n. (-भः-भा-भम्) ¹Dull, obscure. ²Mean. E. अ priv. and प्रभा.

अप्रभु Tatpur. m. f. n. (-भुः-भुः-भु) Not powerful, insufficient, inadequate. Comp. अप्रभूत. E. अ neg. and प्रभु.

अप्रभुत्व n. (-त्वम्) Insufficiency, inadequateness: e. g. in the *Panchatantra*: ते ऽपि सर्वे काकादयो ऽप्रभुत्वे तस्य क्षुधाविष्टाः परं दुःखं भेजुः. E. अप्रभु, taddh. aff. त्व.

अप्रभूत Tatpur. m. f. n. (-तः-ता-तम्) Insufficient, inadequate; e. g. in the *Mághak.*: अप्रभूतमतनीयसि तन्वी काञ्चिधाम्नि पिहितैकतरोरुः । क्षौममाकुलकरा विचकर्ष &c. E. अ neg. and प्रभूत.

अप्रभूति Tatpur. f. (-तिः) Want of effort, little effort; e. g. *Rigv.*: अप्रभूती वरुणो निरपः सृजत्; (*Sáyaṅa*: अप्रभूती = अप्रभूत्या अल्पेनैव यत्नेन). E. अ neg. and प्रभूति.

अप्रमत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Attentive, assiduous, vigilant; e. g. in *Yájnav.*: अप्रमत्तश्चरेद्भैक्षं सायाह्ने नाभिलक्षितः (*Vijnáneśwara*: अप्रमत्तो वाक्चक्षुरादिचापलरहितः); or in the *Bhágav. Pur.*: किं नु बालेषु शूरेण कलिनाधीरभीरुणा। अप्रमत्तः प्रमत्तेषु यो वृको नृषु वर्तते; or अप्रमत्ता शुचिः स्निग्धा पतिं त्वपतितं भजेत् (*Śrídharasw.*: = अवहितः or अवहिता); or in the *Śántiparv.*: अप्रमत्तो भवेद्राजा छिद्रदर्शी परात्मनोः; or in the *Kaṫha-Upan.*: अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ; or in an instance of the *Káśiká* to *Páṅ.*: आ होतोरप्रमत्तस्तिष्ठति. E. अ neg. and प्रमत्त.

अप्रमद Bahuvr. m. f. n. (-दः-दा-दम्) Joyless, sad; e. g. in the following यमकावली (q. v.) of the *Bhaṫṫik.*, describing the effects of the conflagration of Lanká: न गजा नगजा दयिता दयिता विगतं विगतं ललितं ललितम्। प्रमदाप्रमदामहता महतामरणं मरणं समयात्समयात्; 'the excellent mountain elephants were not saved, the motion of the birds ceased, women (lit. woman) became joyless, struck (as it were) by disease (or by flight), in time there came death unto the brave, (but) not in battle'; (the commentaries divide either प्रमदा अप्रमदा the latter = प्रमदरहिता हर्षशून्येत्यर्थः, or प्रमदा प्रमदा the latter = प्रगतो मदो यस्या इति प्रमदा हर्षशून्येत्यर्थः i. e. in either case to the same effect). E. अ priv. and प्रमद.

अप्रमय Bahuvr. m. f. n. (-यः-या-यम्) (ved.) Immeasurable, infinite; an epithet of the neuter Brahman (*Śankara*: = अप्रमेय). E. अ priv. and प्रमय.

अप्रमा Tatpur. f. (-मा) The reverse of प्रमा, viz. [1] The same as अप्रमाण I. q. v.; e. g. in *Mádhava*'s *Jaiminíya-nyáyam.*: सदाचारोऽप्रमा मा वा निर्मूलत्वादमानता। अष्टकादेरिवैतस्य समूलत्वात्प्रमाणता॥ होलाकोत्सवादिसदाचारस्य मूलभूतवेदाभावादप्रामाण्यमिति चेत्॥ न &c.; or गुणनामत्वसंदेहादप्रमा चोदनेति चेत्। गोबलीवर्दन्यायेन संघस्य नामधेयत्वनिर्णयात्. [2] (In the Vaiśeshika philosophy.) Knowledge which is not absolute, viz. knowledge which is either at variance with the properties of the thing supposed to be known (see विपर्यास), as if one believes, he knows 'Soul or Self when he attributes to it properties belonging to Body', or knowledge based on doubt (see संशय), as if one does not know whether 'an object is a man or a post'. E. अ neg. and प्रमा.

अप्रमाण I. Tatpur. n. (-णम्) No-authority, a rule, injunction, reasoning, saying, precedent &c. which is not binding, no standard to be guided by, irrelevancy; (comp. the similar terms अप्रमा, अप्रामाण्य, अमा, अमात्व, अमान, अमानता, also प्रमाणाभास); e. g. in *Mádhava*'s *Jaiminíya-nyáyam.*: अर्थाबोधादप्रमाणं पिकाद्यन्यनचोदना। नैवं म्लेच्छप्रसिद्ध्यापि तद्बोधादविरुद्धया; or अगुणत्वादनामत्वादमन्त्रत्वादनन्वये। अष्टत्वाद्यप्रमाणं चेन्नार्थवादतथान्वयात्; or in the *Nyáya S.*: रोधोपघातसादृश्येभ्यो व्यभिचारादनुमानमप्रमाणम्, or in the instance s. v. अनैकान्तिकत्व; or *Śankara* in the comm. on the *Bṙihadár.*: यदि तावदुपनिषदो ब्रह्मैकत्वप्रतिपत्तिप्रमां कुर्वन्ति कथमप्रमाणं भवेयुः; or in a *Vártt.* to *Páṅini*: तद्धितार्थनिर्देशे लिङ्गवचनमप्रमाणं तस्याविवक्षितत्वात् 'gender and number are irrelevant (i. e. not the subject of the rule) in the chapter on the derivations with taddhitas &c.' (*Kaiyyaṫa*: अप्रमाणमिति। तद्धितार्थस्य विधिनिषेधौ न भवत इत्यर्थः); or in the *Śakunt.*: तस्याप्रमाणं वचनं जनस्य 'the word of such a person is no-authority, (where अप्रमाणम् is not to be considered as a Bahuvr.). E. अ neg. and प्रमाण.

II. Bahuvr. m. f. n. (-णः-णा-णम्) Immeasurable, immense, infinite; (the word occurs scarcely in this sense in the classical Sanskṙit; comp. the following articles). E. अ priv. and प्रमाण.

अप्रमाणशुभ Bahuvr. m. pl. (-भाः) (In Buddhistic doctrine.) The name of a class of divinities which belong to the second degree of the third dhyána or contemplation (literally, according to the Buddh. interpretation, 'of immeasurable virtue'). E. अप्रमाण and शुभ.

अप्रमाणाभ Bahuvr. m. pl. (-भाः) (In Buddhistic doctrine.) The name of a class of divinities which belong to the second degree of the second dhyána or contemplation (liter. 'of immeasurable splendour'). E. अप्रमाण and आभा.

अप्रमाद I. Tatpur. m. (-दः) [1] Attentiveness, assiduity, vigilance; e. g. *Śankara* in the comm. on the *Kaṫha-Upan.*: न हि बुद्ध्यादिचेष्टाभावे प्रमादसंभवोऽस्ति। तस्मात्प्रागेव बुद्ध्यादिचेष्टोपरमादप्रमादो विधीयते; or *Śántiparv.*: अप्रमादश्च शौचं च राज्ञो भूतिकरं महत्; or अप्रमादेन शिक्षेथाः क्षमां बुद्धिं धृतिं मतिम्. (*Kullúka* mentions it as one of the *five* kinds of नियम q. v., but differs in this respect from the Yoga philosophy where it does not belong to the latter notion; comp. अप्रमादता. In the Buddh. *Dhammapada* it is the subject of the second chapter.) [2] The former personified as a son of Dharma (righteousness) who is a son of (the masc.) Brahman, by Buddhi (intellect), a daughter of Daksha, accord. to the *Linga Puráṅa*. E. अ neg. and प्रमाद.

II. Bahuvr. m. f. n. (-दः-दा-दम्) Attentive, vigilant, assiduous. Comp. अप्रमादम्. E. अ priv. and प्रमाद.

अप्रमादता f. (-ता) Attentiveness, vigilance, assiduity. *Yájnavalkya* calls it one of the *ten* kinds of नियम q. v.; but the Yoga philosophy does not mention it in the definition of this term; comp. अप्रमाद I. E. अप्रमाद II., taddh. aff. तल्.

अप्रमादम् Tatpur. ind. Attentively, watchfully, assiduously; e. g. *Vájas.*: सप्त ऋषयः प्रतिहिताः शरीरे सप्त रक्षन्ति सदमप्रमादम्. [The meaning of this word would apparently also result from the Bahuvr. अप्रमाद taken as a neuter in the accus., but as the latter is udátta on the last syllable, and as अप्रमादम् is in the Vedas udátta on the first, it seems necessary to distinguish both forms etymologically.] E. अ neg. and प्रमादम् (मद् with प्र, kṙit aff. णमुल्).

अप्रमादिन् Tatpur. m. f. n. (-दी-दिनी-दि) The same as अप्रमाद II. or अप्रमत्त. E. अ neg. and प्रमादिन्.

अप्रमावत् Tatpur. m. f. n. (-न्-ती-त्) The same as अप्रमाद II. or अप्रमत्त; e. g. *Yáska*, in explaining *Vájas.* 34. 55.: रक्षन्ति सदमप्रमादं संवत्सरमप्रमावन्तः. E. अ neg. and प्रमावत्.

अप्रमायुक Tatpur. m. f. n. (-कः-का-कम्) ved. (Probably.) Immense, very long (comp. अप्रमय); in the *Atharv.*: भद्रं पुरुषजीवनं हणोत्वप्रमायुकम्. E. अ neg. and प्रमायुक.

अप्रमित Tatpur. m. f. n. (-तः-ता-तम्) [1] Not authoritatively established, unproved; e. g. *Rámakṙishṅatírtha*: (the महावाक्य of the *Vedánta* is) नापि राजपुरुषे राजायमितिवदौ-

पचारिकम् । अप्रमितभेदयोरैक्यस्यौपचारिकत्वानुपपत्तेः. ²Unbounded, unmeasured. E. अ neg. and प्रमित.

अप्रमुदित Tatpur. 1. m. f. n. (-तः-ता-तम्) Not delighted, not happy.

2. n. (-तम्) (In the Sánkhya philosophy.) The reverse of प्रमुदित q. v., a technical term to denote the incapacity of removing the pains that are produced by any created beings viviparous, oviparous, generated by heat and moisture or springing from the soil (as men, beasts, tame and wild, birds, reptiles, gnats, musquitoes, lice, bugs, fish, alligators, trees, stones &c.), by not attending for this purpose a holy teacher (the removal of such pains being required for the attainment of final liberation); it is amongst the seventeen बुद्धिवध or obstructions of intellect one of the eight which are the converse of the सिद्धि or perfections. For the other terms of this category see अतार (Supplement), अतारतार (Supplement), अप्रमोद, अप्रमोदमान, अरम्यक, असदाप्रमुदित, असुतार. E. अ neg. and प्रमुदित.

अप्रमूर Tatpur. m. f. n. (-रः-रा-रम्) (ved.) Not foolish, not heedless, prudent. E. अ neg. and प्रमूर.

अप्रमूर्च्छित Tatpur. m. f. n. (-तः-ता-तम्) The same as the preceding (of which it occurs as an explanation). E. अ neg. and प्रमूर्च्छित.

अप्रमृष्य Tatpur. m. f. n. (-ष्यः-ष्या-ष्यम्) Not to be overcome, not to be injured, not to be disturbed. E. अ neg. and प्रमृष्य.

अप्रमेय Tatpur. 1. m. f. n. (-यः-या-यम्) ¹Immeasurable, unbounded, infinite; e. g. in the *Lalitav.*: (बोधिसत्त्वः) व्यवलोकयत पूर्वदक्षिणपश्चिमोत्तरास्वध ऊर्ध्वं समन्ताद्दशदिक्ष्वप्रमेयासंख्येयागणनासमतिक्रान्तान्बोधिसत्त्वान्; comp. also अप्रमेयानुभाव. ²Not to be established or proved from authorities (philosophical writings &c.), unproveable, as Brahman; e. g. in *Manu*: त्वमेको ह्यस्य सर्वस्य विधानस्य स्वयंभुवः । अचिन्त्यस्याप्रमेयस्य कार्यतत्त्वार्थवित्प्रभो (*Kullúka*: अप्रमेयस्य मीमांसादिन्यायनिरपेक्षतयानवगम्यमानप्रमेयस्य); or as Vishńu; e. g. in the *Bhágav. Pur.*: अव्यक्तस्याप्रमेयस्य नानाशक्त्युदयस्य च । न वै चिकीर्षितं तात को वेदाथ स्वसंभवम् (*Śridharasw.*: अव्यक्तस्यात एवाप्रमेयस्य); or as the Veda; e. g. in *Manu*: अशक्यं चाप्रमेयं च वेदशास्त्रम् (*Kullúka* as before).

2. m. (-यः) ¹A name or epithet of Vishńu; e. g. in the *Vishńusahasran.*: अप्रमेयो हृषीकेशः पद्मनाभो ऽमरप्रभुः. ²A name or epithet of Śiva; e. g. in the *Śivasahasran.*: अतर्क्यायाप्रमेयाय प्रमाणाय नमो नमः; or in the *Váyu Pur.*: नमः कपालहस्ताय .... अप्रमेयाय &c. E. अ neg. and प्रमेय.

अप्रमेयात्मन् Bahuvr. m. (-त्मा) A name of Vishńu (lit. 'of unproveable spirit'); e. g. in the *Vishńusahasran.*: असंख्येयो ऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः. E. अप्रमेय and आत्मन्.

अप्रमेयानुभाव Bahuvr. m. f. n. (-वः-वा-वम्) Of unbounded energy; e. g. in the *Bhágav. Pur.* (said of Prahráda): अप्रमेयानुभावो ऽयमकुतश्चिद्भयो ऽमरः. E. अप्रमेय and अनुभाव.

अप्रमोद Tatpur. n. (-दम्) (In the Sánkhya philosophy.) The reverse of प्रमोद q. v., a technical term to denote the incapacity of removing the pains that are produced by corporeal causes (fever, and other disorders of the three temperamental elements air, bile or phlegm) or by mental causes (privation of what is liked and approximation of what is disliked), by not attending for this purpose a holy teacher (the removal of such pains being required for the attainment of final liberation); it is amongst the seventeen बुद्धिवध or obstructions of intellect one of the eight which are the converse of the सिद्धि or perfections. Comp. अप्रमुदित and the following. E. अ neg. and प्रमोद.

अप्रमोदमान Tatpur. n. (-नम्) (In the Sánkhya philosophy.) The reverse of प्रमोदमान q. v., a technical term to denote the incapacity of removing the pains that are produced by superhuman, i. e. divine or atmospheric influences (cold, heat, wind, rain, lightning &c.), by not attending for this purpose a holy teacher (the removal of such pains being required for the attainment of final liberation); it is amongst the seventeen बुद्धिवध or obstructions of intellect one of the eight which are the converse of the सिद्धि or perfections. Comp. अप्रमुदित and अप्रमोद. E. अ neg. and अप्रमोदमान.

अप्रयच्छत् Tatpur. m. f. n. (-न्-न्ती-त्) Not giving, not delivering; e. g. *Yájnav.*: राजदैवोपघातेन पण्ये दोषमुपागते । हानिर्विक्रेतुरेवासौ याचितस्याप्रयच्छतः; or *Mitáksh.*: अप्रयच्छंस्तथा शुल्कमनुभूय पुमान्स्त्रियम् । .... शुल्कमष्टगुणं दाप्यः. E. अ neg. and प्रयच्छत्.

अप्रयत्न I. Tatpur. m. (-त्नः) Want of effort, apathy, indifference. E. अ neg. and प्रयत्न.

II. Bahuvr. m. f. n. (-त्नः-त्ना-त्नम्) Apathetic, indifferent, making no effort; e. g. in *Manu*: अप्रयत्नः सुखार्थेषु ब्रह्मचारी &c. E. अ priv. and प्रयत्न.

अप्रयाज Bahuvr. m. f. n. (-जः-जा-जम्) Without the sacrificial act called प्रयाज; e. g. अप्रयाजास्ता अननूयाजाः. E. अ and प्रयाज.

अप्रयाणि Tatpur. f. (-णिः) Not progressing, not going on; used only in negative phrases implying an imprecation; e. g. अप्रयाणिस्ते भूयात् 'mayst thou not be able to progress!'. E. अ neg. and प्रयाणि (या with प्र, kŕit aff. अनि).

अप्रयात् Tatpur. m. f. n. (-न्-ती or -न्ती-त्) Not progressing, not going on. E. अ neg. and प्रयात्.

अप्रयापणि or **अप्रयापनि** Tatpur. f. (-णिः or -निः) Not causing or allowing to progress; used only in negative phrases implying an imprecation; comp. अप्रयाणि. E. अ neg. and प्रयापणि or प्रयापनि (या in the caus., with प्र, kŕit aff. इनि).

अप्रयावम् Tatpur. ind. (ved.) Assiduously, attentively; (*Mahidh.* = अप्रमत्तम्). E. According to this comm. the word would be the acc. neuter of a Bahuvr. अ priv. and प्रयाव, but as it is udátta on the first syllable it seems more correct to derive it from अ neg. and प्रयावम् (यु with प्र, kŕit aff. णमुल्).

अप्रयुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹Not employed, not applied; e. g. in the *Mímánsá S.*: व्याख्यानि वाप्रयुक्ते प्रसङ्गः स्यात्. ²Wrongly used. ³Not usual, strange, as a word, although it may be grammatically correct; e. g. in the *Vártt.* to *Páń.*: अस्त्यप्रयुक्तः; *Patanjali*: सन्ति वै शब्दा अप्रयुक्ताः । तद्यथा । ऊष तेर चक्र पेचेति (comp. s. v. अप्रयोग) । किमतो यत्सन्त्यप्रयुक्ताः । प्रयोगाद्धि भवाञ्छब्दानां साधुत्वमध्यवस्यति । य इदानीमप्रयुक्ता नामी साधवः स्युः । इदं विप्रतिषिद्धम् । यदुच्यते सन्ति वै शब्दा अप्रयुक्ता इति यदि सन्ति नाप्रयुक्ताः ।

यथाप्रयुक्ता न सन्ति। सन्ति चाप्रयुक्ताश्चेति विप्रतिषिद्धम् &c. (Compare अप्रयोग.) According to the *Kávyaprak.*, being अप्रयुक्त is one of the seventeen, accord. to the *Sáhityad.*, one of the thirteen defects of a word (see पददोष), which must be avoided in composition; e. g. in the sentence: यथायं दारुणाचारः सर्वदैव विभाव्यते। तथा मन्ये दैवतो ऽस्य पिशाचो राक्षसो ऽथ वा, or in the sentence: भाति पद्मः सरोवरे, the *masc.* forms दैवतः and पद्मः are अप्रयुक्त; or as the *Kávyapr.* says, although the masc. of दैवत is grammatically correct, no body uses the word in this gender: यथ दैवतशब्दो दैवतानि पुंसि वेति पुंस्याम्नातो ऽपि न केनचित्प्रयुज्यते. E. अ neg. and प्रयुक्त.

अप्रयुक्तता f. (-ता) or **अप्रयुक्तत्व** n. (त्वम्) [1]The not being applied. [2]The being unusual or strange; one of the defects of a word in composition; see the preceding and comp. अप्रयोग. E. अप्रयुक्त, taddh. aff. तल् or त्व.

अप्रयुच्छत् Tatpur. m. f. n. (-न्-न्ती-त्) (ved.) Attentive, assiduous, vigilant; e. g. in the *Vájas.*: स नः स्तोमः सुयज्ञा यजेह देवेभ्यो हव्यं सदमप्रयुच्छन्त्स्वाहा (scil. अग्ने); or अयमग्निर्वीरतमो वयोधाः सहस्रियो द्योततामप्रयुच्छन्. E. अ neg. and प्रयुच्छत्.

अप्रयुत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Free from (scil. defects); e. g. in the *Rigv.*: त्वं विष्णो सुमतिं विश्वजन्यामप्रयुतामेवयावो मतिं दाः (*Sáyańa*: अप्रयुतां दोषैर्वियुक्ताम्). E. अ neg. and प्रयुत.

अप्रयुत्वन् Tatpur. m. f. n. (-त्वा-त्वा-त्व) (ved.) Not separated, joined, combined; e. g. in the *Rigv.*: पर्षि तोकं तनयं पर्तृभिष्ट्वमदब्धैरप्रयुत्वभिः (*Sáyańa*: अप्रयुत्वभिः। अपृथग्भूतैः संहतैः). E. अ neg. and प्रयुत्वन्.

अप्रयोग Tatpur. m. (-गः) [1]Non-application, non-use; e. g. in the *Mímánsá S.*: अप्राप्ता चानुपपत्तिः प्रयोगे हि विरोधः स्याच्छब्दार्थस्त्वप्रयोगभूतस्तस्मादुपपद्येत; or in *Páńini's S.*: संभावने ऽलमिति चेत्सिद्धाप्रयोगे (i. e. if the word अलम् is not used in the sentence; *Káśiká*: सिद्धाप्रयोग इत्यलमो विशेषणम्। सिद्धश्चेदलमो ऽप्रयोगः). [2]Wrong application (as of an argument, i. e. arguing, or speaking wrongly); e. g. in the *Nyáya S.*: न व्याघातादप्रयोगः. [3]Strangeness, unusualness (as of a word), an unusual expression (although it be grammatically correct); e. g. in the *Vártt.* to *Páńini*: अप्रयोगः प्रयोगान्यत्वात्; *Patanjali*: अप्रयोगः खल्वपि एषां शब्दानां न्याय्यः (comp. the words ऊष &c. in the instance s. v. अप्रयुक्त 2.)। कुतः। प्रयोगान्यत्वात्। यदेतेषां शब्दानामर्थे ऽन्यान्प्रयुञ्जते। तद्यथा। ऊषेत्यस्य शब्दस्यार्थे क्व यूयमुषिताः। तेरित्यस्यार्थे क्व यूयं तीर्णाः। चक्रेत्यस्यार्थे क्व यूयं कृतवन्तः। पेचेत्यस्यार्थे क्व यूयं पक्ववन्त इति. Comp. अप्रयुक्तता. E. अ neg. or deter. and प्रयोग.

अप्रयोजक I. Tatpur. m. f. n. (-जकः-जिका-जकम्) Not causing to be applicable or to exist, not effecting the applicability or existence of; e. g. in the *Yoga Sútra*: निमित्तमप्रयोजकं प्रकृतीनां &c. E. अ neg. and प्रयोजक.

II. Bahuvr. m. f. n. (-जकः-जका-जकम्) Not having a sufficient cause for being applied, not being properly applicable, useless, irrelevant; e. g. *Mallinátha* in his comm. on the *Kirát.*: समर्थनीयप्रधानोपसर्जनभावस्त्वप्रयोजक इति अलङ्कारविवेककारः; or in the *Kańthábharańa*: यदप्रयोजकं यस्य वतार्थं अर्थमेव वा (viz. a word)। तस्यापि क्वापि निर्देशः प्रयोगो दृश्यते यथा; or in the *Jaiminíya-nyáyam.*: न च कर्मणैव तत्सिद्धेर्लिङ्गमप्रयोजकमिति वाच्यम् &c.; or in the *Dattakamím.*: नन्विदमप्रयोजकं यत्पिण्डस्य अकथाभावादपुत्रत्वमिति. E. अ priv. and प्रयोजक.

अप्रयोजकत्व n. (-त्वम्) The being without a sufficient cause, the not being properly applicable, irrelevancy, uselessness; e. g. in the *Mímánsá S.*: अप्रयोजकत्वादेकस्मात्क्रियेरञ्छेषस्य गुणभूतत्वात् (*Śabara*: अप्रयोजकत्वात्। एकस्मात्क्रियेरन्। अप्रयोजकानि शेषकार्याणि हविषाम्); or *Vijnánabh.* on a *Sánkhya S.*: महदादिकं सकर्तृकं कार्यत्वादित्याद्यनुमानेष्वप्रयोजकत्वेन व्याप्त्यसिद्धा नेश्वरे ऽनुमानम्; or *Viśwan.* on a *Nyáya S.*: यत्र चाप्रयोजकत्वाद्याशङ्का तत्र नापेक्षैव; or the *Siddhánta-mukt.*: न च प्रत्यभिज्ञां प्रति तत्संस्कारस्य हेतुत्वेन प्रत्यभिज्ञायाः संस्कारजन्यत्वेन स्मृतित्वापत्तिरिति वाच्यम्। अप्रयोजकत्वात्. E. अप्रयोजक, taddh. aff. त्व.

अप्रलम्ब Tatpur. m. f. n. (-म्बः-म्बा-म्बम्) Quick, expeditious. E. अ neg. and प्रलम्ब.

अप्रवर्ग्य Bahuvr. m. f. n. (-र्ग्यः-र्ग्या-र्ग्यम्) (ved.) Without the प्रवर्ग्य q. v., as a sacrifice; e. g. *Śatapath.*: यदपशिरा अप्रवर्ग्यो ऽथ केनास्याग्निहोत्रं शीर्षण्वद्भवति. E. अ priv. and प्रवर्ग्य.

अप्रवर्तक Tatpur. m. f. n. (-र्तकः-र्तिका-र्तकम्) [1]Abstaining from action, inert. [2]Not exciting to action. E. अ neg. and प्रवर्तक.

अप्रवर्तन Tatpur. n. (-नम्) [1]Abstaining from action, not engaging in. [2]Not exciting to action. E. अ neg. and प्रवर्तन.

अप्रवर्तिन् Tatpur. m. f. n. (-र्ती-र्तिनी-र्ति) Not coming forth, not proceeding; e. g. in the *Bŕihadár. Upan.*: स होवाच गार्ग्यो य एवायमाकाशे पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठाः पूर्णमप्रवर्तीति वा (*Sankara*: अप्रवर्तिविशेषणफलं चास्यात्मोकात्प्रत्योहृतत्व इति); or in the *Chhánd. Upan.*: अयं वाव स यो ऽयमन्तर्हृदय आकाशस्तदेतत्पूर्णमप्रवर्ति पूर्णमप्रवर्तिनीं श्रियं लभते य एवं वेद (*Sankara*: अप्रवर्ति न क्वचित्प्रवर्तितुं शीलमस्येत्यप्रवर्ति तदनुच्छित्तिधर्मकम्।.... पूर्णमप्रवर्तिनीमनुच्छेदात्मिकां श्रियम्). E. अ neg. and प्रवर्तिन्.

अप्रवीण Tatpur. m. f. n. (-णः-णा-णम्) Unskilful; e. g. in *Patanjali* (on *Páńini*): दृश्यन्ते हि कृतप्रयत्नाश्चाप्रवीणा अकृतप्रयत्नाश्च प्रवीणाः; or *Mitáksh.* (on *Yájnav.*): अप्रवीणप्राजकप्रेरितैर्दृप्तैः शृङ्गिभिर्गवादिभिर्बध्यमानं &c. E. अ neg. and प्रवीण.

अप्रवीत Tatpur. m. f. (-तः-ता) (ved.) [1]Not approaching (as in copulation); e. g. *Rigv.*: यदप्रवीता दधते ह गर्भम् (*Sáyańa*: यदं त्वामप्रवीता अनुपगता यजमाना गर्भं त्वज्जननहेतुमरणिं दधते). [2]Not approached (as in copulation), not become pregnant; e. g. *Śatapath.*: यदि वशां न विन्देदपि वैव का चाप्रवीता स्यात्सर्वा ह्येव वशाप्रवीता (*Sáyańa*: अप्रवीता.... अप्रजाता अगृहीतगर्भेत्यर्थः). E. अ neg. and प्रवीत.

अप्रवृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Not begun, not taken place, not come into existence; e. g. in *Mádhava's Jaim.-nyáyam.*: प्राप्तस्य प्रवृत्तिरस्तीतिति न तन्निवारणं शक्यम्। अप्राप्तस्य बाधाविषयत्वेनावस्थानमेव नास्ति। तस्मान्न युक्तो बाध इति चेत् ॥ मैवम्। बुद्ध्या विषयीकृतस्य वारयितुं शक्यत्वात्। न चैतदलग्नं प्रवृत्तम्। अनुष्ठानरूपफलपर्यवसानाभावात्। मा न्यायमप्रवृत्तम्। तदुक्तैवत्पन्नत्वात् &c.; or फलं विधेयम् .... इति चेत् ॥ मैवम्। अप्रवृत्तप्रवर्तनं हि वि-

धानम्। फले तु पुरुषः सौन्दर्यं आत्मस्वयं रागादेव प्रवृत्त इति व्यर्थस्तत्र विधिः. E. अ neg. and प्रवृत्त.

अप्रवृत्ति Tatpur. f. (-त्तिः) [1] Not proceeding, not commencing, not taking place; e. g. in the *Mímánsá Sútra*: कर्मणस्त्वप्रवृत्तित्वात्फलनियमकर्तृसमुदायस्य &c.; or in *Mádhava*'s *Jaim.-nyáyam.*: प्रधानकर्मणोऽनाकाङ्क्षितस्य विकृतावप्रवृत्तेस्तत्संबद्धाः फलादयोऽप्यनाकाङ्क्षितत्वान्नातिदिश्यन्ते; or in the modern compilation of a comm. to *Páṅini* (VIII. 1. 73.): उत्तरसूत्रस्थं सामान्यवचनपदं भाष्यकृद्भिरत्र योजितम्। पर्यायशब्देष्वप्रवृत्तये 'that the word सामान्यवचन may not take place in, i. e. may not be applied to, synonymes of a word'. [2] Inactivity, inertion; e. g. in the definition of the term आलस्य in a comm. of the *Yoga S.*: आलस्यं कायचित्तगुरुत्वादप्रवृत्तिः. [3] (In Medicine.) Stoppage of the natural functions of the body, as suppression of the evacuations &c.; e. g. in *Suśruta*: तथा मज्जगते वक्ष्य न कदाचित्प्रशाम्यति। अप्रवृत्तिः प्रवृत्तिर्वा विकृतिः शुक्रगेऽनिले. E. अ neg. and प्रवृत्ति.

अप्रवृद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Not full grown, not very large &c.; see the meanings of प्रवृद्ध. [N. B. This word is mentioned in the modern compilation of a comm. to *Páṅini* as an instance to the ákritigaṅa प्रवृद्धादि (VI. 2. 147.), when it would be udátta on the last syllable; but it occurs neither in the *Káśiká*, nor in the *Siddhaṅtak.* and its comm., the *Praudhamanor.*, nor in *Nṛisinha*'s *Swaramanjarí*; and as *Patanjali* and his commentators *Kaiyyata* and *Nagojibhaṭṭa* have no gloss on this Sútra, it becomes very doubtful whether the quoted Gaṅa extends to the word प्रवृद्ध in composition with the neg. अ.] E. अ neg. and प्रवृद्ध.

अप्रवृद्धि Tatpur. f. (-द्धिः) Not excessive growth; e. g. कचश्मश्रुनखाप्रवृद्धिः (one of the 34 superhuman qualities of a Jaina Arhat) i. e. 'their hair, beard and nails are not excessively long'. E. अ neg. and प्रवृद्धि.

अप्रवेद Bahuvr. m. f. n. (-दः-दा-दम्) (ved.) Not to be obtained, difficult to be obtained; e. g. *Śatapath.*: शंगवी ते जीवदानू सामित्येवैतदाहाचत्नू अप्रवेदे इति (*Sáyaṅa*: अप्रवेदे। प्रवेदनं प्रलाभः। नास्ति प्रवेदनमेतयोः। अप्रवेदे दुर्लभे; when the word would be a Bahuvr.; but its accent being the udátta on the first syllable, it would, if regular, be a Tatpur.). E. अ priv. (or perhaps neg.) प्रवेद.

अप्रशक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Moderate, temperate. E. अ neg. and प्रशक्त.

अप्रशक्ति Tatpur. f. (-क्तिः) Moderation. E. अ neg. and प्रशक्ति.

अप्रशस्त m. f. n. (-स्तः-स्ता-स्तम्) I. Tatpur. [1] Not good, inferior, bad, evil; e. g. in the *Nalop.*: विभीतकस्याप्रशस्तः संवृत्तः कलिसंश्रयात्; or *Vishṅu* (as quoted in the *Mitáksh.*): अप्रशस्तास्तु कानीनगूढोत्पन्नसहोढजाः &c. (i. e. inferior to the सवर्णाः sons); or *Mádhava* in the *Jaim.-nyáyam.* (on the choice of a priest belonging to one, two or three Gotras, in the performance of the Darśapúrṅamása sacrifice): एकवरद्विवरत्वे अप्रशस्ते अपि यदा कर्तव्ये। तदा त्रिवरत्वस्य कर्तव्यत्वं किमु वक्तव्यमिति स्तुतिः; or *Ṛigv.*: पान्ति मित्रावरुणाववद्याच्चयत ईमर्यमो अप्रशस्तान् (*Sáyaṅa*: अप्रशस्तान् = चीर्णानपि पदार्थान्); or *Paráśara* (as quoted by *Rádhák.*): अप्रशस्तं निशि स्नानं राहोरन्यत्र दर्शनात् 'it is not good to bathe at night time as Ráhu might see it'. — The neuter occurs in *Manu* in the sense of '*dirt, natural excretion*', अप्रशस्तं तु कृत्वाप्सु मासमासीत भैक्षभुक् (*Kullúka*: अप्रशस्तं मूत्रपुरीषोत्सर्गादिकम्). E. अ neg. and प्रशस्त.
II. Bahuvr. (ved.) [1] Worthless, contemptible; e. g. *Ṛigv.*: इन्द्र .... विशो दासीरकृणोरप्रशस्ताः (*Sáyaṅa*: अप्रशस्ता गर्हिताः). [2] Without property, poor; e. g. *Ṛigv.*: अप्रशस्ता इव स्मसि प्रशस्तिमस्य नस्कृधि (*Sáyaṅa*: अप्रशस्ता इव धनाभावादसमृद्धा इव). E. अ priv. and प्रशस्त.

अप्रशस्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) Not good, inferior, bad, evil. E. अ neg. and प्रशस्य.

अप्रशान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Not calm, excited; e. g. in the *Bhaṭṭik.*: केचिन्निनिन्दुर्नृपमप्रशान्तम् (*Jayam.*: अप्रशान्तं वृद्धभावेऽपि स्त्रीवशम्). E. अ neg. and प्रशान्त.

अप्रशीर्णाग्र Bahuvr. m. f. n. (-ग्रः-ग्रा-ग्रम्) With uninjured points, well pointed (as a blade of Kuśa grass); e. g. in *Kátyáy. Śrautas.*: कुशौ समावप्रशीर्णाग्रौ. E. अ neg. -प्रशीर्ण, and अग्र.

अप्रसक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) [1] Not attached to. [2] Not connected with &c.; see the meanings of प्रसक्त. E. अ neg. and प्रसक्त.

अप्रसक्तप्रतिषेध Karmadh. m. (-धः) A negation not of the notion expressed by the verbal action, but e. g. of that expressed by the agens (comp. प्रसज्यप्रतिषेध and पर्युदास); e. g. in *Mádhava*'s *Jaiminiya-nyáyam.*: दर्शपूर्णमासप्रकरणे श्रूयते। मलवद्वाससा न संवदेदिति। अस्य निषेधस्य प्रकरणात्क्रत्वङ्गत्वमिति चेत्॥ नैवम्। अप्रसक्तप्रतिषेधप्रसङ्गात्।. E. अप्रसक्त and प्रतिषेध.

अप्रसक्ति Tatpur. f. (-क्तिः) [1] Want of attachment. [2] Want of connexion (e. g. of the negation with the notion expressed by the verbal action, comp. the preceding); e. g. in *Mádhava*'s *Jaim.-nyáyam.*: न संवदेत मलवद्वाससेत्यपि पूर्ववत्। पुमर्थः स्यात्क्रतौ क्वापि संवादस्याप्रसक्तितः E. अ neg. and प्रसक्ति.

अप्रसङ्ग Tatpur. m. (-ङ्गः) [1] Want of attachment. [2] Want of connexion with; e. g. in the *Nyáya Sútra*: त्वक्पर्यन्तत्वाच्छरीरस्य केशनखादिष्वप्रसङ्गः 'since (the notion of) body goes only as far as the cuticle, (the qualities spoken of before) have no connexion with (i. e. are not met with in) the hair, in the nails &c.'; or in a *Vártt.* to *Páṅini*: सिद्धं तु गतेरन्तोदात्ताप्रसङ्गात्. E. अ neg. and प्रसङ्ग.

अप्रसन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) [1] Not clear, turbid, muddy. [2] Agitated (mentally), disturbed, alarmed; e. g. in the *Mághak.*: अप्रसन्नमपराद्धरि पत्यौ .... वधूनाम् (*Mallinátha*: अप्रसन्नं कलुषं क्षुभितमित्यर्थः). [3] Displeased, dissatisfied, unfavourable; e. g. (in a quotation by *Rádhákántad.*): त्वयि प्रसन्ने परशर्मभिः किं त्वय्यप्रसन्ने परशर्मभिः किम्. E. अ neg. and प्रसन्न.

अप्रसव Tatpur. m. (-वः) [1] Not bringing forth, not bearing (young). [2] The not being born, non-birth; e. g. in the comm. on a *Yoga S.*: पुनश्चाप्रसव इत्येष मोक्षस्य मार्गो हानस्योपायः. E. अ neg. and प्रसव.

अप्रसवधर्मिन् Tatpur. m. f. n. (-र्मी-र्मिणी-र्मि) Not having the property of producing, not being prolific; in the *Sánkhya* philosophy one of the characteristics of Purusha or Spirit, in contradistinction from प्रसवधर्मिन्, the property of Matter

and its evolutions, ('producing' or 'prolific' meaning there 'changing, becoming transformed', as अहङ्कार is a product, i. e. a transformation of बुद्धि &c.): 'प्रसवधर्मि व्यक्तं प्रधानं च । अप्रसवधर्मी पुरुषो न हि किंचित्पुरुषात्प्रसूयते'. E. अ neg. and प्रसवधर्मिन्.

अप्रसह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) Not endurable, overpowering; e. g.: जिते ऽपि लोके मधुरेण वाम्ने किमुच्यतं भूधगुरप्रसह्यम् । हन्तु यमो वा यद (v. l. वत) लोचनेषुर्दिग्धो विषेणेव किमञ्जनेन. E. अ neg. and प्रसह्य.

अप्रसाद Tatpur. m. (-दः) Disfavour, ungraciousness (&c. the reverse of प्रसाद q. v.); e. g.: अप्रसादो ऽनधिष्ठानं देयांशहरणं च यत् । कालयापो ऽप्रतीकारस्तच वैराग्यकारणम्. E. अ neg. and प्रसाद.

अप्रसिद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) [1]Not established, not fixed. [2]Not generally known, uncommon, unusual; e. g. in the *Kávyaprakáśa*: कामस्य चक्रं लोके ऽप्रसिद्धम्; or निहतार्थं यदुभयार्थमप्रसिद्धे ऽर्थे प्रयुक्तम्; comp. s. v. निहतार्थ; (in the present ed. of the *Kirátárj.* there occurs in the comm. on 3. 18. a quotation from the *Kávyapr.*: अप्रसिद्धागुभूतार्थविषयस्तच्छब्दो यच्छब्दोपादानं नापेक्षते; but the present ed. of the *Kávyapr.* reads it p. 77: प्रक्रान्तप्रसिद्धा°°; comp. also *Ballantyne*'s ed. of the *Sáhityad.* p. 216: तच्छब्दस्य प्रक्रान्तप्रसिद्धागुभूतार्थत्वे यच्छब्दस्यार्थत्वम्); or in the *Jaim.-nyáyam.*: .... वपावचन उत्कशब्दः। यद्यपि वपायामप्रसिद्धः &c. [3]Inconclusive, as a reason; e. g. in the *Kańáda Sútra*: अप्रसिद्धो ऽनपदेशो ऽसत्संदिग्धश्चानपदेशः; where the term अप्रसिद्ध comprehends according to *Śankara*'s *Upaskára,* the two categories of semblances of reason called असिद्ध and विरुद्ध qq. vv.; *Śankara*: अप्रसिद्ध इति। अव्याप्तो ऽगृहीतव्याप्तिकस्य विपरीतव्याप्यस्यासिद्धविरुद्धयोः संग्रहः. E. अ neg. and प्रसिद्ध.

अप्रसिद्धत्व n. (-त्वम्) [1]The not being established, the not being fixed. [2]Uncommonness, unusualness. [3]Inconclusiveness (see the preceding); e. g. in the *Bhásháp.*: केवलान्वयिविधेयत्वादौ साध्ये साध्यवदन्याप्रसिद्धत्वाद्व्याप्तिः. E. अप्रसिद्ध, taddh. aff. त्व.

अप्रसिद्धि Tatpur. f. (-द्धिः) The same as the preceding; e. g. (the not being established) in a *Várttika* to *Páńini*: स्त्रीविषये ङ्याबोरप्रसिद्धिरकारान्तादर्शनात् (*Kaiyyata*: ये नित्यमेव स्त्रियां वर्तन्ते खट्वामालादयस्तेषामकारान्तप्रकृतित्वमवधारयितुं न शक्यते); or अपत्याभिधाने स्त्रीपुंलिङ्गस्याप्रसिद्धिर्नपुंसकत्वात् (*Patanjali*: अपत्यं नपुंसकलिङ्गम् । तेन नपुंसकलिङ्गस्यैवाभिधानं स्यात्। स्त्रीपुंलिङ्गस्य न स्यात्); or प्रकृतिप्रत्यययोः स्वरस्य सावकाशत्वादप्रसिद्धिः; or (uncommonness) in the *Sáhityad.*: विषामृतयोरमृतविषीभावस्याप्रसिद्धेः &c. E. अ neg. and प्रसिद्धि.

अप्रसूतस्त्री Karmadh. f. (-स्त्री) The same as the following. E. अ-प्रसूत and स्त्री.

अप्रसूता Tatpur. f. (-ता) A woman who has not borne; comp. अप्रजा and अप्रजाता; e. g. *in the Mitáksh.*: स्त्री प्रसूताप्रसूता वा पत्यावेव तु जीवति । कामात्समाश्रयेदन्यं प्रथमा स्वैरिणी तु सा. E. अ neg. and प्रसूता.

अप्रस्ताविक Tatpur. m. f. n. (-कः-की-कम्) Not belonging to the subject matter (as of a composition); e. g. in the *Málatim.* (Kámandakí answering the question of Lavangiká: 'who is Mádhava?'): अप्रस्ताविकी महत्येषा कथा; (*Wilson* takes the word in the sense 'requiring no preface': 'the story, though of import, needs no preface'; *Theatre of the Hindus* vol. II. p. 36). E. अ neg. and प्रस्ताविक.

अप्रस्तुत Tatpur. m. f. n. (-तः-ता-तम्) Not being the subject matter (as of a composition, of a sentence &c.), extraneous &c.; the reverse of प्रस्तुत q. v. E. अ neg. and प्रस्तुत.

अप्रस्तुतत्व n. (-त्वम्) The not being the subject matter, extraneousness &c.; see अप्रस्तुत; e. g. in the *Mitákshara* on *Yájnav.* 2. 135.: पत्नी दुहितर इत्यत्र नियोगस्याप्रतीतेः । अप्रस्तुतत्वाच्च. E. अप्रस्तुत, taddh. aff. त्व.

अप्रस्तुतप्रशंसा Tatpur. f. (-सा) (In Rhetoric.) One of the अलङ्कार q. v. or elegant modes of composition; viz. implied or indirect expression (literally: conveying — the subject *matter* — by what is not the subject matter); more especially defined as conveying the subject matter, if it is of a specific nature by means of generalisation, or if it is of a general kind, by means of specification, or if it is viewed as a cause, by stating the effect, or if it is viewed as an effect, by stating the cause, or hinting at the subject matter by stating what is similar to it, (the latter category being divided in two varieties which are again split in two other varieties; while each of the named categories may be, moreover, threefold, according to whether the expressed special or general subject, fact, cause or similarity is of a real or imaginary or mixed nature); an instance of the second category is the following: स्रगियं यदि जीवितापहा हृदये किं निहिता न हन्ति माम् । विषमप्यमृतं क्वचिद्भवेदमृतं वा विषमीश्वरेच्छया, where the *general* idea that the will of God may turn evil into good and good into evil, is conveyed by the special instance of poison and amrita. E. अप्रस्तुत and प्रशंसा.

अप्रहत Tatpur. 1. m. f. n. (-तः-ता-तम्) [1]Unhurt, intact. [2]Untilled, waste, fallow.

2. f. (-ता) An uncultivated ground, fallow; (according to the comm. on the *Amarak.*). E. अ neg. and प्रहत.

अप्रहन् Tatpur. m. f. n. (-हा-हा-ह) Not inflicting injury, kind, propitious; a vaidik epithet of Indra. E. अ neg. and प्रहन्.

अप्रहन्तृ Tatpur. m. f. n. (-न्ता-न्त्री-न्तृ) The same as अप्रहन्. E. अ neg. and प्रहन्तृ.

अप्रहित Tatpur. m. f. n. (-तः-ता-तम्) Not encountered (scil. by enemies), a vaidik epithet of Indra; e. g.: इत ऊती वो अजरं प्रहेतारमप्रहितम् (*Sáyańa*: अप्रहितम् । अप्रतिगतं केनचिच्छत्रुणा). E. अ neg. and प्रहित.

अप्राकरणिक Tatpur. m. f. n. (-कः-की-कम्) Not being, or belonging to, the subject matter; e. g. in the *Kávyapr.*: अप्राकरणिकस्याभिधानेन प्राकरणिकस्याक्षेपो ऽप्रस्तुतप्रशंसा. E. अ neg. and प्राकरणिक.

अप्राकृत Tatpur. m. f. n. (-तः-ती-तम्) [1]Not original, not belonging to the original or principal substance, subject-matter &c. (In works on ritual subjects where प्रकृति is used in the sense of the original or principal rite in which originate other, subordinate rites or विकृति, अप्राकृत is used synonymously with वैकृत in the sense of 'not referring to the original or principal rite, not referring to the divinities, sacrificial acts &c. of such a rite; e. g. in the *Jaimini Sútra*: अप्राकृतेन हि संयोगस्तत्स्थानीयत्वात्; *Śabara*: न

प्राकृतीभ्यो निर्वप्तव्यम्। कास्तर्हि। वैकृतीभ्यः। कुतः। अप्राकृतेन देवताविशेषेण संयोगः श्रूयते &c.; or *Mádhava*, when treating on sacrificial acts of the Darśapúrnamása and the subordinate rites connected with it, says: आग्नेयस्य कार्ये विकृतौ विधीयमानमप्राकृतकार्यतया प्राकृताङ्गवन्नाद्दीन्वर्हिःसंस्कारान्न प्रापयति &c.) ²Not low, not vulgar. E. अ neg. and प्राकृत.

अप्राग्र्य Tatpur. m. f. n. (-ग्र्यः-ग्र्या-ग्र्यम्) Secondary, subordinate. E. अ neg. and प्राग्र्य.

अप्राचीन Tatpur. m. f. n. (-नः-ना-नम्) ¹Modern, recent. ²Not eastern, western. E. अ neg. and प्राचीन.

अप्राज्ञ Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Ignorant, unconscious. E. अ neg. and प्राज्ञ.

अप्राण Bahuvr. m. f. n. (-णः-णा-णम्) Lifeless, inanimate; e. g. in the *Bṙihadár.*: तदक्षरं .... अचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कमप्राणम् &c. E. अ neg. and प्राण.

अप्राणत् Tatpur. m. f. n. (-न्-ती-त्) Not breathing. E. अ neg. and प्राणत्.

अप्राणिजाति Karmadh. f. (-तिः) Inanimate creation in general; e. g. in a *Vártt.* to *Páṅini*: ऊङ्प्रकरणे ऽप्राणिजातेश्चारज्ज्वादीनाम्. E. अप्राणिन् and जाति.

अप्राणिन् Tatpur. m. f. n. (-णी-णिनी-णि) Inanimate, lifeless; e. g. in *Manu*: अप्राणिभिर्यत्क्रियते तल्लोके द्यूतमुच्यते. (As in *Páṅini's Sútras* the neg. अ is sometimes used in composition with a noun, when in ordinary writing it would be more correct to employ the uncompounded न, as referring to the verb of the sentence, the interpretation of the word अप्राणिषु in VIII. 3. 72. and therefore the bearing of the rule itself becomes doubtful; the *Káśiká* takes the Sútra as if it ended: न प्राणिषु; *Patanjali* is less positive, for he exclaims, after showing the possibility of either acceptation: किं पुनरत्रार्थसतत्त्वम्। देवा एतज्ज्ञातुमर्हन्ति; but *Kaiyyaṭa* seems to think that if the gods *must* know it, the Paṇḍits may have at least an opinion on the matter, viz. that अप्राणिषु is not to be taken there in the sense of न प्राणिषु, as the unity of the Sútra would become disturbed by such an interpretation: देवा इति। पण्डिताः पर्युदासं मन्यन्ते। संभवत्येकवाक्यत्वे वाक्यभेदाश्रयणस्यायुक्तत्वात्। प्रसज्यप्रतिषेधे हि वाक्यभेदो ऽवश्यंभावी; this latter view is also taken by *Bhaṭṭojid.*) E. अ *neg.* and प्राणिन्.

अप्रातिलोम्य Tatpur. n. (-म्यम्) Compliance, favour; e. g. in *Páṅini*: अङ्गाप्रातिलोम्ये. E. अ neg. and प्रातिलोम्य.

अप्राधान्य Tatpur. n. (-न्यम्) The same as अप्रधानता q. v.; e. g. in the *Káśiká* on *Páṅ.* II. 3. 19.: पुत्रेण सह गोमान्। पितुरत्र क्रियाभिसंबन्धः शब्देनोच्यते। पुत्रस्य तु प्रतीयमान इति तस्याप्राधान्यम्; or in the following definition of प्रसज्यप्रतिषेध,: अप्राधान्यं विधेर्यत्र प्रतिषेधे प्रधानता। प्रसज्यप्रतिषेधो ऽसौ क्रियया सह यत्र नञ्. E. अ neg. and प्राधान्य.

अप्रापित Tatpur. m. f. n. (-तः-ता-तम्) Not made to obtain, not got into; e. g. प्रातिकूल्यमप्रापितादितिरवतु. E. अ neg. and प्रापित.

अप्राप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹Not obtained, not taken possession of; e. g. in the *Bháshp.*: अप्राप्तयोस्तु या प्राप्तिः सैव संयोग ईरितः 'conjunction is called the taking possession (mutually) of two objects that did not possess each-other (before)'. ²Not arrived, not taken place, not occurred; e. g. in the *Hitopad.*: अप्राप्ते प्रस्तावे न वक्तुमर्हसि. ³Not authorized, not justified or established by a rule, injunction &c., unproved; e. g. in a *Púrvap.* of an *Adhikar.* of *Mádhava's Jaimin.-nyáyam.*: प्राप्तस्य प्रवृत्तिरतीतेति न तन्निवारणं शक्यम्। अप्राप्तस्य बाधाविषयत्वेनावस्थानमेव नास्ति; or वषट्कर्ता होता। तस्य भक्षणं समाख्यया प्राप्तम्। प्राथम्यं त्वप्राप्तम् &c.; or in a *Várttika* to *Páṅini* (VI. 3. 10.): अप्राप्ते समासविधानम् (the preceding Várttika having established an अप्राप्तविभाषा q. v.: *Patanjali* on the latter *Vártt.*: किमियं प्राप्ते विभाषा। आहोस्विदप्राप्ते। .... अस्तु तर्ह्यप्राप्ता); compare also the following articles अप्राप्तबाध &c. E. अ neg. and प्राप्त.

अप्राप्तकाल Tatpur. 1. m. f. n. (-लः-ला-लम्) ¹Under age; comp. अप्राप्तव्यवहार. ²Out of time, not yet im time, inopportune, unseasonable; e. g. in the *Hitopad.*: अप्राप्तकालवचनं बृहस्पतिरपि ब्रुवन्। प्राप्नुयाद्बुद्ध्यवज्ञानमपमानं च शाश्वतम्; comp. अप्राप्तावसर.

2. n. (-लम्) (In the Nyáya philosophy.) A discussion contrary to the order in which it ought to be conducted (one of the twenty-two निग्रहस्थान or failures in argumentation), the regular order of a discussion being 'first the statement and the general argument on the part of the proposer of the argument, then the reply of the opponent, then the defence of the proposer and lastly victory or defeat'. E. अ neg. and प्राप्तकाल.

अप्राप्तकालत्व n. (-त्वम्) The not yet being in time, the being out of time, unseasonableness; e. g. in the *Jaimini Sútra*: अवकीर्णी पशुश्च तद्वदाधानस्याप्राप्तकालत्वात् (*Śabara*: अप्राप्तो वाधानस्य काल इत्येतदुक्तम्); or न तूत्पन्ने यस्य चोदनाप्राप्तकालत्वात्. E. अप्राप्तकाल, taddh. aff. त्व.

अप्राप्तता f. (-ता) or **अप्राप्तत्व** n. (-त्वम्) ¹The not being attained or acquired. ²The not having come, the not taking place, the not occurring. ³The not being justified or established by an injunction, rule &c., the not being proved; e. g. in the *Várttika* to *Páṅ.*: नियमानुपपत्तिरप्राप्तत्वात्प्रतिषेधस्य; or in the *Jaimin.-nyáyam.*: सौमिकं प्राकृतं वा स्यादुक्तौ प्रणयनं श्रुतम्। आद्यो ऽप्राप्तत्वतो नैवमनारभ्यत्वेन वाद्गीः; or प्रायणीयस्य पूर्वमप्राप्ततया .... अनेकैर्गुणैर्विशिष्टं कर्मैकेन वाक्येन विधातुं शक्यम्; compare also the instance s. v. अपूर्वार्थत्व and see अप्राप्ति. E. अप्राप्त, taddh. aff. तल् or त्व.

अप्राप्तप्रतिषेध Karmadh. m. (-धः) An unauthorized prohibition. (As a Tatpur. it may mean probably also the same as अप्राप्तबाध q. v.) E. अप्राप्त and प्रतिषेध.

अप्राप्तप्रापक Tatpur. m. f. n. (-पकः-पिका-पकम्) Establishing what has not been established before (as a rule). E. अप्राप्त and प्रापक.

अप्राप्तबाध Tatpur. m. (-धः) Prohibiting what is unauthorized, superseding what is either at variance with authority or what results merely from the semblance of authority, according to *Mádhava*: पूर्वप्रमाणविरुद्धस्योत्तरोक्तिः प्रमाणाभासैरवबुद्धस्येत्यप्राप्तबाधः (in which definition पूर्व refers to what precedes the Adhik. of *Jaimin.-nyáyam.* III. 8. 12.). E. अप्राप्त and बाध.

अप्राप्तबाधन Tatpur. n. (-नम्) The same as the preceding. E. अप्राप्त and बाधन.

अप्राप्तवयस् Tatpur. m. f. n. (-याः-याः-यः) Not adult, under age; e. g. in the *Bráhmaṅavil.*: कुत एव परित्यक्तुं सुतं शक्या-

न्यहं स्वयम् । बालमप्राप्तवयसमज्ञातव्यञ्जनाकृतिम्. E. अ neg. and प्राप्तवयस्.

अप्राप्तविधान Tatpur. n. (-नम्) A rule or injunction concerning a subject not previously established by a rule or injunction; e. g. in a *Várttika* on *Pánini*'s *Sútra* 'आङ्गो ऽनाति': तथाप्राप्तविधाने प्राप्तप्रतिषेधः (*Patanjali*: तथाप्राप्तस्य टिलोपस्य विधाने प्राप्तस्य प्रतिषेधो वक्तव्यः). Compare also the following. E. अप्राप्त and विधान.

अप्राप्तविधि Tatpur. m. (-धिः) The same as the preceding; e. g. in a *Várttika* on *Pánini* 'विभाषाद्येप्रथमपूर्वेषु': अयादिष्वप्राप्तविधेः समासप्रतिषेधः. E. अप्राप्त and विधि.

अप्राप्तविभाषा Tatpur. f. (-षा) (In Grammar, esp. in the commentaries on *Pánini*.) An option, enjoined by a rule, if the latter does not refer to, and therefore is not a restriction of, another, previous or subsequent, rule; it is distinct therefore from the प्राप्तविभाषा or the option enjoined by a rule which is a restriction of another rule, and the उभयत्रविभाषा or the option enjoined by a rule some portion of which is and some portion of which is not a restriction of another rule. It follows from this distinction that in *Pánini*'s definition of विभाषा (I. 1. 44. 'न वेति विभाषा') both terms न and वा apply *simultaneously* only to the प्राप्तविभाषा and उभयत्रविभाषा and even more properly to the latter alone, while only वा can be predicated of the अप्राप्तविभाषा, its purport not being negative with regard to another rule but purely optional in itself; *Patanjali*: तत्र या तावदप्राप्ते विभाषा तत्र प्रतिषेध्यं नास्तीति कृत्वा वेत्यनेन विकल्पो भविष्यति । या हि प्राप्ते विभाषा तत्रोभयमुपस्थितं भवति । नेति च वेति च । तत्र नेत्यनेन प्रतिषिद्धे वेत्यनेन विकल्पो भविष्यति ॥ ...... उभयत्रविभाषार्था चेयं संज्ञा । प्राप्तविभाषायामप्राप्तविभाषायां च संज्ञाकरणस्यानुपयोगात् । तथा हि । प्राप्तविभाषासु पक्षे निवृत्तिः क्रियते पक्षे तु प्रवृत्तिः स्थितैव । अप्राप्तविभाषासु च पक्षे कार्यस्य प्रवृत्तिः क्रियते पक्षान्तरे त्वप्रवृत्तिः स्थितैवेति नास्ति तत्र संज्ञाफलम् &c. .... (*Nagojibh.*: एवं च केवलप्राप्तविभाषायामुभयत्रविभाषायां च क्रमेण निषेधविकल्पयोरुपस्थितिः । शुद्धाप्राप्तविभाषायां तु निषेधस्यान्वयायोग्यत्वाच्छुद्धविकल्पोपस्थितिरिति तात्पर्यम् &c. &c.) Such अप्राप्तविभाषा are in *Pánini*, e. g. in the *Sútras*: I. 1. 33, 2. 3, 2. 16, 3. 43; II. 4. 12; III. 1. 38, 1. 61, 3. 138, 4. 24; VI. 1. 208 (?), 2. 161, 3. 59, 3. 72, 3. 106; VII. 3. 9, 4. 81; VIII. 1. 26, 2. 21; when in consequence of such an interpretation of the option, the Sútra I. 2. 16 e. g. becomes disconnected from I. 2. 15, II. 4. 12 from II. 4. 6, III. 1. 61 from III. 1. 66, III. 4. 24 from III. 4. 23 &c. &c. — Compare also प्राप्तविभाषा, उभयत्रविभाषा and व्यवस्थितविभाषा. E. अप्राप्त (in the sense of a locative) and विभाषा.

अप्राप्तव्यवहार Tatpur. m. (-रः) (In Law.) A minor, one incapable from nonage of conducting his own affairs; (according to *Kríshńa Tarkal.*, a boy not more than fifteen years old: अप्राप्तव्यवहारा बालकाः पञ्चदशवर्षादनधिकवयस्काः; according to the *Mitákshara*, a boy under sixteen years, the same as पौगण्ड); his inherited property must be confided to the care of relatives or friends; (*Kátyáyana*: अप्राप्तव्यवहाराणां धनं व्ययविवर्जितम् । न्यसेयुर्बन्धुमित्रेषु); he is not amenable for the debts of his deceased father, (*Nárada*: अप्राप्तव्यवहारश्चेत्स्वतन्त्रो ऽपि हि नर्णभाक्;) nor liable to arrest or summons. (अप्राप्तव्यवहारश्च दूतो दानोन्मुखो व्रती । विषमस्थश्च नासेध्यो न चैतानाह्वयेन्नृपः). E. अ neg. and प्राप्तव्यवहार.

अप्राप्तव्यवहारकाल Tatpur. m. (-लः) (In Law.) The same as the preceding. E. अ neg. and प्राप्तव्यवहारकाल.

अप्राप्तावसर Tatpur. m. f. n. (-रः-रा-रम्) Inopportune, unseasonable; e. g. in the *Hitopad.*: दमनको ऽब्रवीत् । मित्र मा भैषीः । नाहमप्राप्तावसरवचनं वक्ष्यामि. E. अ neg. and प्राप्तावसर.

अप्राप्ति Tatpur. f. (-प्तिः) [1] Non-attainment, non-acquisition; e. g. a quot. in the *Kávyaprak.*: तदप्राप्तिमहादुःखविलीनाशेषपातका .... चिन्तयन्ती जगत्सूतिम् &c. [2] The not taking place, the not occurring; e. g. in the *Vedánta Sútra*: प्रतिसंख्याप्रतिसंख्यानिरोधाप्राप्तिरविच्छेदात् (*Śankara*: अप्राप्तिरसंभव इत्यर्थः); or in the *Sánkhya Sútra*: नाप्राप्तप्रकाशकत्वमिन्द्रियाणामप्राप्तेः सर्वप्राप्तेर्वा. [3] The not being justified or established by a rule, injunction, the not being authorized &c.; e. g. in a *Várttika* to *Pánini*: यूनि चान्तर्हिते ऽप्राप्तिः, or ग्रामणिपुत्रादिष्वप्राप्तिः, or हले कग्रहणं संघातग्रहणं चेदेतिकास्वप्राप्तिः; or in an *Adhikar.* of *Mádhava*: यथा देशकालकर्तृद्रव्याणां पक्षे ऽप्राप्तौ नियमो विहितः । एवमवघातो ऽपि .... नियंस्यते, or लौकिकाग्नौ होतुं पुस्तकपाठेनाधिगन्तुं च शक्यत्वेनाधानोपनयनयोरकल्पने ब्राह्मणादीनामप्राप्तेः &c. Compare अप्राप्तत्व. E. अ neg. and प्राप्ति.

अप्राप्तिसम Tatpur. m. f. (-मः-मा) (In the Nyáya philosophy.) One of the two sophisms on the irrelevancy of the notion 'cause'; viz. arguing that if a cause is stated the characteristics of which cannot be proved — as by saying that the Śyena sacrifice inflicts pain on enemies —, such characteristics prevent a cause from proving the effect, i. e. from being a valid cause; ('यदि चाप्राप्तं लिङ्गं साध्यबुद्धिं जनयति साध्याभावबुद्धिमेव किं तेन न जनयेत्'); the refutation is: that such a cause is nevertheless valid, since it is an ideal cause, mentioned in the Veda. — For the other sophism on the irrelevancy of cause see प्राप्तिसम. E. अप्राप्ति and सम. (For the gender of this word and the ellipsis required to explain it, see the etym. of अनित्यसम.)

अप्राप्य Tatpur. m. f. n. (-प्यः-प्या-प्यम्) Unobtainable, unattainable. E. अ neg. and प्राप्य.

अप्राप्यग्रहण Tatpur. n. (-णम्) Apprehension of what cannot be attained; e. g. by the eye of an object separated from it by glass &c., in the *Nyáya Sútra*: अप्राप्यग्रहणं काचाभ्रपटलस्फटिकान्तरितोपलब्धेः. E. अप्राप्य and ग्रहण.

अप्रामाणिक Tatpur. m. f. n. (-कः-की-कम्) Unauthoritative, not having binding power; e. g. in the *Dáyabhága*: साधारणधनोपघातार्जितं धनं विभजेदिति विधिः .... अतो ऽविभक्तार्जितत्वमात्रेण धनस्य साधारणत्वाभिधानमप्रामाणिकम्. E. अ neg. and प्रामाणिक.

अप्रामाण्य Tatpur. n. (-ण्यम्) The same as अप्रमाण q. v.; e. g. in the *Jaim.-nyáyam.*: पुरुषान्तरप्रत्यक्षवेदः सर्ववेष्टनस्मृतेर्मूलमित्युच्यते । तर्हि मा भूत्तस्या अप्रामाण्यम्; or in the *Nyáya Sútra*: प्रत्यक्षादीनामप्रामाण्यं त्रैकाल्यासिद्धेः; or in the *Mitákshara*: स्मृत्योः परस्परविरोधे सतीतरेतरबाधनादप्रामाण्यं कस्मान्न भवति. E. अ neg. and प्रामाण्य.

अप्रामि Tatpur. m. f. n. (-मिः-मिः-मि) (ved.) Unhurt, not infringed; see the next. E. अ neg. and प्रामि.

अप्रामिसत्य Bahuvr. m. f. n. (-त्यः-त्या-त्यम्) (ved.) Of unbroken truthfulness; an epithet of Indra. E. अप्रामि and सत्य.

अप्रायत्य Tatpur. n. (-त्यम्) Want of self-restraint, incontinence, self-degradation; e. g. in the *Bhágav. Pur.*: (Prajápati speaks to Diti:) अप्रायत्यादात्मनस्ते दोषान्मौहूर्तिकादुत .... भविष्यतस्तवाभद्रावभद्रे जाठराधमौ (*Śrídharasw.*: अप्रायत्यादशुचित्वात्). E. अ neg. and प्रायत्य.

अप्रायु Tatpur. m. f. n. (-युः-युः-यु) (ved.) Attentive, assiduous; (according to *Yáska*: अप्रायुवः = अप्रमाद्यन्तः, *Mahídhara*: = अनालसाः; but *Sáyaṅa* gives to this word in one verse the meaning: not going forth, not leaving: = अप्रगच्छन्तः; while in another he admits also of the former meaning, which seems more congenial with the context). E. अ neg. and प्रायु.

अप्रायुस् Tatpur. m. (-युः) (ved.) With ungone life, with brilliant vigour; an epithet of Agni whose life or brilliancy does not vanish before daylight, although all other beings appear, as it were, lifeless during night (according to *Sáyaṅa*'s interpretation of *Ṛigv.* I. 127. 5.). E. अ neg. and प्रायुस्.

अप्राशस्त्य Tatpur. n. (-त्यम्) Inferiority; e. g. *Raghunandana* when commenting on the neg. अ at the occasion of अगुणवान्, 'तत्सादृश्यमभावश्च तदन्यत्वं तदल्पता। अप्राशस्त्यं विरोधश्च नञर्थाः षट्प्रकीर्तिताः'. E. अ neg. and प्राशस्त्य.

अप्रिय Tatpur. 1. m. f. n. (-यः-या-यम्) [1]Unkind, unfriendly; e. g. in the *Taittiríya-Up.*: परि मे ऽप्रिया भ्रातृव्याः. [2]Disliked, disagreeable, offensive; e. g. in the *Hitopad.*: न स्त्रीणामप्रियः कश्चित्प्रियो वापि न विद्यते। गावस्तृणमिवारण्ये प्रार्थयन्ति नवं नवम्; or अप्रियस्यापि पथ्यस्य परिणामः सुखावहः; or in the *Bhaṭṭik.*: ऊर्ध्वं म्रियै मुहूर्ताद्धि विह्वलः स्तबान्धवः। मन्ये च हितमाख्यामि न करोमि तवाप्रियम्; or in *Gaurapáda* on the *Sánkhyakár.*: प्रियसमागमाप्रियपरिहारकटुतिक्तकषायादिक्वाथादिभिर्दृष्ट एव आध्यात्मिकोपायः.

2. m. (-यः) [1]A foe, an enemy. [2]The name of a Yaksha (in Buddhistic mythology).

3. f. (-या) A sort of skeat (Silurus pungentissimus). E. अ neg. and प्रिय.

अप्रियंवद Tatpur. m. f. n. (-दः-दा-दम्) Speaking harshly or unkindly; e. g. in the *Hidimb.*: एष त्वामेव दुर्बुद्धे निहन्म्यद्याप्रियंवद; or in *Yájnav.*: सुरापी व्याधिता धूर्ता बन्ध्यार्थघ्न्यप्रियंवदा। स्त्रीप्रसूश्चाधिवेत्तव्या पुरुषद्वेषिणी तथा. E. अप्रिय and वद (वद्, kṛit aff. खच्), ágama मुम्.

अप्रियभागिन् m. f. n. (-गी-गिनी-गि) Ill-fated; e. g. in the *Bráhmaṅavil.*: धिगिदं जीवितं लोके गतसारमनर्थकम्। दुःखमूलं पराधीनं भृशमप्रियभागि च. E. अप्रिय-भाग, taddh. aff. इनि.

अप्रियभाषिन् Tatpur. m. f. n. (-षी-षिणी-षि) Speaking harsly or unkindly; comp. अप्रियंवद. E. अप्रिय and भाषिन्.

अप्रियवचस् Karmadh. n. (-चः) Harsh or unkind speech. E. अप्रिय and वचस्.

अप्रियवादिन् Tatpur. m. f. n. (-दी-दिनी-दि) The same as अप्रियभाषिन्. E. अप्रिय and वादिन्.

अप्रीति Tatpur. f. (-तिः) [1]Absence of affection, aversion enmity (*Mallinátha*: अपरागो ऽप्रीतिर्द्वेषः). [2]Pain, grief. — In the *Sánkhya philosophy* अप्रीति 'pain' is the essential characteristic of the elementary quality रजस् q. v., the middle quality between clearness (goodness) and darkness (sinfulness); *Sánkhya Sútra*: प्रीत्यप्रीतिविषादाद्यैर्गुणानामन्योन्यं वैधर्म्यम्; *Gaurapáda* on the *S. Kár.*: अप्रीत्यात्मकं रजः; but the term 'pain' is there, according to the commentators, a general term which comprises besides its own notion that of *hatred, violence, envy, abuse* and *wickedness*, or various kinds of *grief* in general: *Sánkhya Chandriká*: अप्रीतिर्दुःखमुपलक्षणं प्रद्वेषद्रोहमत्सरनिन्दानिकृतीनाम्; *Vijnánách.*: रजो ऽपि शोकादिनानाभेदं समासतः दुःखात्मकम्; in a similar manner *Manu*, who names however दुःख and अप्रीति as two distinct qualities connected with रजस्, the first, as it were, as the quality inherent in it, the second as the effect produced by it, while the term अप्रीति is used by the Sánkhya writers in either acceptation; *Manu*: यत्तु दुःखसमायुक्तमप्रीतिकरमात्मनः। तद्रजः &c. E. अ neg. and प्रीति.

अप्रीतिकर Tatpur. m. f. n. (-रः-री-रम्) [1]Unkind, adverse, offensive. [2]Causing pain; (the essential characteristic of the quality रजस् q. v.; see the preceding). E. अप्रीति and कर.

अप्रीत्यात्मक Bahuvr. m. f. n. (-त्मकः-त्मिका-त्मकम्) Having the nature of pain, being pain itself; (the essential characteristic of the quality रजस् q. v.; see अप्रीति). E. अप्रीति and आत्मन्, samás. aff. कप्.

अप्रीयमाण Tatpur. m. f. n. (-णः-णा-णम्) Not being pleased or propitiated. (A various reading of a Ms. of the *Káśiká* instead of अभ्रियमाण which results from the *Gaṅa* to *Páṅ.* VI. 2. 160., when the word in a *conventional meaning* would be udátta on the last syllable, instead of being udátta on the first; but this meaning is not mentioned). E. अ neg. and प्रीयमाण.

अप्रेतराक्षसी Bahuvr. (?) f. (-सी) The name of a plant; the same as अपेतराक्षसी q. v. E. अप्रेत and राक्षसी. (The correctness of this word seems doubtful.)

अप्रेमन् I. Tatpur. n. (-म) Want of affection, unkindness, aversion. E. अ neg. and प्रेमन्.

II. Bahuvr. m. f. n. (-मा-मा-म) Unkind, unfriendly. E. अ priv. and प्रेमन्.

अप्रैष Bahuvr. m. f. n. (-षः-षा-षम्) Without a Mantra of the kind called प्रैष q. v., as divinities invoked with other Mantras than Praishas; e. g. *Náráyaṅa* on *Áśwaláy.*: अनुवाक्यावन्तो ऽप्रैषाश्च ताः सर्वा आदिश्य यष्टव्याः. E. अ priv. and प्रैष.

अप्रोक्षित Tatpur. m. f. n. (-तः-ता-तम्) Not sprinkled; e. g. in the *Śatapath.*: द्वौ प्रोक्षितौ यूपशकलौ भवतः। द्वावप्रोक्षितौ। प्रोक्षितं चैवाध्वर्युरादत्ते ऽप्रोक्षितं चैवमेव प्रतिप्रस्थाता &c. E. अ neg. and प्रोक्षित.

अप्रोट Tatpur. (?) m. (-टः) The skylark (= भारद्वाज). E. ?

अप्रोषिवस् Tatpur. m. f. n. (-षिवान्-षुषी-षिवत्) Not gone away, always present or near; a vaidik epithet of Agni (*Sáyaṅa*: = सर्वदा संनिहितः or सर्वदा वर्तमानः). E. अ neg. and प्रोषिवस्.

अप्रौढ Tatpur. 1. m. f. n. (-ढः-ढा-ढम्) Not bold, gentle, timid; e. g. in the *Rájatarang.*: एकाकिनीं रहः पीवां लब्ध्वा दुर्लभयोषितम्। अप्रौढो ऽनुपभुञ्जान्दिने दूनार्थयेत यः.

2. f. (-ढा) An unmarried girl, or one very recently married and not come to womanhood. E. अ neg. and प्रौढ.

अप्लव I. Tatpur. m. (-वः) A bad or defective raft; e. g. in the *Atharvav.*: गम्भीरमप्लवा इव न तरेयुररातयः. E. अ neg. and प्लव.

II. *Bahuvr.* m. f. n. (-वः-वा-वम्) Without a raft. E. अ priv. and प्लव.

अप्लुत Tatpur. m. f. n. (-तः-ता-तम्) (In Grammar.) Not protracted (as a vowel; see प्लुत); e. g. in *Páńini*: अतो रोरप्लुतादप्लुते. E. अ neg. and प्लुत.

अप्लुतवत् *ind.* Like a vowel which is not protracted (see प्लुत); e. g. in *Páńini*: अप्लुतवदुपस्थिते. E. अप्लुत, taddh. aff. वति.

अप्वा f. (-प्वा) (ved.) [1]Disease. [2]Danger (*Yáska*: व्याधिर्वा भयं वा). [3]The throat (*Uńádikosha*: ....अप्वा तु स्त्री कण्ठदेशके). E. According to *Yáska* and *Mahídhara*, a Tatpur. of अप (with the loss of the final अ) and वा, kŕit aff. ड, 'because it removes happiness and life'; for the third meaning the comm. of the *Uńádik.* gives the etym. आप् (shortened to अप्, but see the etym. of अप्न), uń. aff. व (which would correspond with the uń. aff. क्वन् of the *Uń. Sútras*). Neither etym. is very probable.

अप्स Tatpur. m. (-प्सः) (ved.) I. Spending water; (according to *Mahídh.* on the *Vájas.* verse: पृथिव्याः पुरीषमस्यप्सो नाम, viz. अपः सनोति ददातीत्यप्सो नामापां कारणीभूतो रसस्त्वमसि, when the mascul., although used in addressing the इष्टका, would require the ellipsis of रस). E. अप् and स.

II. Not destroying, protecting; (according to *Mahídhara* on the *Vájas.* verse: अग्नेः पुरीषमस्यप्सो नाम, viz. प्सा भक्षणे। न प्साति भक्षयति विनाशयतीत्यप्सो रक्षको नाम यो ऽग्निस्तस्य &c., when the mascul. requires the ellipsis of अग्नि; comp. also *Nirukta* 5. 13.). E. अ neg. and प्स.

अप्सर Tatpur. m. (-रः) An aquatic animal; e. g. in *Manu*: त्रीण्याद्यानि (scil. दुर्गाणि) आश्रितास्त्वेषां मृगगर्ताश्रयाप्सराः (comp. the remark s. v. अप्चर). E. अप् and सर, 'moving in the water'.

अप्सरःपति Tatpur. m. (-तिः) Indra (the Lord of the Apsarasas); comp. अप्सरापति. E. अप्सरस् and पति.

अप्सरस् Tatpur. f. (-राः) The name of female divinities, not often met with in the three Vedas, but frequently in the classical poetry:

a. The *Sámaveda* makes no mention of them; the *Ŕigveda* names as such Urvaśí, (the *Anukram.* of the *Ŕigv.* two Apsarasas Śikhańdiní as authoresses of a hymn); in the *Vájasan. S.* of the *Yajurveda* there occur five pairs of Apsarasas: Punjikasthalá and Kratusthalá, Menaká and Sahajanyá, Pramlochantí and Anumlochantí, Viswáchí and Ghŕitáchí, Urvaśí and Púrvachitti; in the *Śatapathabr.*, Śakuntalá and Urvaśí; in the *Atharvaveda*, Ugrampaśyá, Ugrajit and Ráshírabhŕit. In the *Ádiparvan* of the *Mahábhárata* several of these divinities are enumerated under two heads, the first comprising: Anúchâná (*v. l.* Anúná, another Ms. Anŕiná), Anavadyá, Guńamukhyá (*v. l.* Priyamukhyá), Guńávará (*v. l.* Gańávará), Adriká (*v. l.* Attiká), Somá (*v. l.* Sáchí), Miśrakeśí, Alambushá, Maríchi, Śuchiká (*v. l.* Ishuká), Vidyutparńá, Tilottamá (*v. l.* Tulá and Anaghá), Ambiká, Lakshańá, Kshemá, Deví, Rambhá, Manoramá [*v. l.* Mânohará, or deví 'divine' and manoramá (or manohará) 'beautiful' are perhaps epithets of Rambhá], Asitá, Subáhu, Supriyá, Vapus (*v. l.* Suvapus), Puńdaríká, Sugandhá, Surasá (*v. l.* Surathá), Pramáthiní, Kámyá and Śáradwatí; the second comprising the following eleven: Menaká, Sahajanyá, Karńiká (*v. l.* Parńiní), Punjikasthalá, Ŕitusthalá (*v. l.* Kratusthalá), Ghŕitáchí, Viśwáchí, Púrvachitti (*v. l.* Viprachitti), Umlochá, Pramlochá (*v. l.* Pramlá) and Urvaśí. (*Hemachandra* mentions two Apsaras Saudáminí and Chitrá; other names too, will occur in the following.)

b. As regards their origin, the *Rámáyańa* makes them arise from the Ocean when it was churned by the gods for obtaining the Amŕita; *Manu* represents them as one of the creations of the seven Manus, themselves created by the seven Prajápatis Maríchi, Atri &c.; in the later mythology they are daughters of Kaśyapa by Muni (e. g. according to the *Vishńu-* and *Bhágav. Pur.*), or by Vách (according to the *Padma P.*), or some by Muni, some by Prádhá, while a third class is created by the mere will of Kaśyapa; thus, according to the *Harivanśa*, the daughters of K. and Prádhá are: Anavadyá, Anúká, Anúná (*v. l.* Arúńá), Arúńapriyá, Anugá, Subhagá, (two names seem omitted); of K. and Muni: Alambushá, Miśrakeśí, Puńdaríká, Tilottamá, Surúpá, Lakshmańá, Kshemá, Rambhá, Manoramá (or 'the beautiful Rambhá'), Asitá, Subáhu, Suvrittá, Sumukhí, Supriyá, Sugandhá, Surasá (*v. l.* Suramá), Pramáthiní, Kámyá (*v. l.* Káśyá) and Śáradwatí; those created by the will of the Prajápati and called the *vaidik* Apsarasas are: Menaká, Sahajanyá, Parńiní (*v. l.* Parńiká), Punjikasthalá, Ghŕitasthalá, Ghŕitáchí, Viswáchí, Urvaśí, Anumlochá, Pramlochá and Manovatí. (The two Śikhańdiní of the *Anukr.* of the *Ŕigv.* are also daughters of K.) — Another and more elaborate list is that of the *Váyu-Puráńa.* [It is omitted in two E. I. H. Mss. of this P. and very incorrect in four other Mss. that I consulted, belonging severally to the E. I. H., the R. A. S. and the R. S.; in some instances, as Miśrakeśí instead of Mitrakeśí, Punjikasthalá p. Punjakastaná, Kratusthalá p. Vŕitastaná &c. the correction appeared safe, in others it was preferable to give the doubtful reading.] This Puráńa mentions in the first place thirty-four Apsarasas, called the Gandharva-Apsarasas or wives of the Gandharvas, and daughters of Kaśyapa by Muni (but the Mss. in question give only twenty-nine, or if Deví and Manoramá are proper names, thirty-one names): Antachárá, Daśavadyá (?), Priyaśishyá, Surottamá, Miśrakeśí, Śáchí, Pińdiní (*v. l.* Parńiní), Alambushá, Máríchí, Śuchiká, Vidyudwarńá, Tilottamá, Adriká, Lakshańá (?), Deví, Rambhá, Manoramá (or: the divine, beautiful Rambhá), Suchará, Subáhú, Súrńitá (?, Súnŕitá ?), Supratishthitá, Puńdaríká, Akshagandhá (*v. l.* Sugandhá), Sudantá, Surasá, Hemá, Śáradwatí, Suvrittá, Kamalácháyá, Subhujá, Hansapádá; these are called the *laukikí* or *worldly* Apsarasas; then six daughters of Gandharvas: Suyaśá, Gándharví, Vidyávatí, Aśwavatí, Sumukhí, Varánaná; and four daughters of Suyaśá, also called Apsaras: Lauheyí, Bharatá, Kŕiśángí (*v. l.* Kŕi-

shńángi) and Viśálá; then eight daughters of Kaśyapa by Arishťá: Anavadyá, Anavaśá, Atyantamadanapriyá, Surúpá, Subhagá, Bhási, Manovati and Sukeśi; then the *daivati* or *divine* Apsarasas: Vedaká (sic, but *v.l.* Menaká), Sahajanyá, Parńini, Punjikasthalá, Kratusthalá, Ghŕitáchi, Viśwáchi, Púrvachitti, Pramlochá, Anumlochanti, to whom are added Urvaśi, born from the thigh of Náráyańa, and Menaká the daughter of Brahman. Besides these the *Váyu-P.* mentions fourteen Gańas or classes of Apsarasas: 1. The Śobhayantyas, produced by the mind (manas) of Brahman, 2. the Vegavatyas born in heaven (? the Mss. स्वरिष्टाः), 3. the Úryás (?, perhaps Úrjas, comp. *Vájas.* 18. 41.), produced by Agni (comp. *Vájas.* 18. 38.), 4. the Áyuvatyas, by the Sun (comp. *Vájas.* 18. 39.), 5. the Śubhancharás, by Wind (comp. *Vájas.* 18. 41.), 6. the Kuravas (?), by the Moon (Mss.: .... सौमस्य शैयावी कुरवः शुभाः; perhaps their name is Bhekurayas, as occurring also in another passage of one Ms.; comp. *Vájas.* 18. 40.), 7. the Śubhás (?), by Sacrifice (; their name is perhaps Stávás, comp. *Vájas.* 18. 42.), 8. the Vahnayas (? perhaps Eshťayas, comp. *Vájas.* 18. 43.), by the Rich- and Sáman-verses, 9. the Amŕitás, by Amŕita, 10. the Mudas by Water; (three Mss. have वायुत्पन्नाः and one Ms. वायूत्पन्नाः which however must be corrected वार्युत्पन्नाः, since वायुजाः occurs under 5; comp. *Vájas.* 18. 38), 11. the Bhavás (?), by the Earth, 12. the Ruchas, by Lightning, 13. the Bhairavás, by Death (comp. *Vájas.* 24. 37.) and 14. the Śoshayantyas, by Love; (this list is probably meant by the author of the Kádambari, who — ed. Calc. p. 122 — *professes* to give fourteen classes of Apsarasas, but, in fact, only names thirteen, fathering moreover one class on Daksha). — The *Harivanśa* (v. 6798) speaks of seven Gańas of Apsarasas, but, without naming them. *Vyádi*, as quoted in a comm. on Hemachandra, mentions an Apsaras Prabhávati as born from a hole in the ground for receiving the fire consecrated to Brahman, Vedavati as born from an altar-ground, Sulochaná from Yama, Urvaśi *from* the left thigh of Vishńu, Rambhá from the mouth of Brahman, Chitralekhá from his hand, and from his head Mahácbittá, Kákaliká, Máríchi, Súchiká, Vidyutparńá, Tilottamá, Adriká, Lakshańá, Kshemá, the divine and beautiful *Rámá* (or *Divyá*, Rámá, Manoramá), Hemá, *Sugandhá*, Suvasu, Subáhu, Suvratá, Asitá, Śáradwati, Puńdariká, *Surasá*, Súnŕitá, Suvátá, Kámalá, Hansapadi, Sumukhi, Menaká, Sahajanyá, Parńini, Punjikasthalá, Ŕitusthalá, Ghŕitáchi and Viśwáchi.

c. Originally these divinities seem to have been personifications of the vapours which are attracted by the Sun and form into mist or clouds; their character may be thus interpreted in the few hymns of the Ŕigveda where mention is made of them. At a subsequent period when the Gandharva of the Ŕigveda who personifies there especially the Fire of the Sun, expanded into the Fire of Lightning, the rays of the Moon and other attributes of the elementary life of heaven as well as into pious acts referring to it, the Apsarasas become divinities which represent phenomena or objects both of a physical and ethical kind closely associated with that life; thus in the *Yajurveda* Sunbeams are called the Apsarasas associated with the Gandharva who is the Sun; Plants are termed the Apsarasas associated with the Gandharva Fire: Constellations are the Apsarasas of the Gandharva Moon: Waters the A. of the G. Wind: Sacrificial gifts the A. of the G. Sacrifice: Rich- and Sáman hymns the A. of the G. Manas (creating will); in another passage of the *Vájas.* Fire is connected (*Mahidhara*: in the two months of Vasanta or spring) with the two Apsarasas Punjikasthalá and Kratusthalá (considered by the comm. as personifications of a principal and an intermediate point of the compass), Wind (Viswakarman) with Menaká and Sahajanyá (*comm.*: in the two months of Grishma or the hot season), Sun (Viśwavyachas) with Pramlochanti and Anumlochanti (*comm.*: in the two months of Varshá or the rainy season), Sacrifice (Samyadvasu) with Viśwáchi and Ghŕitáchi (*comm.*: in the two months of Śarad or the sultry season), Parjanya (Arvágvasu) with Urvaśi and Púrvachitti (*comm.*: in the two months of Hemanta or the cold season). — This latter idea becomes then more systematized in the *Puráńas*, when a description is given of the Genii that attend the chariot of the Sun in its yearly course; thus the *Bhágavata P.* mentions that besides the Ŕishis, Gandharvas &c. also one Gańa or troup of Apsarasas pays adoration to the Sun every month; and the *Vishńu P.*, that among the Genii who preside each in every month over the chariot of the Sun, Kratusthalá performs this function in the month Madhu, Punjikasthalá in the month Mádhava, Mená in Śuchi, Sahajanyá in Śukra, Pramlochá in Nabhas, Anumlochá in Bhádrapada, Ghŕitáchi in Áswina, Viswáchi in Kárttika, Urvaśi in Agraháyańa, Púrvachitti in Pausha, Tilottamá in Mágha, Rambhá in Phálguna; an analogous description is given in the *Váyu P.* with the only difference that Viprachitti takes the place of Púrvachitti, apparently with less correctness, as this account is a strict developement of the quoted passage of the Yajurveda (*Vájas.* 15. 15-19.). In the last mythological epoch when *the* Gandharvas have saved from their elementary nature merely so much as to be the musicians in the paradise of Indra, the Apsarasas appear amongst other subordinate deities which share in the merry life of Indra's heaven, as the wives of the Gandharvas, but more especially as wives of a licentious sort, and they are promised therefore, too, as a reward to heroes fallen in battle when they are received in the paradise of Indra; and while, in the Ŕigveda, they assist Soma to pour down his floods, they descend in the epic literature on earth merely to shake the virtue of penitent Sages and to deprive them of the power they would have otherwise acquired through unbroken austerities. — To this association of the ethical with the physical element in the character of the Apsarasas belongs also that view expressed by *Manu*, according to which the Soul in its transmigrations is reborn as Apsaras when *it* was in its previous existence under the influence of rajas or passion; and probably too the circumstance, that in the *Atharvaveda* they are fond of dice, and three Apsarasas, whose names are given above, are supposed to have the power of removing faults committed at gambling with dice.

The word occurs also in the form अप्सरा, and may be written, besides, अप्स्सरस् accord. to *Kátyáyana*, or अफ्सरस् accord. to *Paushkarasádi;* (these latter forms however are not varieties of the form अप्सरस्, but the consequence of general Sandhi rules; the first is given as an instance by *Patanjali,* the latter by the *Káśiká*). E. अप् and सरस् (सृ, uń. aff. असि), *liter.* 'coming from the waters' (*Ráyam.*: वारुणप्रधानत्वादश्वः सृता इत्यप्सरसः); this is the most probable E.; it is given also by *Yáska* who mentions besides an improbable one by *Śákapúńi*, viz. from अप्सस् 'form, beauty' which he completes by adding the latter part of the comp., रस् (from रा), when the word would mean according to him, 'a woman endowed with beauty (रूपवती)' or 'one by whom beauty is taken (तद् — scil. रूपम् — अनयात्तम्)' or 'one to whom beauty is given (तदस्यै दत्तम्)'; a similar E. is intended by the passage of the *Śatapath.* (IX. 4. 1. 4.): गन्धर्वाप्सरसो हि भूत्वोदक्रामंस्तथो गन्धेन च वै रूपेण च गन्धर्वाप्सरसश्चरन्ति, on which the comm. of *Sáyańa* runs thus (E. I. H. 149): गन्धेन च (Ms. चा sic) वै रूपेण (Ms. वै च रूपेण sic) च गन्धर्वाप्सरसश्चरन्तीत्यनेन (Ms. गन्धर्वोप्स°° sic) गन्धर्वशब्दोऽप्सरःशब्दश्च निरुच्यते। गन्धेन विशन्तीति (Ms. गन्धोन विशिन्तीति sic) गन्धर्वाः। अप्सशब्देन (Ms. अप्रशब्देन sic) रूपमभिधीयते। तेन विशिष्टाश्चरन्तीति अप्सरसः। गन्धर्वाप्सरसः॰। गन्धर्वाप्सरःशब्दयोः पृषोदरादित्वात् (*Páń.* VI. 3. 109.) वर्णागमादिति विधानेनोक्त एवार्थे साधुत्वं द्रष्टव्यम्, when the word would literally mean: 'going (distinguished) with beauty'; (comp. the quotation of *Patanj.* on *Páń.* V. 2. 95: उर्वशी वै रूपिण्यप्सरसाम्), but this kind of popular E. of the word is as little plausible as that given by the *Rámáyańa,* according to which these deities would derive their name from the circumstance that they arose from the essence (रस) which was obtained from the churning '*in the waters*' (अप्सु) of the ocean.

अप्सरस्तीर्थ Tatpur. n. (-र्थम्) The bathing place of the Apsarasas, a proper name of a place mentioned in the drama Śakuntalá. E. अप्सरस् and तीर्थ.

अप्सरा Tatpur. f. (-रा) The same as अप्सरस् of which it is a shorter form.

अप्सरापति Tatpur. m. (-तिः) The Lord of the Apsarasas, an epithet of the Gandharva Śikhańdin in the Atharvaveda. Comp. अप्सरःपति. E. अप्सरा and पति.

अप्सराय् denom. átm. (-यते) To behave like an Apsaras, to behave licentiously. E. अप्सरस्, denom. aff. क्यङ्.

अप्सरायमाणा f. (-णा) Behaving like an Apsaras, behaving licentiously; e. g. in the *Bhaííik.*: मानुषानभिलष्यन्ती रोचिष्णुर्दिव्यधर्मिणी। तमप्सरायमाणेह स्वतन्त्रा कथमश्नसि. E. अप्सराय्, krit aff. शानच्, ágama मुक्.

अप्सव m.f.n. (-वः-वा-वम्) (ved.) Having shape or beautiful; (*Sáyańa*: = रूपवत्). E. अप्सस् (shortened to अप्स), taddh. aff. व.

अप्सव्य m. f. n. (-व्यः-व्या-व्यम्) [1] Conversant with water. [2] Fit or appropriate for water. [3] Being in the water. [The two first meanings are given according to the explanation of *Kaiyyata,* the last according to that of the *Praudhaman.*, on the word in *Vártt.* 6. to *Páń.* VI. 3. 1. — mentioned also in the *Vártt.* of the *Káśiká* to *Páń.* VI. 3. 18. — and by *Nagojibh.* on I. 1. 7., viz. *Kaiyyata*: अप्सव्यमिति। अप्सु साधुः। तत्रसाधुरिति यत् (comp. *Páń.* IV. 4. 98., where साधु has the two meanings 'conversant with' or 'appropriate for'); *Praudh.*: अप्सव्य इति। दिगादिभ्यो यत् – *Páń.* IV. 3. 54.] E. अप्सु (loc. plur. of अप्), taddh. aff. यत्.

अप्सस् n. (-प्सः) (ved.) The same as रूप; esp. form, beauty. E. *Śákapúńi*, as quoted by *Yáska*, derives this word as a Tatpur. from अ neg. and प्सस् (प्सा, probably uń. aff. असुन्) and interprets it as meaning liter. 'what ought to be looked upon (आदर्शनीय)' or 'what ought to be diffused' i. e. manifest to sight 'व्यापनीयं वा स्पष्टं दर्शनाय'; but in the latter acceptation probably from अप् (comp. the E. of अप्न) and implying perhaps the meaning of ईप्सित.

अप्सा Tatpur. *m.* (-प्साः) (ved.) [1] Giving water, giving rain, an epithet of Soma; e. g. *Ŕigv.* or *Vájas.*: अषाळ्हं युत्सु पृतनासु पप्रिं स्वर्षामप्सां वृजनस्य गोपाम् (*Sáyańa*: अप्सामपां वृष्टिलक्षणानामुदकानां दातारम्; *Mahídhara*: अपो जलानि सनोतीत्यप्साः। तम्); or *Ŕigv.*: पवस्व देवमादनो विचर्षणिरप्सा इन्द्राय वरुणाय वायवे (*Sáyańa*: अप्सा अपां दाता). [2] Liking water, an epithet of Soma; e. g. *Ŕigv.* or *Sámav.*: अप्सा इन्द्राय वायवे वरुणाय मरुद्भ्यः (*Sáyańa*: अप्सा वसतीवरीनामधेयानामपां संभक्ता). [3] Liking work, active; e. g. *Ŕigv.*: अग्निरप्सामृतीषहं वीरं ददाति सत्पतिम् (*Sáyańa*: अप्सामपामाप्तव्यानां कर्मणां सनितारं संभक्तारम्). E. अप् (1. 2. water, 3. work) and सा (सन्, krit aff. विट्).

अप्सु Bahuvr. m. f. n. (-प्सुः-प्सुः-प्सु) Deprived of beauty, altered in form or appearance; e. g. *Ŕigv.*: मा त्वा वयं (scil. वसिष्ठाः) सहसावन्नवीरा माप्सवः परि षदाम मादुवः (*Sáyańa*: अप्सवो रूपरहिताः); comp. अह्रुतप्सु. E. अ priv. and प्सु (instead of प्सुस्), with udátta on the first syllable.

अप्सुक्षित् Tatpur. m. (-त्) (ved.) Residing in the intermediate region, in the region between heaven and earth, viz. the eleven gods which form one class, besides the class of eleven gods which reside in heaven, and another class of eleven gods which reside over the earth. (An interpretation 'residing in the waters' has been applied to these gods probably in order to suggest what Hindu mythology *ought* to have been, but it is neither countenanced by Sáyańa nor by Mahídh. nor by any other authority.) E. अप्सु (loc. of अप् 2.) and क्षित्.

अप्सुचर Tatpur. m.f.n. (-रः-री-रम्) (ved.) Moving in the waters or in the intermediate region, in the region between heaven and earth. E. अप्सु (loc. plur. of अप्) and चर.

अप्सुज Tatpur. m. f. n. (-जः-जा-जम्) [1] Born in water, arisen from water. [2] Born in the intermediate region, in the region between heaven and earth; (probably in this sense in the *Atharvav.*: ये अग्निजा ओषधिजा अहीनां ये अप्सुजा विद्युत आबभूवुः). E. अप्सु (loc. plur. of अप्) and ज.

अप्सुजा Tatpur. m. f. (-जाः-जाः) (ved.) [1] Born in water, arisen from water, an epithet of the horse of the Aśwamedha; comp. अप्सुयोनि. [2] Born in the intermediate region, in the region between heaven and earth, an epithet of Agni (*Sáyańa*: अप्सुजा अन्तरिक्षजातः). E. अप्सु and जा (जन्, krit aff. विट्).

अप्सुजित् Tatpur. m. (-त्) (ved.) Conquering (the demons) in the intermediate region, in the region between heaven and earth, an epithet of Indra (*Sáyańa*: अन्तरिक्षे वर्तमा-

नामामसुराणां जेता); another interpretation of *Sáyańa*, 'conquering for the sake of water (scil. Vŕitra)', is less probable, in the Ŕig- or Sámav. verse: वज्रं च वृषणं भरत्समप्सुजित् (*Sáy.*: अप्सुजित् । उदकार्थं वृत्रस्य जेता यद्वा आप इत्यन्तरिक्षनाम । अन्तरिक्षे ऽहिनामकस्य जेता; comp. his explanation of अप्सुवाह्). E. अप्सु (loc. plur. of अप्) and जित्.

अप्सुनामन् Bahuvr. m. (-मा) A proper name: the father of a Ŕishi Manu who is mentioned in the Ŕigv. Anukram. as the author of the Ŕigv. verses IX. 106. 7-9. E. अप्सु (loc. plur. of अप्) and नामन्.

अप्सुमत् m. f. n. (-मान्-मती-मत्) [1] Having or possessing what is in water or arises from water; e. g. Agni so called from his combination with the fire of lightning which is in, or comes from, the rain-waters; or in the *Chhándogya Up.*: न हाप्सु प्रैत्यप्सुमान्भवति य एतदेवं विद्वान्सर्वास्वप्सु पञ्चविधं सामोपास्ते (where *Ánandajn.* explains the word 'possessed with water', viz. असावुपासको मरुस्थलीष्वपि यथेच्छमुदकवान्भवतीत्यर्थः, but it is perhaps better to say that such a worshipper becomes possessed with all the benefits that are in, or come from, water). [2] Containing, or accompanied with, the word अप्सु; as verses, e. g. in the *Śatap.*: अप्सुमतीभ्यामग्नेरेतद्विश्वानरस्य स्तोत्रम्; or as oblations, e. g. अप्सुमन्तावाज्यभागौ, whereon the *Praudham.* observes: अप्सुमन्ताविति । कारीर्या आज्यभागयोः । अप्सु अग्ने सधिष्ट च । अप्सु मे सोमो ऽब्रवीदित्यनुवाक्ये । तत्र चाप्सुशब्दो ऽस्ति. E. अप्सु (loc. plur. of अप्), taddh. aff. मतुप्.

अप्सुमति Bahuvr. (?) .... [The meaning of the word is not given anywhere, to my knowledge; its form is mentioned in the *Vártt.* अपोयानि° to *Páń.* VI. 3. 1., but on its correctness the doctors disagree: *Nagojibh.* (who alone of the older comm. on Páńini subjects it to a remark) finds that it is a proper form, but states at the same time that some believe it a wrong reading in the Bháshya instead of अप्सुमत् (aff. मतु); *Bhattojid.* in the *Praudham.*, on the other hand, denies flatly its occurence in Patanjali or anywhere else; *Nagojibh.*: अप्सुमतिरिति । वृत्तिहरिदत्तादयस्तु वार्त्तिके मतुप्स्विति पठित्वा अप्सुमन्तावाज्यभागावित्युदाहरन्ति (see अप्सुमत् 2.) । भाष्ये ऽप्येवमेव पाठः । दृश्यमानपाठः । दृश्यमानपाठस्तु लेखकप्रमादादिति तदनुयायिनः । हलो ऽनन्तर इति सूत्रे (I. 1. 7.) । हरिग्रन्थे तु अप्सुमतिरित्येव पाठो दृश्यते युक्तं चैतत्; *Praudham.*: यत्तु प्राचा मतिप्स्विति पठित्वा अप्सुमतिरित्युदाहृतं तद्भाष्यादौ न दृष्टम्. The E. I. H. Mss. 326 of the *Mahábh.* on *Páń.* VI. 3. 1. and 2441 of the *Káś.* on *Páń.* VI. 3. 18. read also °मतिषु and अप्सुमतिः, but Ms. 331 of the *Káś.*: °मतुषु and अप्सुमन्तौ.] — E. अप्सु (loc. plur. of अप्) and मति.

अप्सुयोग Tatpur. m. (-गः) (Probably.) The supernatural powers that are in water; in the *Atharvav.*: जिष्णवे योगायाप्सुयोगैर्युनज्मि. E. अप्सु (loc. plur. of अप्) and योग.

अप्सुयोनि Bahuvr. m. (-निः) (ved.) Born in or from the waters, an epithet of the horse of the Aśwamedha; comp. अप्सुजा. E. अप्सु (loc. plur. of अप्) and योनि.

अप्सुवाह् Tatpur. m. (-ट्) (ved.) Driving in the intermediate region, in the region between heaven and earth, an epithet of the horses of Indra; (this would seem the natural interpretation of this word in *Sámav.* 1. 341. = I. 4. 1. 5. 10.; *Sáyańa* renders it however 'driving on account of water', i. e. 'precipitating the waters': अप्सु निमित्तभूतासु ये वहन्ति ते ऽप्सुवाहः । उदकस्य पातयितारः । तान् &c.; comp. the explanation of अप्सुजित्). E. अप्सु (loc. plur. of अप्) and वाह् (वह्, kŕit aff. ण्वि).

अप्सुषद् Tatpur. m. (-त्) (ved.) Residing in the waters (but perhaps better: residing in the intermediate region, in the region between heaven and earth, comp. अप्सुजा, अप्सुजित् &c.), an epithet of Agni and Soma. E. अप्सु (loc. plur. of अप्) and सद्.

अप्सुषोम Tatpur. m. (-मः) (ved.) Soma in the water. E. अप्सु (loc. plur. of अप्) and सोम.

अप्सुसंशित Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Beautiful, or made splendid, in the waters; in the *Atharvav.*: विष्णोः क्रमो ऽसि सपत्नहाप्सुसंशितो वरुणतेजाः; (comp. also *Vájas.*: संशितो अप्स्वप्सुजा ब्रह्मा सोमपुरोगवः, as epithet of the horse of the Aśwamedha; *Mahídh.*: संपूर्वः श्यतिः शोभनार्थः .... संशितो दर्शनीयः .... or संशितः शोभितः). E. अप्सु (loc. plur. of अप्) and संशित.

अफल Bahuvr. 1. m. f. n. (-लः-ला-लम्) [1] Without fruits, as trees, plants &c.; e. g. in the *Vájas.*: याः फलिनीर्या अफला अपुष्पा याश्च पुष्पिणीः (scil. ओषधयः). [2] Resultless, useless; e. g. in *Manu*: यथा षण्ढो ऽफलः स्त्रीषु यथा गौर्गवि चाफला । यथा चाज्ञे ऽफलं दानं तथा विप्रो ऽनृचो ऽफलः. [3] Emasculated, unmanned; e. g. in the *Rámáy.*: अफलस्तु ततः शक्रः (through the curse of Gautama).

2. m. (-लः) The name of a plant (Tamarix Indica; see झावुक).

3. f. (-ला) The name of two plants: [a] Flacourtia cataracta, see भूम्यामलकी; [b] Socotrine aloe (Aloes perfoliata), see अद्ला. E. अ priv. and फल.

अफलता f. (-ता) or **अफलत्व** n. (-त्वम्) Barrenness, unprofitableness &c., see the meanings of अफल; e. g. in the *Jaimini Sútra*: ....अफलत्वाच्च कर्मणः ..... E. अफल, taddh. aff. तल् or त्व.

अफलीकृत Tatpur. m. f. n. (-तः-ता-तम्) [1] Made useless, made unprofitable. [2] Emasculated, unmanned. E. अफल, taddh. aff. च्वि, and कृत.

अफल्गु Tatpur. m. f. n. (-ल्गुः-ल्गुः-ल्गु) Productive, profitable. E. अ neg. and फल्गु.

अफुल्ल Tatpur. m. f. n. (-ल्लः-ल्ला-ल्लम्) Unblown, not expanded. E. अ neg. and फुल्ल.

अफेन Bahuvr. 1. m. f. n. (-नः-ना-नम्) Frothless, without scum or foam.

2. n. (-नम्) Opium. (In this meaning the word, is no doubt, of modern date and foreign introduction.) E. अ priv. and फेन.

अफ्सरस्. See the remark s. v. अप्सरस्.

अब् r. See अम्ब्.

अबद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) [1] Unbound, not restrained. [2] Unmeaning, nonsensical, as speech (*Haláy.*: ....अविस्पष्टमबद्धं विप्लुतार्थकम्); *Ráyamukuta* on the *Amarak.* has an instance to show what kind of unmeaning speech is intended by the word: यथा । जरद्गवः कम्बलपादुकाभ्यां द्वारि स्थितो गायति मङ्गलानि । ब्राह्मणी पृच्छति पुत्रकामा राजन्नगर्यां लवणस्य को ऽर्घ इति. Also अबद्धक (or अबन्धक?) and अबध्य. E. अ neg. and बद्ध.

अबद्धक I. m. f. n. (-द्धकः-द्धिका-द्धकम्) Unmeaning, nonsensical (as speech); comp. the preceding. (*Śabdaratnâv.*: समुद्रार्थशून्ये स्यादिदमबद्धकम्.) *Bharatsena's Dwirûpak.* (E. I. H. 1334) reads the word अबन्धक, viz.: अबद्धं स्यादबन्धकम्.

2. m. (-कः) The proper name of the chief of a renowned family; his descendants are called अबद्धकाः or आबद्धकयः; others read the name अबन्धक and the descendants अबन्धकाः or आबन्धकयः. E. अबद्ध, taddh. aff. कन्.

अबद्धमुख Bahuvr. m. f. n. (-खः-खा-खम्) [1] Foulmouthed, abusive, scurrilous. (*Amarak.*: दुर्मुखे मुखराबद्धमुखौ; *Râyam.*, *Bhânud.* &c.: दुर्निन्दितं मुखमस्य.) [2] Mendacious, false, untrue (according to *Vallabhagaṇi's* interpretation of दुर्मुखे &c. in *Hemach.*: विरुद्धभाषिणामाशि चीणि । लबाड इति भाषा); it seems doubtful, however whether the latter comm. is correct and whether it is not preferable to restrict the sense of the word to the interpretation given by the commentators of the Amarak. (A meaning 'talkative' lent to this word is devoid of authority.) E. अबद्ध and मुख.

I. **अबध**. See अबध.

II. **अबधा** Tatpur. (?) (In Geometry.) (Thus defined by *Colebrooke*:) 'From the point, where a perpendicular falling from the apex meets the base, the two portions or divisions of the ground on their respective sides (or, if the perpendicular fall without the figure in an obtuse-angled one, on the same side) are distinguished by this name' ('लम्बस्य पार्श्वद्वययोरन्यतमा भूमिः'); e. g. in the *Lîlavatî*: दशसप्तदशप्रमौ भुजौ त्रिभुजे यत्र नवप्रमा मही । अबधे वद लम्बकं तथा गणितं गाणितिकाशु तत्र मे. — Also आबाधा or अवबाधा (not अवबधा). E. Probably the curtailed form of आबाधा, unless it be more correct to write the word अवधा, when the etym. would be धा, with अव, kṛit aff. अङ्; for the connexion between धा and हन् see s. v. धा.

अबधार्ह Tatpur. m. f. n. (-र्हः-र्हा-र्हम्) See अवधार्ह.

अबधिर Tatpur. m. f. n. (-रः-रा-रम्) Not deaf. E. अ neg. and बधिर.

अबध्य Tatpur. m. f. n. (-ध्यः-ध्या-ध्यम्) 1. Unmeaning, nonsensical; see अबद्ध 2. E. अ neg. and बध्य.

II. See अवध्य.

अबध्यता f. (-ता) or **अबध्यत्व** n. (-त्वम्) See अवध्यता or अवध्यत्व.

अबध्यभाव Tatpur. m. (-वः) See अवध्यभाव.

अबध्यास्त्र Bahuvr. m. (-स्त्रः) See अवध्यास्त्र.

अबध्र Tatpur. m. f. n. (-ध्रः-ध्रा-ध्रम्) See अवध्र.

अबन्ति f. (-न्तिः) See अवन्ति.

अबन्ती f. (-न्ती) See अवन्ती.

अबन्धक I. Tatpur. 1. m. f. n. (-न्धकः-न्धिका-न्धकम्) Not binding, not confining.

2. m. (-कः) A proper name, the same as अबद्धक (q. v.) of which it is a various reading; the descendants are called अबन्धकाः or आबन्धकयः (*Gaṇaratnam.*: बन्धं करोतीति बन्धको न बन्धको ऽबन्धकः; but see also the Bahuvr.). E. अ neg. and बन्धक.

II. Bahuvr. 1. m. f. n. (-न्धकः-न्धिका-न्धकम्) Without a tie &c., see the meanings of बन्ध.

2. m. (-कः) [1] (In Law.) A case (scil. of a loan) when no pledge has been given; (in such cases the monthly interest is in the direct order of the classes, two, three, four or five in the hundred; according to Yâjnavalkya); e. g. *Mitâkshara*: सर्वे ब्राह्मणाद्यो ऽधमर्णा अबन्धके सबन्धके वा स्वकृतां साभ्युपगतां वृद्धिं सर्वासु जातिषु दद्युः. ([2] The proper name I. 2. is explained by the *Gaṇaratnam.* also as a Bahuvr.: 'न विद्यते बन्धो ऽस्येत्यबन्धकः'.) E. अ priv. and बन्ध, in the first meaning with the ellipsis प्रयोग.

अबन्धन Bahuvr. m. f. n. (-नः-ना-नम्) Without fetters, unimpeded. E. अ priv. and बन्धन.

अबन्धु Bahuvr. m. f. n. (-न्धुः-न्धुः-न्धु) Without friends, without companions. E. अ priv. and बन्धु.

अबन्धुकृत् Tatpur. m. f. n. (-त्-त्-त्) Not procuring friends or companions. E. अ neg. and बन्धुकृत्.

अबन्ध्य Tatpur. m. f. n. (-न्ध्यः-न्ध्या-न्ध्यम्) Not barren, fruitful, having a result; lit. and fig.; e. g. (fig.) in the *Hitop.*: अञ्जनस्य क्षयं दृष्ट्वा वल्मीकस्य च संचयम् । अबन्ध्यं दिवसं कुर्याद्दानाध्ययनकर्मभिः; comp. also the following. E. अ neg. and बन्ध्य.

अबन्ध्यकोप Bahuvr. m. f. n. (-पः-पा-पम्) One whose passion or impetuosity bears results; e. g. in the *Kirâtarj.*: अबन्ध्यकोपस्य विहन्तुरापदां भवन्ति वश्याः स्वयमेव देहिनः । अमर्षशून्येन जनस्य जन्तुना न जातहार्देन न विद्विषादरः. E. अबन्ध्य and कोप.

अबन्ध्र Bahuvr. m. f. n. (-न्ध्रः-न्ध्रा-न्ध्रम्) Without a bandage, without a ligature; e. g. in the *Atharvav.*: कोश इवाबन्ध्रः परिक्षत्यमानः. E. अ priv. and बन्ध्र.

अबभ्रट m. f. n. (-टः-टा-टम्) See अवभ्रट.

अबल I. Tatpur. n. (-लम्) Want of strength, weakness; e. g. in the *Daśakumârach.*: इतः किल अनाज्ञगवतस्त्रिवर्गबलाबलज्ञानम्; also figur., comp. अर्थबलाबल. E. अ neg. and बल.

II. Bahuvr. 1. m. f. n. (-लः-ला-लम्) [1] Weak, feeble, infirm; e. g. in the *Bhâgavata Pur.*: अहो वयं धन्यतमा यदत्र त्यक्ताः पितृभ्यां न विचिन्तयामः । अभक्ष्यमाणा अबला वृकादिभिः स रक्षिता रक्षति यो हि गर्भे; or in the *Hitop.*: विपन्नायां नीतौ सकलमबलं सीदति जगत्. [2] Without a protector, unprotected; see the instance 3. 1.

2. m. (-लः) [1] The name of a plant (Tapia cratæva). [2] Time (?). [3] A hole (?). [The two last meanings which are very suspicious, occur in the fourth chapter of an E. I. H. Ms. (2544) of the *Anekârthamanjarî*; this chapter itself, however, is omitted in three other E. I. H. Mss. of the same work and, to judge from its character, seems added by a later writer; these two meanings would suggest the assumption of an error in the copyist, for they remind us of वेला and बिल, but the word occurs in the beginning of the Śloka and is written with the initial अ.]

3. f. (-ला) [1] A woman; e. g. in the *Bhaṭṭik.*: नग्नन्ति ददर्श वृन्दानि कपीन्द्रः । हारीण्यबलानां हारीण्यबलानाम्, where the first अबलानाम् means 'of the women', and the second 'unprotected' or 'weak' (comm. अबलानां स्त्रीणां । अबलानामविद्यमानरक्षकाणाम् or अतिक्षामानाम्). [2] (In Astronomy.) The sign of the zodiac, *Virgo*. [3] One of the ten Buddhist earths (?); comp. अचला. [An E. I. H. Ms. (1512) of *Ajayapâla's Nânârthasangraha* has the following

extraordinary explanation of अबला, 'अबलाख्या अबला-कस्त्री पुगरकमुखाप्रसो:'.] E. अ priv. and बल.

अबलता f. (-ता) or **अबलत्व** n. (-त्वम्) [1]Weakness. [2]Womanhood. Both interpretations are given by a comm. on the following mock-poetry of the *Nalodaya*: प्रबलतमानवलतया संयोज्य नले सुरोत्तमागवलत या। तेमामा नवलतया तद्वीव तथाप्ततां न मानवलतया (comm. अबलतया अबलत्वेन ...... यद्वा .... अबलाया भावो ऽबलता। लतलौर्गुणवचनत्वेति पुंवद्भावः). E. 1. अबल II. 1., 2. अबला II. 3., taddh. aff. तल् or त्व.

अबलधन्वन् Bahuvr. m. f. n. (-न्वा-न्वा-न्व) Having a powerless bow. E. अबल and धन्वन्.

अबलास Bahuvr. m. f. n. (-सः-सा-सम्) Without the disease called बलास q. v., not causing that painful and hardly curable disease of the throat; (probably in this sense) *Atharvav.*: शिवौ ते स्तां व्रीहियवावबलासावदोमधौ। एतौ यक्ष्मं वि बाधेते एतौ मुञ्चतो अंहसः. E. अ priv. and बलास.

अबलीयस् m. f. n. (-यान्-यसी-यः) Weaker; e. g. in the *Bŕihadár. Upan.*: अथो अबलीयान्बलीयाँसमाशंसते धर्मेण. E. अबल, taddh. aff. ईयसुन्.

अबल्य n. (-ल्यम्) (ved.) Weakness. E. अबल, taddh. aff. यत्, or a Tatpur., अ neg. and बल्य.

अबहु Tatpur. m. f. n. (-हुः-हुः or ह्वी-हु) Few. E. अ neg. and बहु.

अबह्वक्षर Bahuvr. m. f. n. (-रः-रा-रम्) Consisting of few (i. e. not of more than two) syllables, as a word; e. g. in the *Ŕigv. Prátiś.*: स्वबह्वक्षरेण 'the स् of सु becomes ष्, if it is preceded by a word of not more than two syllables'. E. अबहु and अक्षर.

अबह्वच् Bahuvr. m. f. n. (-च्-च्-च्) (In the system of Páńini.) The same as the preceding; e. g. in *Páńini's Sútra*: शितेर्नित्याबह्वज्बहुव्रीहावभसत्. E. अबहु and अच्.

अबह्वच्क Bahuvr. m. f. n. (-च्कः-च्का-च्कम्) The same as the preceding. E. अबहु and अच्, samás. aff. कप्.

अबाध I. Tatpur. m. (-धः) [1]Non-obstruction. [2]Non-refutation, the not being contradicted by or incompatible with; e. g. in the *Sánkhya Sútras*: अबाधाददुष्टकारणजन्यत्वाच्च नावस्तुत्वम् (scil. प्रपञ्चस्य); or अबाधे (scil. अविद्याया विद्यया) नैष्फल्यम् (scil. विद्यायाः); or in the *Vedánta S.*: अबाधाच्च (*Anúpanár.*: श्रुतौ सदाचरणे ज्ञानबाधाभावाच्च); comp. s. v. अबाधित. E. अ neg. and बाध.

II. Bahuvr. m. f. n. (-धः-धा-धम्) Unimpeded, unobstructed; e. g. in the *Nalop.*: वीतशोकभयाबाधं कच्चित्त्वं दृष्टवान्नृपम् (i. e. free from fear). E. अ priv. and बाध.

अबाधक Bahuvr. m. f. n. (-धकः-धिका-धकम्) The same as अबाध II. E. अ priv. and बाध, samás. aff. कप्.

अबाधित Tatpur. m. f. n. (-तः-ता-तम्) [1]Unobstructed, unimpeded. [2]Unrefuted, not contradicted by, not incompatible with; e. g. *Śankara* on the *Vedánta S.* 'अबाधाच्च', एवं च सत्याहारशुद्धौ सत्त्वशुद्धिरित्येवमादिभक्ष्याभक्ष्यविभागशास्त्रमबाधितं भविष्यति. E. अ neg. and बाधित.

अबान्धव Bahuvr. m. f. n. (-वः-वा-वम्) Without friends or relatives, unacknowledged, unowned. E. अ priv. and बान्धव.

अबाल Tatpur. m. (-लः) See अवाल.

अबालिश Tatpur. m. f. n. (-शः-शा-शम्) See अवालिश.

अबालेन्दु Karmadh. m. (-न्दुः) See अवालेन्दु.

अबास Bahuvr. m. f. n. (-साः-साः-सः) See अवासस्.

अबाह्य I. Tatpur. and II. Bahuvr. m. f. n. (-ह्यः-ह्या-ह्यम्) See अवाह्य.

अबिद्वस् Tatpur. m. f. n. (-द्वान्-दुषी-द्वत्) See अविद्वस्.

अबिन्धन Bahuvr. m. (-नः) Submarine fire. E. अप् and इन्धन, lit. 'having water for fuel'.

अबिभीवस् Tatpur. m. f. n. (-भीवान्-भ्युषी-भीवत्) Not afraid of, fearless. E. अ neg. and बिभीवस्.

अबिभ्यत् Tatpur. m. f. n. (-न्-ती-त्) Not afraid of, fearless. E. अ neg. and बिभ्यत्.

अबीर I. Tatpur. and II. Bahuvr. m. f. n. (-रः-रा-रम्) See अवीर.

अबुद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Not wise, ignorant, foolish; e. g. in the *Sánkhya Sútra*: अपवादमात्रमबुद्धानाम्. E. अ neg. and बुद्ध.

अबुद्धत्व n. (-त्वम्) Ignorance, foolishness. E. अबुद्ध, taddh. aff. त्व.

अबुद्धि I. Tatpur. f. (-द्धिः) [1]Want of intellect. [2]Ignorance, foolishness. E. अ neg. and बुद्धि.

II. Bahuvr. m. f. n. (-द्धिः-द्धिः-द्धि) [1]Devoid of intellect. [2]Ignorant, foolish. E. अ priv. and बुद्धि.

अबुद्धिता f. (-ता) Ignorance, foolishness. E. अबुद्धि II., taddh. aff. तल्.

अबुद्धिपूर्व m. f. n. (-र्वः-र्वा-र्वम्) I. Tatpur. Not preceded by reflection (as an act), unintentional, spontaneous; e. g. in the *Bhaťťik.*: गते ऽतिभूमिं प्रणये प्रयुक्तानबुद्धिपूर्वं परिसुप्तसंज्ञः। आत्मानुभूतानपि नोपचारान्स्मरातुरः संस्मरति स्म लोकः. E. अ neg. and बुद्धिपूर्व.

II. Bahuvr. Commencing with non-intellect or with beings that have no intellect (as creation); e. g. in the *Váyu Pur.*: अबुद्धिपूर्वकं तद्वै चेतनार्थं प्रवर्तते। तेन ह्यबुद्धिपूर्वं तच्चेतने न ह्यधिष्ठितम्. E. अबुद्धि and पूर्व.

अबुद्धिपूर्वक m. f. n. (-र्वकः-र्विका-र्वकम्) I. Tatpur. The same as अबुद्धिपूर्व I.; e. g. *Bharatas.* (in his comm. on the *Bhaťťik.*) तव .... चक्षुषोर्निमीलितमपि किंवाबुद्धिपूर्वकं नैवेत्यर्थः। अतो न किंचिदपि चेष्टितं तवाबन्धाभपूर्वकमिति भावः; or in the *Váyu Pur.*: अबुद्धिपूर्वकं वृत्तं प्रजानां जायते स्वयम्। अप्रवृत्तिः कृतयुगे कर्मणोः शुभपापयोः. E. अ neg. and बुद्धिपूर्वक.

II. Bahuvr. The same as अबुद्धिपूर्व II.; e. g. in the *Vishńu Pur.*: सृष्टिं चिन्तयतस्तस्य कल्पादिषु यथा पुरा। अबुद्धिपूर्वकः सर्गः प्रादुर्भूतस्तमोमयः. E. अबुद्धि and पूर्व, samás. aff. कप्.

अबुद्धिमत् m. f. n. (-मान्-मती-मत्) Ignorant, foolish, stupid; e. g. in the *Hitop.*: सुचिरं हि चरन्नित्यं क्षेत्रे शस्यमबुद्धिमान्। द्वीपिचर्मपरिच्छन्नो वाग्दोषाद्गर्दभो हतः. E. अबुद्धि, taddh. aff. मतुप्.

अबुध् I. Tatpur. f. (-भुत्) [1]Want of intellect. [2]Ignorance, foolishness. E. अ neg. and बुध्.

II. Bahuvr. m. f. n. (-भुत्-भुत्-भुत्) [1]Devoid of intellect. [2]Ignorant, foolish; e. g. not understanding the nature of the soul, in the *Bŕihadár. Upan.*: अनन्दा नाम ते लोका अन्धेन तमसावृताः। तांस्ते प्रेत्याभिगच्छन्त्यविद्वांसो ऽबुधो जनाः. E. अ priv. and बुध्.

अबुध Tatpur. m. f. n. (-धः-धा-धम्) Unwise, foolish, stupid; comp. the instance s. v. अबोध. E. अ neg. and बुध; (the word being udátta on the last syllable, it is perhaps a Bahuvr. of अ priv. and बुध).

अबुध्न Bahuvr. n. (-ध्नम्) (ved.) The intermediate region, the region between heaven and earth. E. अ priv. and बुध्न; lit. 'rootless'.

अबुध्य Tatpur. (-ध्यः-ध्या-ध्यम्) (ved.) Difficult to be known, difficult to be perceived; an epithet of Ahi in the *Rigv.*: अतृप्नुवन्तं वियतमबुध्यमबुध्यमानं .... अहिं वज्रेण वि रिणा अपर्वन् (*Sáyańa*: अबुध्यं दुर्विज्ञानम्). E. अ neg. and बुध्य; (the word being udátta on the last syllable, it seems to fall under the predicament of *Páń.* VI. 2. 156, when बुध्य would not have to be derived from the rad. बुध्, but from the noun बुध् or बुध, taddh. aff. य or यत्).

अबुध्यमान Tatpur. m.f.n. (-नः-ना-नम्) [1] Not awake. [2] Not knowing. E. अ neg. and बुध्यमान.

अबुद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) See अबुद्ध.

अवेल Tatpur. (?) 1. m. (-लः) Denial or concealment of knowledge (= अपह्नव).

2. f. (-ला) Chewed Betel. E. ? perhaps, अ neg. and वेला; (the *Śabdabheda* portion of *Viśwa*'s Kosha mentions the word amongst those which are to be written with a व्, not with a ब्; it seems doubtful therefore whether the masc. may be referred to अव and इला).

अबोध I. Tatpur. m. (-धः) Want of understanding, ignorance, stupidity; e. g. in the *Kirátárj.*: निसर्गदुर्बोधमबोधविक्लवाः क्व भूपतीनां चरितं क्व जन्तवः. E. अ neg. and बोध.

II. Bahuvr. m. f. n. (-धः-धा-धम्) [1] Ignorant, unwise, stupid; e. g. in the *Hitop. (Serampore ed.)*: बुद्धिर्यस्य बलं तस्य अबोधस्य कुतो बलम् (ed. *Schlegel-Lassen*: ....अबुधस्य कु°; ed. *Johnson*: ....निर्बुद्धेस्तु कु°). E. अ priv. and बोध.

अबोधक Tatpur. m. f. n. (-धकः-धिका-धकम्) Not conveying an understanding, not being clear or intelligible; comp. the following. E. अ neg. and बोधक.

अबोधकत्व n. (-त्वम्) Want of clearness, unintelligibility (as of a passage); e. g. in *Mádhava*'s *Jaimin.-nyáyam.* (where the bearing of a vaidik passage is spoken of): तस्मादबोधकत्वबाधितत्वयोरप्रामाण्यकारणयोरभावाच्छ्रुतिलिङ्गादिप्रबलवत्प्रमाणेन समाख्यानेन धर्मो व्यवस्थाप्यते. E. अबोधक, taddh. aff. त्व.

अबोधगम्य Tatpur. m. f. n. (-म्यः-म्या-म्यम्) Incomprehensible. E. अ neg. and बोधगम्य.

अब्ज Tatpur. 1. m.f.n. (-ब्जः-ब्जा-ब्जम्) Born or produced in, or by, water.

2. m. (-ब्जः) [1] The moon. [2] Dhanwantari, the physician of the gods (he having arisen from the ocean when it was churned for the amŕita). [3] A fish. [4] The ratan (Calamus rotang). [5] The name of two other aquatic plants: [a] Valisneria octandra; [b] Barringtonia acutangula. [6] The proper name of the father of Viśala; see also अब्जककुभ. [7] (In Arithmetic sometimes used to denote) the numeral *1*. Comp. चन्द्र.

3. m. n. (-ब्जः-ब्जम्) The conch.

4. n. (-ब्जम्) [1] A lotus; (according to the *Sáraswatábhidhána* the white esculent variety; 'पङ्कजेऽकैरवे'). [2] A large number, a million of millions; *Lílavatí*: एकदशशतसहस्रायुतलक्षप्रयुतकोटयः क्रमशः। अर्बुदमब्जं खर्वनिखर्वमहापद्मशङ्कवस्तस्मात्। जलधिश्चान्त्यं मध्यं परार्धमिति दशगुणोत्तराः संज्ञाः। संख्यायाः स्थानानां व्यवहारार्थं कृताः पूर्वैः. [3] A sort of collyrium; see रसाञ्जन.

5. f. (-ब्जा) A pearl oyster. [The meanings 2. 3. 4. 5. a., 4. 3. and 5. are given in *Sureśwara's Śabdapratípa*, where the word is thus defined: अब्जं रसाञ्जने पद्मे स्त्रियां शुक्तौ च पुंसि च। शङ्खेऽचलमत्स्येषु वेतसे रजनीकरे.] Compare अब्जा. E. अप् and ज.

अब्जककुभ Dwandwa m. pl. (-भाः) The descendants of Abja and of Kakubha; (the patronymic affix is dropped in this compound; otherwise the descendants of अब्ज would be आब्जयः and those of ककुभ, काकुभाः; the word itself is the reading of, and explained by, the *Káśiká* (E. I. H. 2440) in the *Gańa* to *Páń.* II. 4. 69.; the present edition of *Páń.* and the E. I. H. Ms. of the *Káś.* 829 read उब्जककुभाः). E. अब्ज (instead of आब्जि q. v.) and ककुभ (instead of काकुभ q. v.).

अब्जकर्णिका Tatpur. f. (-का) The seed vessel of a lotus (= कमलबीजकोशः). Comp. अम्भोरुहकर्णिका. E. अब्ज and कर्णिका.

अब्जज Tatpur. m. (-जः) A name of (the masc.) Brahman; (the god having sprung at the creation from the lotus which arose from the navel of Vishńu). Comp. अब्जयोनि. E. अब्ज and ज.

अब्जदृश् Bahuvr. m. f. n. (-दृक्-दृक्-दृक्) Lotus-eyed, having large fine eyes. E. अब्ज and दृश्.

अब्जनयन Bahuvr. m. f. n. (-नः-ना-नम्) The same as अब्जदृश्. E. अब्ज and नयन.

अब्जनेत्र Bahuvr. m. f. n. (-त्रः-त्रा-त्रम्) The same as अब्जदृश्. E. अब्ज and नेत्र.

अब्जबान्धव Tatpur. m. (-वः) The sun; comp. पद्मबन्धु and अब्जिनीपति. E. अब्ज and बान्धव; 'the friend of the lotus'.

अब्जभोग Tatpur. m. (-गः) The root of the lotus. E. अब्ज and भोग.

अब्जयोनि Bahuvr. m. (-निः) A name of (the masc.) Brahman; comp. अब्जज. E. अब्ज and योनि.

अब्जवाहन Tatpur. m. (-नः) A name of Śiva; (the god being the vehicle of, i. e. carrying, the moon on his forehead). E. अब्ज and वाहन.

अब्जबीजभृत् Tatpur. m. (-त्) The white variety of Oleander or Nerium odorum; see करवीर. E. अब्ज-बीज and भृत्.

अब्जस् n. (-ब्जः) Form, shape, beauty. E. आप् with the vowel shortened, uń. aff. असुन्, ágama जुट्; (but more probably a Tatpur. of अप् in the sense of अपस् 'work', — comp. अप्नस् — and जस् from जन्).

अब्जहस्त Bahuvr. m. (-स्तः) The sun; (Súrya is represented when sitting on his chariot, holding a lotus in one hand). E. अब्ज and हस्त.

अब्जा Tatpur. 1. m. (-ब्जाः) [1] Born or produced, in, or by, water; a vaidik epithet of Fire (see अग्नि and comp. अप्), and of Áditya or the Sun in the type Dadhikrá, when he is identified with Parabrahman or the universal deity, according to *Sáyańa*, because the Sun is born *in the midst of the water*; according to *Mahídhara*, because he has horses which are born from the waters, or as the Aitareya Bráhmańa intimates, on account of the Sun's apparent rising from the ocean and setting in the same (see *Wilson*'s *Rigveda* vol. 3, p. 200 note). [2] A lotus. [3] The moon.

2. f. (-ब्जाः) Lakshmí or Śrí. [The last three meanings are given by the *Śabdaratnávalí* where the two E. I. H. Mss., 1512 and 1585, refer the name of Śrí to the *masc.*;

both words अब्ज and अब्जा are thus explained: अब्जः शङ्खे स्त्रियां (which must be read ऽस्त्रियां) ना तु धन्वन्तर्यमृते विधु । क्लीबं पद्मे तथाब्जास्तु पद्मेन्दुश्रीध्वसो पुमान्; there seems to be no incorrectness in the text of the Mss., for *Mathureśa* takes now and then the liberties of a verse-maker, but a male Śri appears nevertheless to be a stronger license even than a curtailed धन्वन्तृ (loc. धन्वन्तरि) instead of धन्वन्तरि (loc. धन्वन्तरौ).] E. अप् and जा (जन्, kṛit aff. विट्).

अब्जाङ्क Bahuvr. m. (?) (-ङ्कः) A grass the roots of which are fragrant and are used for *tatties* &c. (Andropogon muricatum). E. अब्ज and आङ्का.

अब्जित् Tatpur. m. (-त्) The conqueror of the waters; a vaidik epithet of Indra, because he conquers the waters attacked by Vṛitra. E. अप् and जित्.

अब्जिनी f. (-नी) A place abounding in lotus flowers. (The explanations of नलिनी by *Bharata*, as quoted also by *Rádhákántad.*, viz. an assemblage of lotus flowers, a place abounding in lotus flowers and the flexible stalk of a lotus, do not necessarily apply, more especially the last, to अब्जिनी.) E. अब्ज, taddh. aff. इनि.

अब्जिनीपति Tatpur. m. (-तिः) The sun. Comp. अब्जबान्धव. E. अब्जिनी and पति.

अब्द Tatpur. 1. m. f. n. (-ब्दः-ब्दा-ब्दम्) Giving water, giving rain; the fem. instrum. अब्दया is used in the *Rigv.* verse: मरुतः ..... अब्दया चिन्मुहुरा ह्रादुनीवृतः &c. in the sense of an adverb, viz. 'in giving rain', which in this passage becomes equivalent to a nom. plur. referring to मरुतः, hence *Sáyańa*: = उदकानां दातारः । असो या-आदेशः. — For this vaidik use of the fem. instr. in an adverbial sense (i. e. in the sense of the acc. neuter) compare also साधुया = साधु (*Káś.* to *Páń.* VII. 1. 39.) and the use of the fem. acc. in -आम्, esp. in -तराम् and -तमाम् instead of -तरम् or -तमम्, e. g. प्रतरम् or प्रतराम्, किंतरम् or किंतमाम् &c. (comp. *Páń.* V. 4. 11. and 12.).

2. m. (-ब्दः) [1] A cloud; e. g. in the *Bhaṭṭik.*: ततः कपाटैः पृथुपिङ्गलाक्षैः खं प्रावृषेण्यैरिव चानशे ऽब्दैः. [2] A year; (comp. *Śankara* on the *Vedánta S.* IV. 3. 2.: वायुमब्दादविशेषविशेषाभ्याम्). [3] The name of a mountain. [4] The name of a grass (Cyperus rotundus); see मुस्तक; according to the *Nighantaprakáśa*, Cyperus pertenuis; see भद्रमुस्तक or नागरमुस्तक. E. अप् and द, with the *udátta* on the first syllable; the *Uńádi S.* however propose to derive the word from अव् 'to protect', uń. aff. दन्, when the word would sound अब्द; and *Nṛisinha*'s *Swaramanjarí* pretends that it comes from अद् 'to eat', with द् changed to ब्, uń. aff. दन्. [The Calc. and Petersb. edd. of *Hemaçhandra*'s *Abhidhánach.* have (2. 73. or v. 159.) the incorrect reading अब्दम्, as if the word were a neuter; an excellent Ms. of this portion, belonging to the R. A. S. has the correct form अब्दः and the comm. of *Vallabhagańi* says nothing of the word being m. or n.].

अब्दतन्त्र Tatpur. n. (-न्त्रम्) The name of an astronomical work. E. अब्द and तन्त्र.

अब्दनाद Tatpur. m. (-दः) The name of several plants: [1] A particular esculent vegetable, called in Mahr. तांदुळचा or तांदुळजा. [2] = शङ्खिनी q. v. [3] A particular creeping plant, called in Mahr. मेकी. [The word has probably also the meanings of its synon. मेघनाद q. v.] E. अब्द and नाद.

अब्दया. See अब्द 1.

अब्दवाहन Tatpur. m. (-नः) A name of Śiva; comp. अब्जवाहन. E. अब्द and वाहन.

अब्दशत Tatpur. n. (-तम्) A century. E. अब्द and शत.

अब्दसहस्र Tatpur. n. (-स्रम्) A thousand years. E. अब्द and सहस्र.

अब्दसार Tatpur. m. (-रः) A variety of camphor (*Rájanigh.* = कर्पूरभेद). E. अब्द and सार.

अब्दार्ध Tatpur. n. (-र्धम्) A half year. E. अब्द and अर्ध.

अब्दि Tatpur. m. (-ब्दिः) (ved.) A cloud; comp. the following. E. अप् and दि.

अब्दिमत् m. f. n. (-मान्-मती-मत्) (ved.) Having clouds; an epithet of Parjanya. E. अब्दि, taddh. aff. मतुप्.

अब्दुर्ग Tatpur. n. (-र्गम्) A water-fortress, i. e. a place surrounded by deep water; *Manu* recommends it, amongst other sites, as one where a king should build his town: धन्वदुर्गं महीदुर्गमब्दुर्गं वार्क्षमेव च । नृदुर्गं गिरिदुर्गं वा समाश्रित्य वसेत्पुरम् (*Kullúka*: जलदुर्गमगाधोदकेन सर्वतः परिवृतम्); the best fortress for a king is, however, the गिरिदुर्ग q. v., for the अब्दुर्ग is, in the view of Manu, the appropriate fortress for aquatic beings, the धन्वदुर्ग q. v. for wild animals, the महीदुर्ग q. v. for mice or other animals living in holes, the वृक्षदुर्ग q. v. for monkeys, while the नृदुर्ग q. v. is the fortress for men and the गिरिदुर्ग for gods. E. अप् and दुर्ग.

अब्दैवताक Bahuvr. m. f. n. (-कः-का-कम्) The same as अब्दैवत q. v. E. अप् and देवता, samás. aff. कप्.

अब्दैवत Bahuvr. m. f. n. (-तः-ता-तम्) Having water for its divinity, addressed to the divinity Water, as a hymn; (the अब्दैवतं सूक्तम् or तृचम्, mentioned by *Manu* is the *Rigv.* hymn X. 9. 1-3., or *Sámav.* 2. 1187-1189. = II. 9. 2. 10.). Comp. अब्लिङ्ग. E. अप् and दैवत.

अब्धि Tatpur. m. (-ब्धिः) [1] The ocean; lit. and figur.; e. g. (figur.) in the *Nalodaya*: अपि यो दायादाय चयप्रदो ऽहसि सतां यदाया दायः । करमादायादाय श्रियो ऽब्धिरधिराजमसिगदायादा यः; or in the *Rudrayámalat.*: सदा सेव्यो देवैः स भवति नरो भक्तिसुलभः । स जीवन्मुक्तो ऽपि तरति च भवाब्धिमचिरतः. [2] The name of one of the attendants of the Sun (acc. to *Vyádi* on *Hemach.*). [3] (In mathematical language sometimes used to denote) the numeral *4*; e. g. in *Brahmagupta*'s *Bráhmasiddhánta*: परिवर्तास्खचतुष्टयशराब्धिरसगुणयमद्विवसुतिथयः (comp. *Colebr. As. Res.* XII. p. 231 note); or कल्यासी घटिकासंघो युगणस्य यदुद्भवम् । पञ्चाभ्रचन्द्राब्धिमितं विधोर्मण्डलशेषकम्; or in the *Keralagrantha*, as quoted by *Rádhák.* (s. v. अभिघात): अभिघातं स्यात्पूर्वं वेदद्विव्यब्धिवर्णाश्चेत् । नगवर्गाणां परतो धरणीचन्द्रद्विरामाद्याः; or in the *Súryasiddh.* quoted Journ. As. XVI. p. 35. l. 12. *Schlegel* is probably correct when he ascribes this use of the word to the division of the ocean according to the four cardinal points of the compass (*Refl. sur l'étude des langues as.* p. 198), but he is mistaken when he adds, that 'ocean' may designate also the numeral *7*, for all the synonymes of this word are only used to denote *4*; comp. *E. Jacquet* Journ. As. vol. XVI. (1835) p. 17. 104. and, besides *Raffles*

quoted there, *Humboldt's Kawi* Sprache I. p. 32. — E. अप् and धि.

अब्धिकण Tatpur. m. (-णः) Probably an incorrect reading instead of अब्धिकफ q. v. E. अब्धि and कण.

अब्धिकफ Tatpur. m. (-फः) [1] Froth, foam. [2] Cuttle fish bone, the dorsal scale of the cuttle fish (Sepia officinalis); so called because it looks like the froth of the sea; *Rájamukuta* &c.: अब्धेः कफ इव. Compare समुद्रकफ, अब्धिफेन, अर्णवमल and the following. E. अब्धि and कफ.

अब्धिज Tatpur. 1. m. f. n. (-जः-जा-जम्) Born in or by the ocean.

2. a. m. sing. (-जः) [1] The moon; comp. अब्ज. [2] (In mathematical language sometimes used to denote) the numeral *1*. [3] Cuttle fish bone; the same as अब्धिकफ or समुद्रफेन (according to the *Nigh. Prak.*), comp. also अर्णवज. (The meaning 'moon' is not given in the Koshas; but as the word occurs in the second meaning, in a mathematical Index, similarly as अमृतदीधिति, and as the synonymes of चन्द्र q. v. are used likewise so, it seemed to me necessary to infer this mathematical application from the meaning 'moon', which would arise from the etymon of the word in the same way as अब्ज 2. 1. q. v. Comp. also श्वेतधामन् 'moon and cuttle fish bone'.)

b. m. du. (-जौ) A name of the Aświns q. v., these two gods having sprung from the ocean when it was churned for the amŕita.

3. n. (-जम्) Salt (according to the *Nigh. Prak.*).

4. f. (-जा) Spirituous liquor; see सुरा, the latter having come from the ocean when it was churned for the amŕita. E. अब्धि and ज.

अब्धिझष Tatpur. m. (-षः) A sea fish. E. अब्धि and झष.

अब्धिडिण्डिर Tatpur. m. (-रः) Cuttle fish bone; the same as समुद्रफेन or अब्धिकफ q. v., (according to the *Nigh. Prak.*); comp. अब्धिहिण्डीर, and डिण्डिर, डिण्डीर, दिण्डीर, हिण्डिर, हिण्डीर. E. अब्धि and डिण्डिर.

अब्धिद्वीपा Bahuvr. f. (-पा) The earth. E. अब्धि and द्वीपा; lit. 'having islands formed by the ocean'.

अब्धिनगरी Tatpur. f. (-री) The ocean-city, a name of Dwáraká, the capital of Kŕishńa. E. अब्धि and नगरी.

अब्धिनवनीतक Tatpur. m. (-कः) The moon; comp. अब्ज 2. 1. E. अब्धि and नवनीतक.

अब्धिफल Tatpur. n. (-लम्) The name of a fruit, used as a drug; also called समुद्रफल. E. अब्धि and फल.

अब्धिफेन Tatpur. m. (-नः) The same as अब्धिकफ q. v.; comp. समुद्रफेन. E. अब्धि and फेन.

अब्धिमण्डूकी Tatpur. f. (-की) The pearl oyster. E. अब्धि and मण्डूकी.

अब्धिशयन Bahuvr. m. (-नः) A name of Vishńu; (lit. having the ocean for his couch, i. e. sleeping on the ocean at the periods of the destruction and renovation of the world). E. अब्धि and शयन.

अब्धिसार Tatpur. m. (-रः) A jewel, a gem (*Nigh. Prak.* = रत्न). E. अब्धि and सार.

अब्धिहिण्डीर Tatpur. m. (-रः) The same as अब्धिकफ q. v. (according to the *Rájanigh.*); comp. अब्धिडिण्डिर. E. अब्धि and हिण्डीर.

अब्ध्यग्नि Tatpur. m. (-ग्निः) Submarine fire; comp. समुद्रवह्नि. E. अब्धि and अग्नि.

अब्भक्ष Tatpur. 1. m. f. n. (-क्षः-क्षा-क्षम्) Living upon water, i. e. living upon very small diet, half fasting; e. g. in the *Bhágav. Pur.*: स्नात्वानुसवनं तस्मिन्कृत्वा चापीन्यथाविधि। अब्भक्ष उपशान्तात्मा स आस्ते विगतैषणः. Comp. अब्भक्षण and वायुभक्ष, अभक्ष.

2. m. (-क्षः) A snake; (mentioned by *Patanjali* in his introd. to *Páńini* as an instance of an एकपद q. v.: अथवा सन्त्येकपदान्यप्यवधारणानि। तद्यथा। अब्भक्षो वायुभक्ष इति। अप एव भक्षयति वायुमेव भक्षयतीति गम्यते। एवमिहापि सिद्ध एव न साध्य इति). Comp. वायुभक्ष. E. अप् and भक्ष.

अब्भक्षण Tatpur. n. (-णम्) Living upon water, a kind of fasting; e. g. in the *Bhágav. Pur.*: अम्भसा केवलेनाथ करिष्ये व्रतपारणम्। प्राहुरब्भक्षणं विप्रा ह्यशितं नाशितं च तत् (*Śridharasw.*: श्रुतिश्च अपो ऽश्नाति तन्नैवाशितं नैवानशितमिति). E. अप् and भक्षण.

अब्भक्षत्व n. (-त्वम्) The same as अब्भक्षण; e. g. in the *Mitáksh.*: यत्तु वसिष्ठेन मासमब्भक्षत्वमुक्तम् &c. E. अब्भक्ष, taddh. aff. त्व.

अब्भ्र Tatpur. n. (-ब्भ्रम्). More commonly but less correctly written अभ्र q. v.; *Bharatasena's Dwirúpak.*: अभ्रं चाब्भ्रं समेघयोः; *Purushottama's Dwirúpak.*: अब्भ्रमभ्रमपि ख्यातम्. E. see s. v. अभ्र.

अब्भ्र°. All compounds beginning thus see s. v. अभ्र°.

अब्भ्रक n. (-कम्) More commonly but less correctly written अभ्रक q. v.

अब्भ्रतर n. (-रम्) See अभ्रतर.

अब्भ्रि f. (-ब्भ्रिः) or **अब्भ्री** f. (-ब्भ्री) See अभ्रि or अभ्री which are the more correct forms of these words; *Bharatasena's Dwirúpak.*: अभ्री स्यादब्भ्रिरभ्रिश्च तथाब्भ्री च समा इमाः. E. see अभ्रि.

अब्भ्रि°. All compounds beginning thus see s. v. अभ्रि°.

अब्भ्रित m. f. n. (-तः-ता-तम्) See अभ्रित.

अब्भ्रिय m. f. n. (-यः-या-यम्) See अभ्रिय.

अब्भ्रीय m. f. n. (-यः-या-यम्) See अभ्रीय.

अब्भ्र्य m. f. n. (-ब्भ्र्यः-ब्भ्र्या-ब्भ्र्यम्) See अभ्र्य.

अब्रह्मचर्य I. Tatpur. n. (-र्यम्) [1] Unchastity. [2] Coition. E. अ neg. and ब्रह्मचर्य.

II. Bahuvr. m. (-र्यः) Unchaste, voluptuous. E. अ priv. and ब्रह्मचर्य.

अब्रह्मचर्यक n. (-कम्) The same as अब्रह्मचर्य I. E. अब्रह्मचर्य I., taddh. aff. कन्.

अब्रह्मण्य Tatpur. 1. m. f. n. (-ण्यः-ण्या-ण्यम्) [1] Not proper or fit for a Bráhmańa (*Haláyudha*: अब्रह्मण्यमवर्ध्ये स्याद्ब्रह्मण्यं ब्रह्मणो हितम्). [2] Not well disposed to, hostile to, the Bráhmańas; e. g. in the *Bhágav. Pur.*: शोचत्यश्रुकला साध्वी दुर्भगेवोज्झिताधुना। अब्रह्मण्या नृपव्याजा शूद्रा भोक्ष्यन्ति मामिति.

2. n. (-ण्यम्) [1] A disgraceful act, a horrible act; e. g. in the *Panchatantra*: नान्दुकस्तारस्वरेण प्रोवाच। भो अब्रह्मण्यमब्रह्मण्यं वर्तते। मम भिस्पुरेण चौरेणापहृतः. [2] An exclamation of distress, uttered by a Bráhmańa, answering our: oh, alas! (*Ráyamuk.*, *Bhanúd.* &c. on the *Amarak.*: वधं नार्हतीत्युक्तौ; *Swámin* on the *Amarak.*, *Vallabhag.* on *Hemach.*: वधानर्हस्य ब्राह्मणस्य पूत्कारे; according to this interpretation the word अवध्य, in the explanatory

compound of the *Amarak.* and of *Hemach.* 'अवध्योक्ती', would simply mean '*Bráhmaña*', the etymological sense of this word having disappeared in the conventional meaning; *Nílak.*: वधं नार्हतीत्युक्ती ब्रह्मणि साधु । तत्र साधुरिति (*Páń.* IV. 4. 98.) यत् । ब्रह्मण्यम् । ततो नञ्समास:); e. g. in the *Uttararámach.*: अत्रान्तरे ब्राह्मणेन मृतं पुत्रमारोप्य राजद्वारि सोरस्ताडनमब्रह्मण्यमुद्घोषितम्; or ² A cry of distress uttered by a person (in general) who craves for his life, answering our 'mercy!'; (according to this interpretation of अवध्योक्ती, अवध्य would not have the conventional, but the literal or etymological sense: *Ráyamuk.*, *Mathureśa*, *Rámáśraya* &c. on the *Amarak.*: अवध्ययाच्ञार्थमित्येके; *Vallabhag.* on *Hemach.*: अवध्ययाच्ञार्थं पूत्करण इत्येके, when अब्रह्मण्य has lost its etymological sense, 'an act which is not proper for a Bráhmaña' and assumed the meaning 1.); but the word occurs also in the still more general sense of a plaintive cry: 'woe!'; e. g. in the *Panchatantra*: सर्वे ते पक्षिणो विषण्णवदना बाष्पपूरितदृश: करुणस्वरेण वैनतेयमासाद्य फूत्कर्तुमारब्धा: । अहो अब्रह्मण्यमब्रह्मण्यम्. (*Amarak.* and *Hemach.* restrict the use of the word in the two last meanings to the dramas, but it occurs also elsewhere in the dialogue, as results e. g. from the given instance. — अब्रह्मण्य is, contrary to the general rule on Tatpur. compounds with अ neg., udátta on the last syllable.) Also अब्राह्मण्य. E. अ neg. and ब्रह्मण्य.

अब्रह्मता f. (-ता) (ved.) The condition of what is not endowed with the bliss of wisdom, i. e. the condition of what is perishable (according to *Mahídhara*). E. अब्रह्मन्, taddh. aff. तल् (*Mahídhara* analyzes the word अ neg. and ब्रह्मता, but he can be scarcely correct in doing so, as it is udátta on the penultimate, not on the first syllable).

अब्रह्मन् Bahuvr. m. f. n. (-ह्मा-ह्मा-ह्म) ¹ (ved.) Without hymns, unaccompanied by hymns (as libations). ² (ved.) Not having the bliss of wisdom (comp. अब्रह्मता). ³ Without Bráhmańas; e. g. in *Manu*: नाब्रह्म क्षत्रमृध्नोति नाक्षत्रं ब्रह्म वर्धते । ब्रह्म क्षत्रं च संपृक्तमिह चामुत्र वर्धते. The word is udátta on the first syllable. E. अ priv. and ब्रह्मन्.

अब्रह्मबन्धूक Bahuvr. m. f. n. (-कः-का-कम्) Without Bráhmańa-women. E. अ priv. and ब्रह्मबन्धू, samás. aff. कप्.

अब्रह्मविद् Tatpur. m. f. n. (-त्-त्-त्) Not knowing Brahman (neuter), not knowing the supreme truth; e. g. in the *Máńdukya Upan.*: नास्याब्रह्मवित्कुले भवति य एवं वेद. E. अ neg. and ब्रह्मविद्.

अब्राह्मण I. Tatpur. 1. m. (-णः) ¹ Not a Bráhmańa, any one in general except a Bráhmańa; e. g. in the *Śatapath.*: .... तद्वै नाब्राह्मण: पिबेद्यो ह्यधिश्रयन्ति तस्मान्नाब्राह्मण: पिबेत्; or in the *Chhánd. Upan.*: तं होवाच नैतदब्राह्मणो विवक्तुमर्हति (where 'none but a Bráhmańa' implies 'because the Bráhmańas alone are upright'); or in the *Mitáksh.*: अत्राहुरयायामस्य: । तस्माद्ब्राह्मणाद्ब्राह्मण्यामुत्पन्नोऽब्राह्मण इति विरुद्धम्; [but so far, by the fact of negation, comparable to a Bráhmańa, that a man, not a lump of earth &c. is implied; this sense is conveyed when *Patanjali* gives अब्राह्मण as an instance to the meaning 'similar' of अ, in his comment on the *Nyáya* to *Páń.* III. 1. 12. and VI. 1. 71., omitted in the mutilated reprint of the Calc. edition: नञ्युक्तमिवयुक्तं वा (to VI. 1. 71.: नञ्युक्तं इवयुक्तं वा) यत्किंचिदिह दृश्यते । अन्यस्मिंस्तत्सदृशे कार्यं विज्ञायते । तथा ह्यर्थो गम्यते । (VI. 1. 71.: तद्यथा ।) अब्राह्मणमानयेत्युक्ते ब्राह्मणसदृश एवानीयते (to VI. 1. 71.: ब्राह्मणसदृशमेवानयति) नासौ लोष्टमानीय कृती भवति; or the latter words more completely to the same Nyáya, VI. 1. 135. (omitted in the Calc. ed. and therefore also in the reprint of that edition): अब्राह्मणमानयेत्युक्ते ब्राह्मणसदृशं क्षत्रियमानयति । नासौ &c.]. ² A *twice-born* man who is not a Bráhmańa, i. e. a Kshatriya or a Vaiśya; e. g. in *Manu*: अब्राह्मणादध्ययनमापत्काले विधीयते (*Kullúka*: ब्राह्मणादन्यो यो द्विज: क्षत्रियस्तदभावे वैश्यो वा); or in *Jaimini's Sútra*: अब्राह्मणे च दर्शनात् (where a Kshatriya is meant); or in the *Várttika* to *Páń.*: अब्राह्मणगोत्रमात्राद्युवप्रत्ययस्योपसंख्यानम् (*Kaiyy.*: तेन वैश्यगोत्रादपि सिध्यति, i. e. a Kshatriya and a Vaiśya; comp. the other *Vártt.* of II. 4. 58. in the Calc. ed.); or in the *Vájas.*: अशूद्रा अब्राह्मणास्ते प्राजापत्या: (scil. पशव:). ³ A Śúdra (i. e. the reverse of a Bráhmańa, the last of the castes, while the Bráhmańa is the first &c.); e. g. in *Manu*: अब्राह्मण: संग्रहणे प्राणान्तं दण्डमर्हति; (*Kullúka*: अब्राह्मणोऽत्र शूद्र:). ⁴ A bad Bráhmańa, an impious Bráhmańa; e. g. in the *Ádiparvan* of the *Mahábh.*: स पीडितो देवयान्या महर्षि: समाह्वयत्संरक्षाखिव काव्य: । असंशयं मामसुरा द्विषन्ति ये मे शिष्यानागतान्सूदयन्ति । अब्राह्मणं कर्तुमिच्छन्ति रौद्रास्ते मां यथा व्यभिचरन्ति नित्यम्.

2. f. (-णी) The fem. of अब्राह्मण in the foregoing meanings; e. g. *Nárada*: स्वैरिण्यब्राह्मणी वेश्या दासी निष्कासिनी च या: । गम्या: स्युरानुलोम्येन स्त्रियो न प्रतिलोमत: (*Viramitr.*: अब्राह्मणीति स्वैरिण्यविशेषणम्). E. अ neg. and ब्राह्मण.

II. Bahuvr. m. f. n. (-ण:-णा-णम्) Without Bráhmańas; e. g. in the *Váyu Pur.*: ममाध्वरे शंसितार: स्तुवन्ति रथंतरे साम गायन्ति गेयम् । अब्राह्मणे ब्रह्मसवे यजन्ते &c. E. अ priv. and ब्राह्मण.

अब्राह्मणता f. (-ता) or अब्राह्मणत्व n. (-त्वम्) The condition of one who is not a Bráhmańa &c. (see the meanings of अब्राह्मण I.); e. g. *Patanjali* on *Páń.*: नञ्पूर्वात्तत्पुरुषात्त्वतलौ । अब्राह्मणत्वम् । अब्राह्मणतेति. (It may mean too: the condition of what is without Bráhmańas, as a sacrifice &c.; see अब्राह्मण II.) E. अब्राह्मण, taddh. aff. तल् or त्व.

अब्राह्मण्य Tatpur. n. (-ण्यम्) ¹ Not the condition of a Bráhmańa, unholiness. ² The same as अब्रह्मण्य 2. 3. (according to *Ráyamuk.* and *Ramánátha*). E. अ neg. and ब्राह्मण्य.

अब्रुवत् Tatpur. m. f. n. (-न्-ती-त्) Silent; e. g. in *Yájnav.*: अब्रुवन्हि नर: साक्ष्यमृणं सदशबन्धकम् । राज्ञा सर्वं प्रदाप्य: स्यात्षट्चत्वारिंशकेऽहनि. E. अ neg. and ब्रुवत्.

अब्लिङ्ग Bahuvr. n. (-ङ्गम्) A verse (of the three verses) of the Rigveda hymn X. 9. 1-3. (or Sámav. 2. 1187-1189. = II. 9. 2. 10.) which is adressed to the divinity Water; *Yájnav.*: उदकाञ्जलिभि: स्नायात्संस्पृष्टलैपस्पृशेत् । अब्लिङ्गानि जपेच्चैव गायत्रीं मनसा सकृत् (*Mit.*: अब्लिङ्गानि । आपो हि ष्ठेत्येवमादीनि त्रीणि मन्त्रवाक्यानि). Comp. अब्दैवत. E. अप् and लिङ्ग.

अभ् (अभि-उदात्त-अनुदात्तेत्) r. 1. cl. See अम्भ्.

अभक्त I. Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) ¹ Not worshipping, undevout; e. g. in the *Rigv.*: भक्तमभक्तमवो व्यन्तो अजरा अग्नयो व्यन्तो अजरा:; or in the *Rudrayámalatantra*: अभ-

केभ्यो ऽपि पुत्रेभ्यो दत्वा नरकमाप्नुयात्. ² Detached, not connected with; said by the commentators on *Páńini* of a grammatical element which stands part, as it were, of the other elements of the word, and therefore prevents the application of rules which would have to take place, if it were भक्त, i. e. if it were essentially connected with the other elements of the word; e. g. the *Káśiká* on सुट् VI. 1. 136.: पूर्वं धातुरुपसर्गेण युज्यत इति तत्र धातूपसर्गयोः कार्यमन्तरङ्गमिति पूर्वं सुड्भवति। पश्चादडभ्यासौ। अभक्तश्च सुडितुक्तम्; or *the same* on सुट् VI. 1. 135.: कात्पूर्वग्रहणं सुटो ऽभक्तत्वज्ञापनार्थम्; but *Kátyáyana* differs in opinion on this point, for he says: अभक्ते स्वरे दोषः 'if सुट् were extraneous there would be a flaw in the application of Páńini's rule of accentuation VIII. 1. 28.'; or the latter *Vártt.* applied to ágama तुक् VI. 1. 71., or to ágama नुक् VII. 2. 82. (*Patanjali*, however, refutes *Kátyáyana* in this view.) — An अभक्त element is in these comm. therefore opposed as well to a grammatical element which is पूर्वान्त i. e. one added *after* what precedes, as to an element परादि i. e. one which is placed *before* what follows. As it is important to know, in the application of *Páńini's* rules, whether an element is अभक्त or not, it will be expedient to convey the bearing of this term from the following explanation of *Patanj.* on a *Vártt.* to I. 1. 47.: किं पुनरयं पूर्वान्तः। आहोस्वित्परादिः। आहोस्विदभक्तः। कथं चायं पूर्वान्तः स्यात्कथं वा परादिः कथं वाभक्तः। यद्यन्त इति वर्तते ततः पूर्वान्तः। अथादिरिति वर्तते ततः परादिः। अथोभयं निवृत्तं ततो ऽभक्तः। कश्चात्र विशेषः। अभक्ते दीर्घनलोपस्वरणत्वानुस्वारशीभावाः। यद्यभक्तो दीर्घत्वं न प्राप्नोति। कुण्डानि वनानि (cf. VII. 1. 72.)। नोपधायाः (VI. 4. 7.) सर्वनामस्थाने चासंबुद्धाविति (VI. 4. 8.) दीर्घत्वं न प्राप्नोति॥ दीर्घ॥ नलोप। नलोपश्च न सिध्यति। अग्ने त्री ते वाजिना त्री षधस्था ता ता (cf. VI. 1. 70.) पिण्डानाम्। नलोपः प्रातिपदिकान्तस्येति (VIII. 2. 7.) नलोपो न प्राप्नोति॥ नलोप॥ स्वर। स्वरश्च न सिध्यति। सर्वाणि ज्योतींषि। सर्वस्य सुपीत्याद्युदात्तत्वं (VI. 1. 191.) न प्राप्नोति॥ स्वर॥ णत्व। णत्वं च न सिध्यति। माषवापाणि व्रीहिवापाणि। पूर्वान्ते प्रातिपदिकान्तनकारस्येति सिद्धम् (VIII. 4. 11.)। परादौ विभक्तिनकारस्येति (VIII. 4. 11.)। अभक्ते नुमो (VIII. 4. 11.) ग्रहणं कर्तव्यम्। न कर्तव्यम्। क्रियत एतन्न्यास एव। प्रातिपदिकान्तनुम्विभक्तिषु चेति (VIII. 4. 11.)॥ णत्व॥ अनुस्वार। अनुस्वारश्च न सिध्यति। द्विषंतपः परंतपः। मो ऽनुस्वारो हलीत्यनुस्वारो (VIII. 3. 23.) न प्राप्नोति। मा भूदेवम्। नश्चापदान्तस्य झलीत्येवं भविष्यति (VIII. 3. 24.)। यर्हि न झल्परः। वहंलिहो गौः। अभ्रंलिहो वायुः॥ अनुस्वार॥ शीभाव। शीभावश्च न सिध्यति। त्रपुणी जतुनी तुंबुरुणी। नपुंसकादुत्तरस्यौङः शीभावो (VII. 1. 19.) न प्राप्नोति &c. (i. e. the ágama नुम् is not अभक्त, for otherwise the quoted rules could not be applied; comp. also the term बहिरङ्ग). ³ Not eaten; see also the other meanings of भक्त. E. अ neg. and भक्त.

II. Bahuvr. m. f. n. (-क्तः-क्ता-क्तम्) Without food; e. g. in *Suśruta*: मुहुर्मुहुर्भोम सभक्तमभक्तं वा यदौषधं मुहुर्मुहुरुपयुज्यते. E. अ priv. and भक्त.

अभक्तच्छन्दस् Tatpur. n. (-न्दः) Want of appetite; (भक्ताहारः। तस्मिंश्छन्दो ऽभिलाष इत्यर्थः। न भक्तच्छन्दः। अभक्तच्छन्दः). E. अ neg. and भक्तच्छन्दस्.

अभक्तरुच् Tatpur. f. (-रुक्) Want of appetite; e. g. *Suśruta*: अभक्तरुग्गौरवसादयुक्तः कासेत् &c. E. अ neg. and भक्तरुच्.

अभक्ति Tatpur. f. (-क्तिः) ¹ Want of devotion to, of attachment. ² Incredulity, unbelief. E. अ neg. and भक्ति.

अभक्तिमत् m. f. n. (-मान्-मती-मत्) ¹ Undevoted, unattached. ² Unbelieving. E. अभक्ति, taddh. aff. मतुप्.

अभक्ष Tatpur. 1. m. (-क्षः) The not eating, fasting.

2. m. f. n. (-क्षः-क्षा-क्षम्) Fasting; e. g. in *Jaimini's Sútra*: अभक्षो वा कर्मभेदात्तत्स्यात्सर्वप्रधानत्वात् (*Śabara*: अभक्षः स्यात्प्रतिप्रसवाता &c.); or in the *Adiparv.* of the *Mahábh.*: अभक्षा वायुभक्षाश्च फलाहारा दृढव्रताः। दुर्बला अपि विप्रा हि बलीयांसः स्वतेजसा (where अभक्षाः and वायुभक्षाः seem to be a distinction without a difference). Comp. अभक्ष्य. E. अ neg. and भक्ष.

अभक्षण Tatpur. n. (-णम्) The not eating (any thing), fasting. E. अ neg. and भक्षण.

अभक्ष्य Tatpur. m. f. n. (-क्ष्यः-क्ष्या-क्ष्यम्) ¹ Unfit to be eaten; e. g. in *Yájnav.*: अभक्ष्येण द्विजं दूष्यन्दण्ड्य उत्तमसाहसम् (*Mitáksh.*: मूत्रपुरीषादिना भक्षानर्हेणान्नपानादिमिश्रणेन द्रव्यरूपेण वा ब्राह्मणं दूषयित्वा &c.); or see the instance s. v. अपेय. ² What ought not to be eaten, prohibited for eating; e. g. *Patanjali* in the introd. to *Páń.*: लोके तावत्। अभक्ष्यो ग्राम्यकुक्कुटः। अभक्ष्यो ग्राम्यसूकर इत्युच्यते। भक्ष्यं च नाम क्षुत्प्रतिघातार्थमुपादीयते शक्यं चानेन श्वमांसादिभिरपि क्षुत्प्रतिहन्तुम्। तत्र नियमः क्रियते। इदं भक्ष्यमिदमभक्ष्यमिति. — *Manu* treats of prohibited articles of food esp. in the fifth book, *Yájnavalkya* in the first (v. 160 ff.); a list of such eatables may be found too in the *Sántiparvan* v. 1313 seqq. (comp. also *Mitramiśra's Dharmaś.* Ms. E. I. H. 930. I. fol. 192 *b.* seqq.); on the penances inflicted for eating such food see *Manu* 11. 152 ff., *Yájnav.* 3. 282., *Vishńu-Dharmaś.* fol. 17 *a.*, *Mit.* प्रा॰ fol. 91 *b.* ff., *Raghunand.* I. p. 317 ff. &c. &c. E. अ neg. and भक्ष्य.

अभक्ष्यभक्षण Tatpur. n. (-णम्) The eating of improper or prohibited food. E. अभक्ष्य and भक्षण.

अभक्ष्यभक्षिन् Tatpur. m. f. n. (-क्षी-क्षिणी-क्षि) Eating improper or prohibited food; e. g. in *Manu*: हिंस्रा भवन्ति क्रव्यादाः क्रमयो ऽभक्ष्यभक्षिणः. E. अभक्ष्य and भक्षिन्.

अभक्ष्यभोक्तृ Tatpur. m. f. n. (-क्ता-क्त्री-क्तृ) Eating improper or prohibited food. E. अभक्ष्य and भोक्तृ.

अभग Bahuvr. m. f. n. (-गः-गा-गम्) Luckless, unfortunate (compare also the other meanings of भग). E. अ priv. and भग.

अभग्न Tatpur. m. f. n. (-ग्नः-ग्ना-ग्नम्) Unbroken; lit. and fig.; e. g. (fig. undefeated) in the *Bhattik.*: दातुः क्षातुर्द्विषां मूर्ध्नि यष्टुस्तर्पयितुः पितॄन्। युद्धाभग्नाविपन्नस्य किं दशास्यस्य शोचसि. E. अ neg. and भग्न.

अभग्नमान Bahuvr. m. f. n. (-नः-ना-नम्) With unbroken pride; e. g. in the *Hitop.*: यज्जीव्यते (ed. Seramp. यज्जीवति) क्षणमपि प्रथितं मनुष्यैर्विज्ञानविक्रमयशोभिरभग्नमानम् (thus ed. Seramp. and Bonn; *Johnson*: ॰रभग्नमानम्) । तन्नाम जीवितमिह प्रवदन्ति तज्ज्ञाः काको ऽपि जीवति चिराय बलिं च भुङ्क्ते. E. अभग्न and मान.

अभङ्गुर Tatpur. m. f. n. (-रः-रा-रम्) Unbroken, firm, solid; e. g. (of the soil) in *Suśruta*: अभङ्गुरां .... भूमिमौषधार्थं परीक्षेत; or (fig. 'of firm intellect') in the *Bhattik.*: सुमरी ऽभङ्गुरप्रज्ञो गृहीत्वा भासुरं धनुः। विदुरो जित्वरः प्राप सज्जो नत्वराम्बपीम्. E. अ neg. and भङ्गुर.

अभद्र Tatpur. m. f. n. (-द्रः-द्रा-द्रम्) Unpropitious, inauspicious; e. g. in the *Bhágav.-Pur.*: अप्यभद्रं न युष्माभिर्भार्गवस्य विचेष्टितम् । व्यक्तं केनापि नस्तस्य कृतमाश्रमदूषणम्; or *Ápastamba* (as quoted by *Kullúka*): नाभद्रमभद्रं ब्रूयात्पुण्यं प्रशस्तमिति ब्रूयात् (scil. a Bráhmańa); in *Manu* 4. 139. the first word भद्र is used euphemistically, implying there अभद्र, for a Bráhmańa, even if he has something unfavourable to say, should always use an auspicious word; a similar euphemism is implied by भद्र in the word पञ्चभद्र (m. f. n.) 'profligate', for the compound means one who has five *inauspicious* marks on chest, back &c. (*Vyádi on Hemach.*: पञ्च भद्राणि कल्याणान्यस्य पञ्चभद्रः । अभद्रो विपरीतलक्षणया भद्रमुखवत्). E. अ neg. and भद्र.

अभय I. Tatpur. n. (-यम्) [1] Absence of fear; (with a noun in the abl.); e. g. *Rigv.* or *Sámav.*: यत इन्द्र भयामहे ततो नो अभयं कृधि; or *Vájas.*: यतो यतः समीहसे ततो नो अभयं कुरु; or *Bhaííik.*: सर्वतश्चाभयं प्राप्नोन्नैच्छन्नृभ्यस्तु रावणः (*Jayam.*: सर्वतो देवादिभ्यः । अभयं रावणः प्राप्नोत् .... नृभ्यस्तु सकाशादभयं नैच्छन्नेष्टवान् । के मम मानुषा इति ....). Comp. also II. 4. 1. [2] Absence of danger; e. g. *Rigv.* or *Vájas.*: इन्द्रः .... बाधतां द्वेषो अभयं कृणोतु सुवीर्यस्य पतयः स्याम. Comp. also II. 4. 2. [3] Bewilderment, negligence [? = प्रमाद; this suspicious meaning is given by the *Śabdaratnávali* with the qualification of its occurring 'somewhere': 'प्रमादे ऽपि च कुत्रचित्', where the conjecture 'प्रसादे' which might suggest itself from the meaning 'security or protection' — comp. e. g. also *Mahídh.* on the quoted passage of the *Vájas.* 20. 51. — seems precluded in some measure by the concordance of both E. I. H. Mss. of this Kosha, the one in Devanág., the other in Bengáli characters]. E. अ neg. and भय.

II. Bahuvr. 1. m.f.n. (यः-या-यम्) [1] Free from fear, fearless; e. g. *Bhaííik.*: निरगमदभयः पुरुषरिपुपुरात् (scil. विभीषणः); in the *Upanishads* and in *philosophical* passages of other works based on the doctrine of the latter, the word is applied to that condition of the mind which results from a proper knowledge of the nature of Soul, more esp. from a knowledge of the Soul or of creation not being other than (the neuter) Brahman, hence also it is used as an epithet of (the neuter) *Brahman*, and of '*knowledge*' itself: for the mental condition of fear, arising from birth, change, passion &c., is the result of ignorance; e. g. in the *Taittiriya-Up.*: यदा ह्येवैष एतस्मिन्नदृश्ये ऽनात्म्ये ऽनिरुक्ते ऽनिलयने ऽभयं प्रतिष्ठां विन्दते । अथ सो ऽभयं गतो भवति (where the first अभयम् is to be taken as adv. and the second as the noun; see II. 4. 1.); or in the *Bŕihadár. Up.*: स वा एष महानज आत्माजरो ऽमरो ऽमृतो ऽब्रह्माभयं वै ब्रह्माभयं हि वै ब्रह्म भवति य एवं वेद (*Śankara*: यस्माज्जनिप्रभृतिभिस्त्रिभिस्त्रिभिर्भावविकारैर्वर्जितस्तस्मादितरैरपि भावविकारैस्त्रिभिस्तत्कृतैश्च कामकर्ममोहादिभिर्मृत्युरूपैर्वर्जित इत्येतदभयो ऽत एव । यस्माच्चैवं पूर्वोक्तविशेषणस्तस्माद्भयवर्जितः । भयं हि नामाविद्याकार्यम् &c.); or *Śankara* in the introd. to the *Talavakára-Up.*: न चास्माकं लोकत्रयमनित्यं साधनसाध्यमिष्टं येषामस्माकं स्वाभाविको ऽजो ऽजरो ऽमृतो ऽभयो न वर्धते कर्मणो नो कनीयान्नित्यश्च लोक इष्टः; comp. also *Wilson*'s *Vishńup.* p. 156, n. 6, where 'fearless' as an epithet of wisdom (ज्ञान) is explained by the comm. as 'not dreading agitation or perplexity by ideas of duality: द्वैतस्फूर्तेरभयम्'.

2. m. (-यः) [1] A proper name of, [a] A son of Dharma (righteousness) by Dayá (tenderness, a daughter of Daksha); according to the *Bhágavata-Pur.* [b] A king of Lanká; acc. to the *Mahávanśa;* (and the epithet of Dushíagámani and Vartagámani); comp. *Lassen*'s *Ind. A.* vol. II. pp. 92 ff. 105 ff. and 415. 419 ff. 484. [c] A king of Uraśá, the father of Vibhavamati who was the wife of Bhoja (see *Rájatar.* VII. 587., VIII. 16. and *Troyer*'s transl.). [2] A name of Śiva.

3. f. (-या) The name of several plants: [a] Yellow or chebulic myrobolan (Terminalia chebula Retz.); *Suśruta* mentions it as an ingredient of medicines given against urinary diseases, leprosy, nervous diseases, also of a decoction used as an antidote for certain poisons; it is given also against a disease of the eye; comp. हरीतकी; [b] The white निर्गुण्डी (श्वेतनिर्गुण्डी); [c] Bengal madder (Rubia mangith Roxb.); comp. मञ्जिष्ठा; [d] Orris root (Iris pseudacorus); called in Mahr. वेखंड; [e] Andropogon muricatum; comp. मृणाल and अभय II. 4. 4. (neuter); [f] = जया; [g] = वयस्था; [h] = काञ्जिका. [The first of these meanings occurs in several Koshas; the others, b.-h., are taken from the *Nighańía-Prak.* which quotes for its authority *Narahari*'s *Chúdámańi*.]

4. n. (-यम्) [1] Freedom from fear, fearlessness; comp. I. 1. [2] A state of things where there is no danger, public peace, safety, security; e. g. *Yájnav.*: नातः परतरो धर्मो नृपाणां यद्रणार्जितम् । विप्रेभ्यो दीयते द्रव्यं प्रजाभ्यश्चाभयं सदा; or *Manu*: जित्वा संपूजयेद्देवान्ब्राह्मणांश्चैव धार्मिकान् । प्रदद्यात्परिहारांश्च ख्यापयेदभयानि च (after a victory the king should make a proclamation of peace); sometimes used in the sense of a place of security (comp. अभयसनि) or an assurance of safety or immunity (comp. अभयदक्षिणा); e. g. *Bhaííik.*: केचित्संचुकुटुर्भीता लेभिरे ऽन्ये पराजिताः । संग्रामाद्बभ्रमुः केचिद्ययाचुश्चापरे ऽभयम्. Compare I. 2. (N. B. Although there is a logical difference between the *Tatpur.* and *Bahuvr.*, अभय n., it will be difficult sometimes to decide whether the author has used the word under the former or the latter category, more esp. in the second meaning 'security', since also the accent would not assist in solving the doubt, as the Bahuvr. adj., for instance, occurs in the Vedas not merely with the udátta on the last and penultimate, but also on the first syllable, i. e. accentuated like the Tatpur. n.) [3] The name of the seventh division of the Plaksha Dwipa; according to the *Bhágavata-Puráńa;* (for the others see शिव, यवयस, सुभद्र, शान्त, क्षेम and अमृत). [4] The root of a fragrant gras (Andropogon muricatum). E. अ priv. and भय.

अभयगिरि Dwandwa. See अभयगिरिविहार. E. अभय (a proper name) and गिरि (a proper name).

अभयगिरिवासिन् Tatpur. m. (-सी) An inhabitant of the Buddhist monastery *Abhayagiri;* अभयगिरिवासिनः is the name of a Buddhist sect, one of three pretending to be founded by Kátyáyana, and one of the four divisions of the Vaibháshikas, (the three other divisions having for founders Ráhula, Upáli and Káśyapa); for the two other

sects founded by Kátyáyana see महाविहारवासिन् and चैतवनीय. Comp. अभिधर्म. (See *Burnouf*'s *Lotus de la bonne loi* II. p. 357 and *Lassen*'s *Ind. Alt.* II. pp. 457. 1005. 1036.) E. अभयगिरि and वासिन्.

अभयगिरिविहार Karmadh. m. (-रः) The Buddhist monastery Abhayagiri in Anurádhapura which is said to have been founded by the king *Vartagdmani,* in commemoration of a taunt held out to him by a Nigbańta Bráhmańa of the name of *Giri,* when he fled after an unsuccessful encounter with the Damila, the king making a vow to build a monastery if he should be victorious; he called it Abhayagiri from the name of the Bráhmańa *(Giri)* and the surname *Abhaya* he had assumed himself. (Comp. *Turnour*'s *Mahdv.* p. 206 and *Lassen*'s *Ind. Alt.* II. p. 438.) The monastery is famed for the sect which inhabited it (see अभयगिरिवासिन्) and a tope erected in it. (Comp. *Wilson*'s *Ariana Antiqua* p. 39 and *Lassen*'s *Ind. Alt.* II. p. 1008.) E. अभय - गिरि and विहार.

अभयङ्कर Tatpur. m. f. n. (-रः-रा-रम्) Freeing from danger or fear, giving safety; also a vaidik epithet of Indra. — इन्द्रस्याभयंकरम् is the ritual name of the Sámaveda verses 1. 171. (= I. 2. 2. 3. 7.), 1. 200. (= I. 3. 1. 1. 7.) and 1. 274. (= I. 3. 2. 4. 2.) — E. अभय and कर (कृ, krit aff. खच्), ágama मुम्; (or rather the accus. of अभय and कर, with the udátta on the last syllable).

अभयङ्कृत् Tatpur. m. f. n. (-त्-त्-त्) The same as the preceding; e. g. *Śatapath.*: उरुगव्यूती अभयंकृताविति. E. अभय (in the accus.) and कृत्.

अभयजात Tatpur. m. (-तः) The proper name of the chief of a family; his descendant is आभयजात्य; the pupils of the latter are called आभयजाताः. E. अभय and जात 'born without fear or in safety'.

अभयडिण्डिम Tatpur. m. (-मः) [1] A war-drum. [2] (Molesw.) A proclamation of re-assurance, a promise of safety and security, as made on taking possession of an enemy's country; (*Wilson*'s *Glossary:*) a proclamation by beat of drum of general security to all who submit in the case of a captured town or conquered country. E. अभय and डिण्डिम.

अभयद Tatpur. 1. m. f. n. (-दः-दा-दम्) Granting safety, removing fear or danger. Comp. अभयन्दद and अभयप्रद.

2. m. (-दः) [1] A Jaina Arhat. [2] A proper name: the son of Manasyu (a descendant of Puru) and father of Dhundu (*according to the Váyu-Pur.*; the son of *Manasyu* and father of Sudhanwan, according to the *Harivanśa* and *Brahma-Pur.*; the *Vishńu-Pur.* reads instead of Abhayada, Bhayada and instead of Dhundu, Sudyumna; comp. *Wilson*'s *V. P.* p. 447 n. 1. and *Lassen*'s *Ind. Alt.* I. Anhang p. xx n. 7.).

3. f. (-दा) The name of a plant (Phyllanthus emblica). E. अभय and द.

अभयदक्षिणा Karmadh. f. (-णा) A promise or assurance of protection from danger (which a Brahman may receive from even a Śúdra or any body else except from an unchaste woman, a eunuch, an outcaste and an enemy); e. g. *Manu*: एधोदकं मूलफलमन्नमभ्युद्यतं च यत्। सर्वतः प्रतिगृह्णीयान्मध्वथाभयदक्षिणाम् (*Kulluká*: अभयं चात्मत्राणात्मकं प्रीतिहेतुत्वाद्दक्षिणातुल्यं). E. अभय and दक्षिणा, lit. 'safety, as it were, a present'.

अभयदान Tatpur. n. (-नम्) Assurance of safety or protection. Comp. अभयप्रदान. E. अभय and दान.

अभयनाग Tatpur. m. (-गः) A proper name: a king of Ceylon, the brother of Tishya (called Vyavahúraka-Tishya) whom he killed; he reigned from 231–238 after Christ. (See *Turnour*'s *Mahdv.* p. 228 and *Lassen*'s *Ind. Alt.* II. p. 1001.) E. अभय and नाग.

अभयन्दद Tatpur. m. f. n. (-दः-दा-दम्) Granting safety, removing fear or danger; a surname of the Bodhisattwa Avalokiteśwara. Comp. अभयद. E. अभय (in the accus.) and दद.

अभयपत्र Tatpur. n. (-त्रम्) A written document in assurance of safety, a safe conduct. (A modern term; see *Molesw.* and *Wilson*'s *Glossary.*) E. अभय and पत्र.

अभयप्रद Tatpur. m. f. n. (-दः-दा-दम्) The same as अभयद. E. अभय and प्रद.

अभयप्रदान Tatpur. n. (-नम्) The same as अभयदान. E. अभय and प्रदान.

अभययाचन Tatpur. n. (-नम्) Asking for safety or protection. E. अभय and याचन.

अभयवचन Tatpur. n. (-नम्) An assurance of safety. E. अभय and वचन.

अभयवाच् Tatpur. f. (-क्) An assurance of safety. E. अभय and वाच्.

अभयवाण? See अभायवाण.

अभयसनि Tatpur. m. f. n. (-निः-निः-नि) (ved.) Procuring a place of safety, i. e. heaven; according to *Mahidhara* on *Vájas.*: आत्मसनि प्रजासनि पशुसनि लोकसन्यभयसनि (scil. हविः; *Mah.*: अभयसनि। अभयं स्वर्गं सनोति। स्वर्गो वै लोको ऽभयं स्वर्ग एव लोके ऽन्ततः प्रतितिष्ठतीति श्रुतेः). E. अभय and सनि.

अभयानन्द Bahuvr. m. (-न्दः) A proper name: the teacher of Ánandapúrńa, a commentator on the comm. of Śankara on the Bŕihadár. Upanishad. E. अभय and आनन्द.

अभव Tatpur. m. (-वः) [1] Non-existence. [2] Cessation of existence, destruction, end. E. अ neg. and भव.

अभवनीय Tatpur. m. f. n. (-यः-या-यम्) The same as अभवितव्य. E. अ neg. and भवनीय.

अभवन्मतयोग I. Karmadh. m. (-गः) (In Rhetoric.) One of the twenty one defects to be avoided in the composition of a sentence (see दोष and वाक्यदोष); viz. not conveying accurately by a sentence the intended sense, [a] by connecting syntactically words which have no logical relation to each other, or [b] by disconnecting syntactically words which are logically connected, or [c] by erring in the mode of connexion; e. g. [a] in the sentence येषां तास्त्रिदशेभदानसरितः पीताः प्रतापोष्मभिर्लीलापानभुवश्च चन्द्नतरुच्छायासु यैः कल्पिताः। येषां ऽंहतयः कृतामरपतिक्षोभाः क्षपाचारिणां किं तैस्त्वत्परितोषकारि विहितं किंचित्प्रवादोचितम् there is no logical relation between the words in the relative and those in the correlative sentence; or in the sentence अनेन छिन्दता मातुः कण्ठं परशुना तव। बद्धस्पर्धः कृपाणो ऽयं लज्जते मम भार्गव, the word परशु, although intended to express the reason, has no logical connexion with the blame

uttered against Paraśuráma; (thus the old critics: the modern critics however find no fault with this sentence); or [b] in the verse या जयश्रीर्मनोजस्य यया जगदलंकृतम् । यामेणाक्षीं विना प्राणा विफला मे कुतोऽद्य सा, the word एणाक्षीम् ought to stand in the correlative sentence so as to become connected with the *three* preceding relative sentences which it is not now; (the *Sáhityad.* proposes to mend the latter part of this Śloka thus: यां विनामी वृथा प्राणा एणाक्षी सा कुतोऽद्य मे); or [c] in the verse ज्योत्स्ना च यः पयःपूरस्तारकाः कैरवाणि च । राजति व्योमकासारराजहंसः सुधाकरः, the word कासार standing in the same relation to व्योम, as पयःपूर to ज्योत्स्ना &c., it ought not to be part of a compound, as this kind of syntax would affect the whole simile; or in the sentence ईक्षसे यत्कटाक्षेण तदा धन्वी मनोभवः the connexion between the two sentences ought not to have been effected by यद् — तदा, but by चेत् — तदा. See also अभवन्मतसंबन्ध.

II. Bahuvr. n. (-गम्) A sentence in which this defect occurs. E. अ-भवत्-मत and योग; the Bahuvr. scil. वाक्य; (the word does not occur as a Karmadh., but only as a Bahuvr., in the *Kávyaprakáśa*; comp. the following).

अभवन्मतसम्बन्ध Karmadh. m. (-न्धः) (In Rhetoric.) The same as अभवन्मतयोग. (The word does not occur as a Bahuvr. n., but only as a Karmadh., in the *Sáhityadarpańa*; comp. the preceding). E. अ-भवत्-मत and सम्बन्ध.

अभवितव्य Tatpur. m.f.n. (-व्यः-व्या-व्यम्) What is not to be. E. अ neg. and भवितव्य.

अभवितव्यता f. (-ता) or **अभवितव्यत्व** n. (-त्वम्) Predestined non-occurrence. E. अभवितव्य, taddh. aff. तल् or त्व.

अभव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) [1] What is not to be, predestined not to be. [2] Not destined to; (in this sense with the dative, in the Buddh. *Dhammapada*: अभब्बो परिहाणाय). [3] Inauspicious, unhappy; e. g. in *Pushpadanta*'s (*Śiva-*) *Mahimastotra*: अभव्यानामस्मिन्वरद रमणीयामरमणीं विहन्तुं व्याक्रोशीं विदधत इहैके जडधियः. [4] Fraudulent, deceitful; e. g. in the *Vanaparvan* of the *Mahábh.*: एतस्मिन्नन्तरे रक्षो रावणः प्रत्यदृश्यत । अभव्यो भव्यरूपेण भस्मच्छन्न इवानलः (Rávańa became visible, deceitful on account of his future appearance, like fire which is deceitful when covered with ashes; '*ignes suppositi cineri doloso*'). E. अ neg. and भव्य.

अभस्त्र Bahuvr. m. f. n. (-स्त्रः-स्त्रा-स्त्रम्) Without bellows. See the following. E. अ priv. and भस्त्रा.

अभस्त्रका or **अभस्त्रिका** f. (-का) I. Bad little bellows. E. अ deter. -भस्त्रा, taddh. aff. कन्, or a Tatpur. अ deter. and भस्त्रका or भस्त्रिका. (The word may in this sense also have the form अभस्त्राका, according to *Páń.* VII. 3. 49., but this form is not expressedly stated by the commentators.)

II. A little woman without bellows (? or something little (fem.) without bellows). [The word is commented upon by *Patanjali, Kaiyyaía* &c. to *Páń.* VII. 3. 47., but only with the intent of illustrating the double form of the *Bahuvr. deriv.*, for the *Tatpur.* or the *Tatpur. deriv.*, as resulting from VII. 3. 48., did not require a special notice in the former Sútra; *Patanj.*: उपसर्जनार्थो ऽयमारम्भः । अभस्त्रिका । अभस्त्रका; *Kaiyy.*: नास्ति भस्त्रा अस्या इति बहुव्रीहावुपसर्जनह्रस्वत्वे कृते यदाकुत्पद्यते स भाषितपुंस्कादभस्त्रशब्दात्पर इत्युत्तरसूत्रेण पाक्षिकप्रतिषेधाप्रसङ्गादभस्त्राग्रहणम्; *Káśiká*: अविद्यमाना भस्त्रा अस्या अभस्त्रा । अस्या अभस्त्रा अभस्त्रिका । अभस्त्रका (&c. similarly to Kaiyyaía).] E. अभस्त्रा (the fem. of अभस्त्र), taddh. aff. कन् and fem. aff. टाप्.

अभाग Bahuvr. m. f. n. (-गः-गा-गम्) Without a share, not sharing, not participating (e. g. in an inheritance). E. अ priv. and भाग.

अभागित्व n. (-त्वम्) The not having a share in, the not participating in; e. g. in the *Jaimini Sútras*: लौकिकदोषसंयोगादपवृक्ते हि चोद्यते निमित्तेन प्रकृतेन स्यादभागित्वात्; or वचनं त्वाज्यभक्षस्याप्रकृतौ स्यादभागित्वात्. E. अभागिन्, taddh. aff. त्व.

अभागिन् Tatpur. m. f. n. (-गी-गिनी-गि) Not sharing in, not participating in. E. अ neg. and भागिन्.

अभाग्य Tatpur. m.f.n. (-ग्यः-ग्या-ग्यम्) Unfortunate, wretched. (The word is udátta on the last syllable.) E. अ neg. and भाग्य.

अभाग्यवत् Tatpur. m. f. n. (-वान्-वती-वत्) Unfortunate, wretched. E. अ neg. and भाग्यवत्.

अभायवाण Bahuvr.(?) m. (-णः) The proper name of a chamberlain of Uchchala, a king of Kashmir. (Perhaps अभयवाण?.) E. ?

अभाव I. Tatpur. m. (-वः) [1] The not being, the not existing, absence; e. g. a *Vártt.* to *Páń.* (यस्य च भावेन भावलक्षणम्): भावलक्षणे सप्तमीविधाने ऽभावलक्षण उपसंख्यानम्; or in the *Mím. Sútras*: अभावदर्शनाच्च, or अभावाच्चेतरस्य स्यात्; comp. also the definition of न s. v. अप्राशस्त्य; but mostly and frequently used in this sense as the latter part of a compound, esp. in scientific writings; e. g. in the *Mím. Sútras*: अर्थाभावान्नैवं स्यात्, or कर्माभावान्नेति परार्थत्वात् &c.; in the *Vedánta S.*: तदभावो नाडीषु तच्छ्रुतेरात्मनि च, or काम्यास्तु यथाकामं समुच्चीयेरन्न वा पूर्वहेत्वभावात् &c.; in the *Sánkhya S.*: मूले मूलाभावादमूलं मूलम्, or न पौरुषेयत्वं तत्कर्तुः पुरुषस्याभावात् &c.; in the *Yoga S.*: हेतुफलाश्रयालम्बनैः संगृहीतत्वादेषामभावे तदभावः, or ततः प्रत्यक्चेतनाधिगमो ऽप्यन्तरायाभावश्च &c.; in the *Nyáya S.*: वर्तमानाभावे सर्वाग्रहणं प्रत्यक्षानुपपत्तेः, or प्रागुत्पत्तेः कारणाभावादनुत्पत्तिसमः &c.; in the *Vaiśeshika S.*: कारणाभावात्कार्याभावः, or कार्याभावात्कारणाभावः; or *Páńini*: अव्ययं विभक्तिसमीपसमृद्धिव्यृद्ध्यर्थाभाव ०० वचनेषु. [2] Absence, want, failure; e. g. *Kátyáy. Śrauta S.*: अभावे (scil. यूपस्य) खदिरबिल्वरौहितकान् (scil. यूपान्कुर्यात्); or *Vyása*: भ्रातॄणां जीवतोः पित्रोः सहवासो विधीयते । तदभावे विभक्तानां धर्मस्तेषां विवर्धते; or *Vrihaspati*: पित्रोरभावे पुत्राणां विभागः संप्रदर्शितः (see meaning 4.); or *Bhúripr.* (= *Trik.*): (scil. अङ्गनानाम्) अभावादङ्गनात्यागस्तुरगब्रह्मचर्यकम्. [3] Non-existence, non-entity; in this sense mostly occurring in the philosophical Sútras; e. g. in the *Vedánta S.*: नाभाव उपलब्धेः; or in the *Sánkhya S.*: अनादावद्य यावदभावाद्भविष्यदप्येवम्; or in the *Yoga S.*: अभावप्रत्ययालम्बना वृत्तिर्निद्रा; or in the *Nyáya S.*: अभावाद्भावोत्पत्तिर्नानुपमृद्य प्रादुर्भावात्, or सर्वमभावो भावेष्वितरेतराभावसिद्धेः. The category 'non-existence or non-entity' is originally not to either of the six philosophical systems a प्रमाण (q. v.) or instrument of forming a right notion; it has been adopted, however, as such by *Kumárila-Swámin*, the commentator of *Jaimini* and

his followers, and equally by the Vedántists, although no mention is made of it, as of a *pramáńa*, in the *Brahma-Sútras*; (*Gauďapáda* is mistaken in mentioning it in his comm. on the *Sánkhyakár.* v. 4. as one of *Jaimini's pramáńa*); the *Sánkhya* systems consider it as comprised under the *pramáńa* आप्तवचन q. v. and the *Nyáya* under the *pramáńa* अनुमान q. v. In *Kańáda*'s or the *Vaiśeshika* system it is the seventh or last पदार्थ or category, and distinguished as संसर्गाभाव and अन्योन्याभाव, the former again as प्रागभाव, ध्वंस and अत्यन्ताभाव; for the definition of these terms see s. vv.; (hence the word occurs also in the plural, e. g. in the *Bháshaparichchheda*: विशेषणतया तद्वद्भावानां ग्रहो ऽभवत्); *Gauďapáda* divides अभाव in प्रागभाव, इतरेतराभाव, अत्यन्ताभाव and सर्वाभाव qq. vv. ⁴Destruction, death; e. g. in the *Vedánta S.*: अभावं बादरिराह ह्येवम् (*Anúpanar.*: मुक्तस्य देहाद्यभावं बादरिराह &c.; *Śankara*: .... तस्मादभावः शरीरेन्द्रियाणां मोक्षे); or *Bhaťťik.*: अभावे भवतां यो ऽस्मिञ्जीवितस्तास्स्वजीवनि: (*Jayam.* and *Bharatas.*: अभावे विनाशे). The instances from *Vyása* and *Vŕihasp.* under 2. and similar ones might be referred apparently to the meaning 'death', but it seems more correct to render them 'if the parents are no more' or 'in the absence of the parents' &c. instead of 'on the death of the parents' &c. E. अ neg. and भाव.

II. Bahuvr. f. (-वा) A shade, a shadow (? according to the *Nighanta-Prakáśa*). E. अ priv. and भाव.

अभावत्व n. (-त्वम्) The category of non-existence (see अभाव I. 3.); e. g. in the *Siddhántamuktáv.*: अभावत्वं द्रव्यादिषट्कान्योन्याभावत्वम्. E. अभाव, taddh. aff. त्व.

अभावन Tatpur. n. f. (-नम्-ना) ¹Non-perception, absence of correct understanding; e. g. a comm. on the Yoga term प्रमाद q. v., प्रमादः समाधिसाधनानामभावनम्. ²Absence of religious meditation or contemplation. E. अ neg. and भावन.

अभावनीय Tatpur. m. f. n. (-यः-या-यम्) Not to be contemplated, inconceivable, incomprehensible. E. अ neg. and भावनीय.

अभावयितृ Tatpur. m. f. n. (-ता-त्री-तृ) Not perceiving, not comprehending; e. g. not comprehending Agni, i. e. not worshipping him, *Sáyańa*: अविद्वांसः। अत एवापश्चा अद्रष्टारः। यद्वा विद्वांसो ऽप्यभावयितारः। अनुपासका इत्यर्थः. E. अ neg. and भावयितृ.

अभाविन् Tatpur. m. f. n. (-वी-विनी-वि) What will not, or is not to, be; comp. अभाव्य; e. g. in the *Hitopad.*: यदभावि न तद्भावि भावि चेन्न तदन्यथा. E. अ neg. and भाविन्.

अभाव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) What is not to be, not destined to be; e. g. in *Bhartŕihari*: नाभाव्यं भवतीह कर्मवशतो भाव्यस्य नाशः कुतः. Comp. the preceding. E. अ neg. and भाव्य.

अभाषण Tatpur. n. (-णम्) Silence; also as a religious act, comp. मौन. E. अ neg. and भाषण.

अभाषितपुंस्क Tatpur. n. (-स्कम्) (In Grammar.) A word which can neither become a masc. nor a neuter, i. e. a word which is always a feminine; (see the explanation of भाषितपुंस्क); e. g. *Páńini*: अभाषितपुंस्काच्च. E. अ neg. and भाषितपुंस्क, scil. प्रातिपदिक.

अभि ind. (see निपात, उपसर्ग, गति, कर्मप्रवचनीय) A particle implying the notion of proximity, hence of conjunction, relation, superiority, excess, in their literal and metaphorical acceptations (and thus becoming in many instances synonymous as well with आ, अनु as with अधि, अपि, अति); it is used either as a prefix to verbs, and as such, in the Vedas and archaic passages of the classical literature, also detached from the verb (very much in the same manner as German prepositions when connected with verbs): or as a separable preposition: or, in the Vedas and archaic passages of the classical literature, as an adverb. With nouns it may form Tatpur., Bahuvr. and Avyayíbh. compounds. It appears, too, in the protracted form अभी; e. g. (ved.) अभी षु णः, and comp. अभीक, अभीघात, अभीषङ्ग &c.

1. (*as a prefix to verbs* it means) ¹Towards, to (implying proximity); e. g. गम् or इ or या, with अभि, 'to go towards, to approach'; क्रम् or धाव्, with अभि, 'to attack'; वह् with अभि, 'to carry towards'; वद् with अभि, 'to salute'; in many instances where the radical itself implies this notion, it increases merely the power of the verbal meaning and becomes often untranslateable in English; e. g. पीड् 'to squeeze, to vex' has the same meaning, but in an increased degree, with अभि, ग्रह् with अभि means, like ग्रह्, 'to receive'; भर्त्स् 'to reproach, to threaten' has the same sense with अभि; हन् with अभि means the same as हन् &c. ²Towards, for, against (implying relation, when the same remark applies as before); e. g. लष् with अभि, 'to desire, to wish for', राध् with अभि, 'to be favourable towards', द्रुह् with अभि, 'to have animosity against'; युज् with अभि (esp. pass.), 'to bring an action against, to accuse'. ³On, upon (implying contiguity and answering frequently the cognate English be-); e. g. सु with अभि, 'to pour the juice of the Soma upon', सिच् with अभि, 'to sprinkle upon, to be-sprinkle, जन् with अभि, 'to be be-got'. ⁴On, above, over (implying superiority or mastership); e. g. भू or अस् (cl. 2.) with अभि, 'to overpower'; अस् (cl. 1. or cl. 4.) with अभि, 'to study' (comp. गम्, इ &c. with अधि).

2. (*as a separable preposition*) with a noun following or preceding in the accusative; ¹Towards, to, in the direction of; e. g. *Vájas.*: सुप्रजाः प्रजाः प्रजनयन्परीह्यभि रायस्पोषेण यजमानम्; or *Manu*: तं चेदभ्युदियात्सूर्यः &c.; (comp. s. v. अभिनिर्मुक्त); or comm. *on Páń.*: वृक्षमभि विद्योतते विद्युत्. ²Towards, with regard to (implying relation); e.g. *Ŕigv.* or *Vájas.*: त्रिपादूर्ध्व उदैत्पुरुषः पादो ऽस्येहाभवत्पुनः। ततो विष्वङ्व्यक्रामत्साशनानशने अभि; or *Siddh. K.*: भक्तो हरिमभि. ³For the sake of, on behalf of, on account of; e. g. *Sámav.*: यत्र न पूर्वे पितरः पदज्ञा स्वर्विदो अभि गा अद्रिमिष्णन्; or *Bhaťťik.*: अभि योतिष्यते रामो भवन्तमचिरादिह. ⁴In, on; e. g. *Ŕigv.*: सध्रीचीनेन मनसा तमिन्द्र ओजिष्ठेन हन्मनाहन्नभि द्यून् '... on certain days'; or यस्मै गावादमिना पच्यमानाद्भि शूलं (on the spit) निहतस्यावधावति &c. ⁵Over (implying dominion, mastership); e. g. *Ŕigv.*: स तु श्रुधि श्रुत्या यो दुवोयुर्द्यौर्न भूमाभि रायो अर्यः. ⁶By (implying distribution), severally; e. g. *comm. on Páń.*: वृक्षं वृक्षमभि सिञ्चति or देवं देवमभि सिञ्चति.

3. (*as adverb*) [1] Before, in front of, towards; e. g. *Rigv.* or *Atharv.*: मा न मायावा अवनीरमुचदभि प्रयो दावने सचेता: (scil. इन्द्र:), where *Sáyana* explains अभि with the ellipsis ददाति (अस्माभिमुख्येन ददातीति शेष:). [2] All round, everywhere, entirely (comp. अभितस्); e. g. *Rigv*: अभि त्वा देव सवितरीशानं वार्याणाम्। सदावन्भागमीमहे (where त्वा is not to be connected with अभि, but with ईमहे; *Sáyana*: त्वां प्रति भागं भजनीयं धनमभि सर्वत ईमहे); or *Sámav.* or *Vájas.*: अभि त्यं देवं सवितारमोण्यो: कविक्रतुमर्चामि सत्यसवं रत्नधामभि प्रियं मतिम्; or *Śántip.* of the *Mahábh.*: धनाद्धर्म: प्रभवति शैलादभि नदी यथा.

4. (*in composition with nouns*) [a] Tatpur. [1] if it is उपपद, it retains the meaning which it has as prefix to the radical; e. g. in अभिक्रम, अभिघात, अभिषेक &c.; [2] if it is not उपपद, it implies superiority or excess: excellently, very, very much; e. g. अभिधर्म, अभिनीत, अभ्यधिक.

[b] Bahuvr. [1] Towards, in the direction of; e. g. अभिमनस्, अभिमुख, अभियु. [2] Excellently, very, very much; e. g. अभिरूप, अभ्यङ्क, अभिक्रतु.

[c] Avyayíbh. Towards, in the direction of; e. g. अभ्यग्नि, अभिदक्षिणम्, अभिपातम्. E. doubtful; the native E. अ neg. and भि (भा, uń. aff. कि) is not very plausible. See भि and the Preface.

अभिक m. f. n. (-क:-का-कम्) Lustful, libidinous; e. g. *Bhattik.*: (Sítá speaks to Rávańa) अपि सिंहे: छागानी त्वं दर्पं मत्यपि यो ऽभिक:. Also अभीक; comp. अनुक. E. अभि, taddh. aff. कन् (according to *Pánini*; the comm. of the *Amarak.* take it as a Tatpur. of कम् with अभि, krit aff. ड; comp. अनुक).

अभिकरण Tatpur. n. (-णम्) Effecting, causing. E. कृ with अभि, krit aff. ल्युट्.

अभिकाङ्क्षा Tatpur. f. (-ङ्क्षा) Wish, desire. E. काङ्क्ष् with अभि, krit aff. अ.

अभिकाङ्क्षित Tatpur. m. f. n. (-त:-ता-तम्) Wished, desired. E. काङ्क्ष् with अभि, krit aff. क्त.

अभिकाङ्क्षिन् Tatpur. m. f. n. (-ङ्क्षी-ङ्क्षिणी-ङ्क्षि) Wishing, desirous. E. काङ्क्ष् with अभि, krit aff. णिनि.

अभिकाम Tatpur. 1. m. (-म:) [1] Love, affection. [2] Wish, desire; e. g. *Suśruta*: प्रीताभिकामो भवति प्रीतिनैव प्रशाम्यति.

2. m. f. n. (-म:-मा-मम्) [1] Loving, lustful. [2] Desiring for; with a noun in the accus. E. कम् with अभि, krit aff. घञ्.

अभिकामम् Tatpur. ind. Having desired; e. g. अभिकामं जुहोति. E. कम् with अभि, krit aff. णमुल्.

अभिकाल Tatpur. (?) m. (-ल:) The name of a town situated on the road from Ayodhyá to Girivraja, the capital of the Kekayas; according to the older redaction of the *Rámáyańa*. E. अभि and काल.

अभिकृति Tatpur. f. (-ति:) A class of metres regulated by number and quantity; another and probably more correct reading of अतिकृति q. v. E. अभि and कृति.

अभिकृत्वरी Tatpur. f. (-री) (ved.) (Probably.) The supernatural power which produces diseases; in the *Atharv.*: अपेयं रात्र्युच्छत्वपोच्छन्त्वभिकृत्वरी: । वीरुत्क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु. E. The irreg. fem. of an obsolete base अभिकृत्वन् (कृ with अभि, krit aff. क्वनिप्, ágama तुक्), the final न् changed to र् and fem. aff. ङीप्.

अभिक्लृप्त Tatpur. m. f. n. (-प्त:-प्ता-प्तम्) [1] Made, prepared, produced. [2] Guarded, protected (?); e. g. *Swetásw. Upan.*: अङ्गुष्ठमात्र: पुरुषो ऽन्तरात्मा सदा जनानां हृदये संनिविष्ट:। हृदा मन्वीशो मनसाभिक्लृप्त: (*Śankara*: हृदयस्थेन मनसाभिगुप्त:; but it would seem as if °भिगुप्त: is a misreading for °भिक्लृप्त: and that the meaning of the sentence is: 'Purusha is *reproduced* by manas which resides in the heart'). E. क्लृप् with अभि, krit aff. क्त.

अभिक्रतु Bahuvr. m. (-तु:) (ved.) A powerful adversary; e. g. *Rigv.*: (इन्द्र:) बिभेद वलं नुनुदे विवाचो ऽथाभवद्दमिताभिक्रतूनाम् (*Sáyana*: क्रतु: कर्म। आभिमुख्येन युद्धार्थं कर्म येषां ते ऽभिक्रतवो बलीयांस: शत्रव:). E. अभि and क्रतु.

अभिक्रन्द Tatpur. m. (-न्द:) A call, a shout; वायोरभिक्रन्द: is the ritual name of the Sámaveda verses 1. 561. b. (= I. 6. 2. 2. 8. b., compare इन्द्रस्यापामीव s. v. इन्द्र) and 2. 578-580. (= II. 5. 1. 12). E. क्रन्द् with अभि, krit aff. घञ्.

अभिक्रम Tatpur. m. (-म:) [1] A courageous attack. [2] Mounting, ascending. [3] A beginning, an undertaking; e. g. *Bhagavadg.*: नेहाभिक्रमनाशो ऽस्ति प्रत्यवायो न विद्यते (*Arjunam.*: इह निष्कामकर्मप्रयोगे ऽभिक्रमस्य प्रारब्धस्य नाशो निष्फलत्वं नास्ति). E. क्रम् with अभि, krit aff. घञ्.

अभिक्रमण Tatpur. n. (-णम्) Proceeding towards, approaching; see the instance s. v. अभिक्रामत्. E. क्रम् with अभि, krit aff. ल्युट्.

अभिक्रान्त Tatpur. m. f. n. (-न्त:-न्ता-न्तम्) [1] Approached. [2] Commenced, begun; see अभिक्रान्तिन्. E. क्रम् with अभि, krit aff. क्त.

अभिक्रान्ति Tatpur. f. (-न्ति:) The same as अभिक्रमण. E. क्रम् with अभि, krit aff. क्तिन्.

अभिक्रान्तिन् m. f. n. (-न्ती-न्तिनी-न्ति) Having begun; with a noun in the loc.; e. g. *Látyáyana*: य एषामध्ययने ऽभिक्रान्तितम: स्यात् 'whoever of them (i. e. of the Vrátyas) has made the best beginning i. e. the greatest progress in the sacred study' (*Agniswámin*: अभिक्रान्ता अध्ययनेन सर्व इमे ऽभिक्रान्तिन:। अयमेषामभिक्रान्तितम:). E. अभिक्रान्त, taddh. aff. इनि.

अभिक्रामत् Tatpur. m. f. n. (-न्-न्ती-त्) Proceeding towards, approaching; e. g. *Jaiminiya-nyáyam.*: साकंप्रस्थायीयेन यजेत पशुकाम इति विहिते कर्मणि श्रूयते। सह कुम्भीभिरभिक्रामन्नाहेति। तत्र चतसृभिर्दधिपय:कुम्भीभि: सहाहवनीयदेशे ऽभिक्रमणमात्रं श्रुतम् &c. E. क्रम् with अभि, krit aff. शतृ.

अभिक्रामम् Tatpur. ind. Having proceeded towards, having approached; e. g. *Kátyáy. Śrautas.*: जुह्वा पृषदाज्यस्यादायोपनिष्क्रम्य पृच्छति शृतं हवि: शमिताऽ३रिति त्रिभिरभिक्रामम्. E. क्रम् with अभि, krit aff. णमुल्.

अभिक्रोशक Tatpur. m. (-क:) A reviler, an abuser. E. क्रुश् with अभि, krit aff. ण्वुल्.

अभिक्षत्तृ Tatpur. m. (-त्ता) A destroyer (ved.); e. g. *Rigv.*: अभिक्षत्तारो अभि च क्षमध्वम् (*Sáyana*: = अभित: शत्रूणां हिंसितार:). Comp. the following. E. क्षद् with अभि, krit aff. तृच्, or अभि and क्षत्तृ.

अभिक्षदा Tatpur. f. (-दा) (ved.) The act of destroying, destruction; applied as an epithet in the sense of 'destroyer' to Aryaman, in the *Rigv.* verse: हुवे वो देवीमदितिं नमोभिर्मृळीकाय वरुणं मित्रमग्निम्। अभिक्षदामर्यमणं सुशेवम् &c. (*Sáyana*: अभिक्षदाम्। क्षदिर्हिंसाकर्म। अभिक्षत्तारं शत्रूणां हिंसितारम् &c.). E. क्षद् with अभि, krit aff. क्विप् (?); E.

and meaning seem to result not merely from the quoted comm. of Sáyańa, but from the Pada text which divides अभि ऽघद्रा (not अभिघ ऽद्रा).

अभिक्षिपत् Tatpur. m. f. n. (-न्-न्ती-त्) Reviling, detracting; e. g. *Bhaiík.*: तस्मिन्कैलाससंकाशं शिरःशृङ्गं भुजद्रुमम् । अभिक्षिपन्तमिवेष्ट रावणं पर्वतश्रियम् 'Rávańa who detracted from, i. e. who surpassed (by his appearance) the majesty of a mountain'. E. क्षिप् with अभि, kŕit aff. शतृ.

अभिख्या I. Tatpur. f. (-ख्या) [1]A name or appellation. [2]A word; e. g. *Viśwapr.*: भवेदिष्णुपदाभिख्या क्षीरोदे &c. [3]Fame, glory; e. g. *Rigv.*: अन्धा अपश्या न दभन्नभिख्या नित्यास ईं प्रेतारो अरक्षन् (*Sáyańa*: अभितः ख्यातिं माहात्म्यमन्धा ज्ञानशक्तिरहिता अविद्वांसः । अत एवापश्या अद्रष्टारः). [4]Beauty; e. g. *Meghadúta*: सूर्यापाये न खलु कमलं पुष्यति स्वामभिख्याम्. [5]Proclaming, telling (*Śabdaratn.*: = आख्यान; *Ajayapála*: = विख्याति, besides कीर्त्ति, viz. अभिख्या नाम्नि निर्दिष्टा शोभाविख्यातिकीर्त्तिषु). [6](ved.) Understanding, wisdom; (*Nigh.*: = प्रज्ञा). E. ख्या with अभि, kŕit aff. अङ्.

II. Bahuvr. (?) m. f. n. (-ख्यः-ख्या-ख्यम्) Renowned, celebrated. (For this meaning comp. the following word.) E. अभि and ख्या.

अभिख्ययादव Karmadh. m. (-वः) The *celebrated* Yádava, i. e. Kŕishńa; *Hemachandra* (in the definition of मत्स्य): मत्स्यो मीनार्णवे मीने विराटे ऽभिख्ययादवे (thus the printed ed. of *Hemach. ndn.* and the Mss. of the E. I. H. and of the R. A. S.; in several Mss. of the *Viśwaprak.*, belonging to the E. I. H. and the R. S., this verse runs: ... विराटाभिख्ययादवे, but as this reading is clearly wrong and as a correction विराटाभिख्ये यादवे would be at variance with the metre, it must be assumed that it ought to be the same as in the text of *Hemachandra*). E. अभिख्य and यादव.

अभिख्यातृ Tatpur. m. (-ता) (ved.) A supervisor; an epithet of Indra. E. ख्या with अभि, kŕit aff. तृच्.

अभिख्यान Tatpur. n. (-नम्) Fame, notoriety, glory. E. ख्या with अभि, kŕit aff. ल्युट्.

अभिगच्छत् Tatpur. m. f. n. (-न्-न्ती-त्) Approaching. Comp. also अभिगन्तृ. E. गम् with अभि, kŕit aff. शतृ.

अभिगत Tatpur. m. f. n. (-तः-ता-तम्) Approached. Comp. also the meanings of the following. E. गम् with अभि, kŕit aff. क्त.

अभिगन्तृ Tatpur. m. (-न्ता) [1]One who approaches. [2]One who has sexual intercourse; comp. गन्तृ. E. गम् with अभि, kŕit aff. तृच्.

अभिगम Tatpur. m. (-मः) [1]Coming near, approaching; e. g. *Bhaiík.*: लोलं कूलाभिगमे खे तुङ्गामलनिचयपुष्पपरिग्राहम् (scil. लवणजलम्); or ततः प्रविश्यानयिषुः कुमारमाहिषद्ग्स्याभिगमं वनाय. [2]Arrival; e. g. उपाभिगम. [3]Sexual intercourse; e. g. *Yájnav.*: प्रसह्य दास्यभिगमे दण्ड्यो दशपणः स्मृतः 'at a forced intercourse with a *harlot* &c'; or *Vivádach.*: शूद्रायामनन्यपूर्वायां क्षताभिगम आर्यो .... नाह्नः; comp. गम. [In derivatives of this word made by means of a taddh. aff. which has a ञ्, ण् or क् as anubandha, both parts of the comp. receive Vŕiddhi; comp. आभिगामिक.] E. गम् with अभि, kŕit aff. अप्.

अभिगमदण्ड Tatpur. m. (-ण्डः) A penalty inflicted for offences committed by sexual intercourse. Also अभिगमनदण्ड. E. अभिगम and दण्ड.

अभिगमन Tatpur. n. (-नम्) [1]Coming near, approaching; e. g. *Nyáya S.*: अयसो ऽयस्कान्ताभिगमनवत्तदुपसर्पणम्. — In the worship of the Vaishńavas the word implies 'adoration of the divinity, by cleansing the temples, images &c.'. [2]Sexual intercourse; e. g. *Vivádach.*: आर्यस्याभिगमने लिङ्गोद्धारः; or *Dáyabh.*: पुत्रार्थं प्राथमिकाभिगमन एव शास्त्रार्थः । द्वितीयाद्यभिगमनं तु दृष्टप्रयोजनकमात्रार्थम्; or *Hitop.* (ed. Seramp.): वरं गर्भस्रावो वरमपि च नैवाभिगमनं वरं जातः प्रेतो वरमपि च कन्यावजनिता । वरं बन्ध्या भार्या वरमपि च गर्भेषु वसतिर्न वाविद्वान्रूपद्रविणगुणयुक्तो ऽपि तनयः; comp. गमन and उपगमन. E. गम् with अभि, kŕit aff. ल्युट्.

अभिगमनदण्ड Tatpur. m. (-ण्डः) The same as अभिगमदण्ड. E. अभिगमन and दण्ड.

अभिगम्य Tatpur. m. f. n. (-म्यः-म्या-म्यम्) To be approached, accessible. E. गम् with अभि, kŕitya aff. यत्.

अभिगर Tatpur. m. (-रः) (ved.) [1]Praise, an encomiastic song. [2]One who praises; see the explanation s. v. अपगर. E. गॄ with अभि, kŕit aff. अप्.

अभिगर्जन Tatpur. n. (-नम्) A tumult, an uproar. E. गर्ज् with अभि, kŕit aff. ल्युट्.

अभिगामिन् Tatpur. m. f. n. (-मी-मिनी-मि) [1]Approaching, coming near; e. g. *Patanjali* (on the *Vártt.* न सन्नोभिगमः): न सिद्धं भवति । अग्नो ऽभिगमो ऽस्त्र । अग्नोभिगामीत्येव भवति. [2]Having sexual intercourse; e. g. *Yájnav.*: चेवचैरमनवयामविवीतखलदाहकाः । राजपत्न्यभिगामी च दग्धव्यास्तु कटाग्निना. E. गम् with अभि, kŕit aff. णिनि.

अभिगुप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Guarded, protected; e. g. *Draupadihar.*: एतैः सहायैरुपयाति राजा मरुद्गणैरिन्द्र इवाभिगुप्तः. E. गुप् with अभि, kŕit aff. क्त.

अभिगुप्ति Tatpur. f. (-प्तिः) Guarding, protecting. E. गुप् with अभि, kŕit aff. क्तिन्.

अभिगूर्त Tatpur. m. f. n. (-र्तः-र्ता-र्तम्) (ved.) Resolved upon (to become an offering), destined (for an offering), as the horse of the Aśwamedha; e. g. *Rigv.* or *Vájas.*: इदं वीतमभिगूर्तं वषट्कृतं तं देवासः प्रतिगृभ्णन्त्यश्वम् (*Sáyańa*: अभिगूर्तमाभिमुख्येन प्रदानायोद्यतम्; *Mahídh.*: अभिगूर्तं ये यजामह इत्यागूर्तीकृतम्). E. गुर् with अभि, kŕit aff. क्त; (the formation is vaidik; comp. *Páń.* VIII. 2. 61.).

अभिगूर्ति Tatpur. f. (-र्तिः) (ved.) Will, resolution, effort; e. g. *Rigv.* or *Vájas.*: ये वाजिनं परिपश्यन्ति पक्वं य ईमाहुः सुरभिर्निर्हरेति । ये चार्वतो मांसभिक्षामुपासत उतो तेषामभिगूर्तिर्न इन्वतु (*Sáyańa*: अभिगूर्तिः संकल्पः सर्वथा करणीयमिति बुद्धिः; *Mahídh.*: अभिगूर्तिरुद्यमः); or ये चार्वतो मांसभिक्षामुपासत उतो तेषामभिगूर्तिर्न इन्वतु (*Sáyańa*: = अभित उद्यमनम्; *Mahídh.*: = उद्यमः). Comp. आगूर्ति. E. गुर् with अभि, kŕit aff. क्तिन्; (the formation is vaidik; comp. the preceding; the word must *not* be derived from गॄ).

अभिगोप्तृ Tatpur. m. f. n. (-प्ता-प्त्री-प्तृ) Protecting, guarding. E. गुप् with अभि, kŕit aff. तृच्.

अभिग्रस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) Overcome, subdued. E. ग्रस् with अभि, kŕit aff. क्त.

अभिग्रह Tatpur. m. (-हः) 1. [1]Attack, onset; (*Ráyam.*: = अभिमुख्याक्रमणम्; *Bharatam.*: = आभिमुख्येन युद्धादिप्रवृत्तिः). [2]Challenge; (*Nílak. Ramánátha, Padárthak.* &c. = युद्धाह्वानम् or कलहाह्वानम्). [3]Weight (= गौरवम्). E. ग्रह with अभि, kŕit aff. अप्.

2. A complete seizure, a thorough robbery (*Hem.* &c. = अभिग्रहणम्; *Ajayapâla*: = समन्ताद्ग्रहणम्). E. अभि and ग्रह्.

अभिग्रहण Tatpur. n. (-णम्) Robbing (perhaps: a thorough robbery; comp. the preceding), or seizing any thing in the presence of the owner. E. ग्रह् with अभि, kṙit aff. ल्युट्.

अभिघर्षण Tatpur. n. (-णम्) [1] Rubbing, friction. [2] Possession by an evil spirit. E. घृष् with अभि, kṙit aff. ल्युट्.

अभिग्लान Tatpur. m. pl. (-नाः) A proper name of one of the families the members of which bear the surname Kauśika (according to the text of *Langlois*' transl. of the *Harivanśa*); another reading of the word is अभिम्लान. E. ग्लै with अभि, kṙit aff. क्त.

अभिघात Tatpur. 1. m. (-तः) [1] Striking, beating, wounding; e. g. *Kaṅâda S.*: अभिघातान्मुसलसंयोगाद्धस्ते कर्म; or *Suśruta*: विघातादभिघाताद्वा हीनसत्त्वस्य &c.; or *Bhaṭṭik.*: द्विषत्कुर्वतां चतुष्कुर्वन्नभिघातं मर्गेर्द्विषाम्। वद्धिष्करिष्यन्संग्रामाद्भिपुञ्जनसंपिण्डाः. [2] Pain, infliction; e. g. in a comm. of the *Yoga S.* (on the word दौर्मनस्य): दौर्मनस्यमिच्छाभिघाताच्चेतसः क्षोभः; or *Lalitav.*: मनःसंवरो धर्मालोकमुखमभिघातव्यापादमिथ्यादृष्टिप्रहाणाय संवर्तते. [3] Warding off, removal; e. g. in *Gaudapâda*'s comm. on the *Sânkhyakâr.*: आधिभौतिकस्य (scil. दुःखस्य) रक्षादिनाभिघातो दृष्टः. [4] (In the *Vâjas. Prâtiśâkhya.*) The vehemence or physical excitement which accompanies the recital of mantras at the evening oblation (तृतीयसवन), when the voice is loudest, it being low at the morning oblation (प्रातःसवन) and louder in the noon-oblation (माध्यन्दिनसवन). Compare besides the terms आयाम, मार्दव, विश्रम्भ, आक्षेप.

2. n. (-तम्) A harsh pronunciation (e. g. when putting a question), produced by the neglect of Sandhi rules, more esp. by combining a preceding soft *aspirate* sound (घ, झ, ढ, ध, भ) with a following unaspirate sound (either क, च, ट, त, प or ग, ज, ड, द, ब), or a hard aspirate sound (ख, छ, ठ, थ, फ) with a following hard unaspirate sound (क, च, ट, त, प), or a soft unaspirate sound (ग, ज, ड, द, ब) with a following hard aspirate sound (ख, छ, ठ, थ, फ). (*Keralagrantha*, as quoted by *Râdhâk.*) Also अभीघात. E. हन् with अभि, kṙit aff. घञ् and न् changed to त्.

अभिघातक Tatpur. m. f. n. (-तकः-तिका-तकम्) Warding off, removing; e. g. *Sânkhyakâr.*: दुःखत्रयाभिघाताज्जिज्ञासा तदभिघातके हेतौ. (Comp. the quotation from a comm. on the Yoga S. s. v. अपघात.) E. हन् with अभि, kṙit aff. ण्वुल्, and न् changed to त्.

अभिघातहत Tatpur. m. f. n. (-तः-ता-तम्). See अभीघातहत.

अभिघातित Tatpur. m. f. n. (-तः-ता-तम्) [1] Struck. [2] Pained, afflicted. E. हन् in the caus., with अभि, kṙit aff. क्त.

अभिघातिन् Tatpur. 1. m. f. n. (-ती-तिनी-ति) [1] Beating, striking, inflicting injury; e. g. *Suśruta*: अकालप्रवाहसाद्रुधिरं मूकं अस्तहनुं मूर्धाभिघातिनं कासश्वासशोषोपद्रुतं कुब्जं विकटं वा जनयति. [2] Hostile.

2. m. (-ती) An enemy. E. हन् with अभि, kṙit aff. णिनि, and न् changed to त्.

अभिघार Tatpur. m. (-रः) [1] Ghee or clarified butter. [2] Dropping clarified butter upon the offerings at sacrifices; e. g. *Jaim.-nyâyam.*: स्रुच्यमभिघार्य जुहूं पशुमनक्तीत्यभिघाराज्जुह्वो विसृज्यते. Comp. the following. (Hence, dropping scantily and niggardly clarified butter upon the food set before guests; *Molesworth.*) E. घृ with अभि, kṙit aff. घञ्.

अभिघारण Tatpur. n. (-णम्) The same as अभिघार [2]; e. g. *Jaim. Sûtra*: उपस्तरणाभिघारणयोरमृतार्थत्वादकर्म स्यात्; or *Jaim.-nyâyam.*: प्रावृत्तिके हि क्रमे सान्नाय्ये पूर्वमवदानमभिघारणमासादनं च कृत्वा प्रदानमवस्थितेऽपि ऽवदानादीनि कर्तव्यानि. E. घृ with अभि, kṙit aff. ल्युट्.

अभिघारित Tatpur. m. f. n. (-तः-ता-तम्) Dropped upon the offerings at sacrifices (as clarified butter). E. घृ in the caus., with अभि, kṙit aff. क्त.

अभिघार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) To be dropped upon the offerings at sacrifices (as clarified butter); e. g. *Jaim.-nyâyam.*: अभिघार्ये प्रयाजानां शेषेण हविरेव किम् &c. E. घृ with अभि, kṙitya aff. ण्यत्.

अभिचक्षण Tatpur. I. n. (-णम्) (ved.) (Probably.) A magic power, a magic remedy; (comp. सज् with अभि, अभिषक्त, अभिषङ्ग, भिषक्ति, भिषज्); *Atharvav.*: यौ ते बलास तिष्ठतः कक्षे मुष्कावपश्रितौ। वेदाहं तस्य भेषजं चीपुद्रुरभिचक्षणम्. E. चक्ष् with अभि, kṙit aff. ल्युट्.

II. m. f. n. (-णः-णा-णम्) (ved.) (Probably.) Indicating, pointing out, making clear; *Atharvav.*: यावतीर्दिशः प्रदिशो विषूचीर्यावतीराशा अभिचक्षणा दिवः &c. E. चक्ष् with अभि, kṙit aff. युच्. (This would be the E. according to *Pâṅ.* III. 2. 149., when the word must form a fem. in आ, and be udâtta on the last syllable; but if the present ed. of the *Atharv.* is correct, there is an irregularity in the accentuation, for the word is udâtta on the third syllable, i. e. it is accentuated like the neuter, formed with ल्युट्, although the fem. is not in ई; but perhaps the aff. is ल्यु.)

अभिचक्ष्य Tatpur. m. f. n. (-क्ष्यः-क्ष्या-क्ष्यम्) To be told everywhere, to be praised, praiseworthy; e. g. *Ṙigv.* or *Sâmav.*: मह्नते (scil. इन्द्र) वृष्णो अभिचक्ष्यं कृतं पश्येम तुर्वशं यदुम् (*Sâyaṅa*: अभिचक्ष्यम्। अभितः ख्यापनीयं स्तोतव्यम्). E. चक्ष् with अभि, kṙitya aff. यत्.

अभिचर Tatpur. m. (-रः) A servant. E. चर् with अभि, kṙit aff. अच्; (चर being टित्, the femin. would be अभिचरी).

अभिचरण Tatpur. n. (-णम्) Employing charms or spells for a malevolent purpose. See अभिचार. E. चर् with अभि, kṙit aff. ल्युट्.

अभिचरणीय m. f. n. (-यः-या-यम्) Referring to charms used for a malevolent purpose; e. g. *Sâyaṅa* in the introd. of a chapter of the *Shaḍwinśabr.*: अथाभिचरणीययज्ञेषु। एकस्तै हिंकरोतीत्याद्याः पञ्चानुवाकाः। त्रिवृदादीनां चिणवपर्यन्तानां विष्टुतिचोदनाः. See अभिचार. E. अभिचरण, taddh. aff. छ.

अभिचरत् Tatpur. m. f. n. (-न्-न्ती-त्) Employing a charm or spell for a malevolent purpose; e. g. *Shaḍwinśabr.*: श्येनेनाभिचरन्यजेत; *Sâyaṅa*: अभिचरन्। भ्रातृव्यहिंसां आचरेदित्यर्थः; or *Vasishṭha*: षट्स्वभिचरन्पतति. See अभिचार. E. चर् with अभि, kṙit aff. शतृ.

अभिचरितवै Tatpur. ind. (ved.) [1] To enchant for a malevolent purpose. [2] To be enchanted for such a purpose; e. g. *Kâśikâ*: तस्मात्पिता नाभिचरितवै; or *Swaramanj.*: अग्निचिन्नाभिचरितवै. (The word has two accents: the udâtta on the second and on the last syllable.) E. चर् with अभि, kṙit aff. तवै; (i. e. an obsolete dative of an obsolete base अभिचरितु; comp. the following).

अभिचरितोस् Tatpur. ind. (ved.) To enchant for a malevolent purpose (= अभिचरितुम्); e. g. *Káśiká*: ईश्वरो ऽभिचरितोः. E. चर् with अभि, kṛit aff. तोसुन्; (i. e. the genitive of an obsolete base अभिचरितु with the udátta on the second syllable; comp. the preceding).

अभिचार Tatpur. m. (-रः) Incantation, employment of charms or spells for a malevolent purpose. — The *Shadwinśa-Bráhmańa* names as such purposes: killing an enemy and depriving him of his cattle or property; it gives an account of four sacrifices which are performed for the attainment of these objects, (see श्येन, त्रिवृदग्निष्टोम, संदंश and वज्र) and describes the manner in which the mantras are to be recited at these sacrifices; (see त्रिष्टुति). — The *Tantrasára* (as quoted by *Rádhákántad.*) names six purposes of incantation, viz. causing death (मारण), mental aberration (मोहन), stoppage of the bodily functions (स्तम्भन), hatred (विद्वेषण), ruin (उच्चाटन) and submission (वशीकरण). [Comp. e. g. also the following passage from the *Skanda-Puráńa*: कुशैर्वा दूर्वया देवि आसने शुभकम्बले । उपविश्य ततो देवि जपेद्देकाग्रमानसः (scil. गुरुगीताम्) । शुक्लासने वै शान्त्यर्थे ऽवश्ये रक्तासनं प्रिये । अभिचारे कृष्णवर्णं पीतवर्णं धनागमे । उत्तरे शान्तिआप्यर्थं वश्ये पूर्वमुखोदितम् । दक्षिणे मारणं प्रोक्तं स्तम्भने पश्चिमे मुखम् । मोहनं सर्वभूतानां बन्धमोक्षकरं परम् । देवभूपप्रियकरं राजानं वशमानयेत् &c.] — *Suśruta* speaks of a variety of fever caused by incantation (see अभिचारज्वर and comp. अभिषङ्गज्वर), the symptoms of which are, according to the *Nighańia Prakáśa*, thirst, mental aberration, abscesses, delirium, fainting, anguish, excessive heat &c. — *Manu* (likewise Vishńu &c.) when speaking of incantations (9. 290.) makes a distinction between अभिचार, मूलकर्मन् and various कृत्या; the former comprises, according to *Medhátithi* and *Kullúka* as well incantations founded on vaidik writings (वैदिक or शास्त्रीय, such as the Śyena &c.), as those founded on vulgar superstition (लौकिक, such as taking the dust of the feet, digging in needles — सूचीनिखनन in the E. I. H. Mss. of *Medh.* being apparently a better reading than मूलनिखनन in the present edd. of *Kull.* — &c.) for the purpose of *causing death*; मूलकर्मन् is, according to both comm., *subduing* a person by means of mantras, drugs &c. (*Kull.*: मन्त्रौषधादिना; *Medh.*: मन्त्रादिक्रियया); the कृत्या are, according to *Kullúka*, incantations for the sake of *causing ruin, making sick* &c., according to *Medh.*, for the sake of *causing ruin, animosity between friends or relatives, working wonders* &c. (उच्चाटनसुहृद्बन्धुकलहविचित्रीकरणादिहेतवः). — *Manu* fines a person who employs charms two hundred Pańas (9. 290.), classes in another passage अभिचार and मूलकर्मन् amongst the Upapátaka (11. 63.) and makes the expiation of an अभिचार depend on the performance, thrice repeated, of the penance called Kŕichchhra (11. 197.). But as these clauses would jar apparently with the vaidik texts which impliedly sanction the employment of charms by regulating the sacrifices Śyena &c. performed for incantatory purposes, *Kullúka* qualifies the definition of Manu 11. 63. by commenting that अभिचार is an उपपातक, if it causes the death of an *innocent* or *unoffending* person (श्येनादियागेनानपराधस्य मारणम्), while *Medhátithi* seems merely to lay stress on the fact of *death* itself (although the death be that of an enemy) and perhaps too on the condition of death being caused by a *vaidik* kind of incantation (*Medh.* to 11. 63.: अभिचारो वैदिकेन शापादिना मन्त्रप्रयोगेण श्येनादियागेन वा शत्रुमारणम्, or to 11. 197.: वैदिकेन अपरोक्षादिना शत्रोर्मारणमभिचारः); for the same reason, probably, both comm. agree in giving to the penalty clause (9. 290) the additional sense: 'if the incantation does *not cause death*', and qualify, in the clause 11. 197., the incantation as one 'directed against a person who ought not to have been brought under the spell (i. e. an innocent or unoffending person)'; some however, as results from *Medh.*'s discussion on the latter verse, give it a different bearing, for they supply the preceding word याजन at अभिचार and subject thus to the penance Kŕichchhra, not the यजमान or the person who institutes an incantatory sacrifice, but the ऋत्विज् or the priest who performs for him such a sacrifice. But in spite of these efforts of the commentators to establish a harmony between Manu and the Veda, it will seem that another possibility alluded to by *Medhátithi* is more plausible, viz. that Manu did not attach any scriptural authority to such voluntary rites, as the incantatory sacrifices, and, therefore, did not consider himself at variance with the Veda, when he interdicted incantations in an unqualified manner; (*Medhátithi*: ननु च काम्यान्यपि निषिद्धानि। कामात्मता न प्रशस्तेति । यस्तस्य विषयः । स तत्रैव व्याख्यातः). E. चर् with अभि, kṛit aff. घञ्.

अभिचारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Enchanting, conjuring. E. चर् with अभि, kṛit aff. ण्वुल्.

अभिचारकल्प Tatpur. m. (-ल्पः) The name of a work on incantations belonging to the Atharvaveda, one of the five Kalpas of this Veda. E. अभिचार and कल्प.

अभिचारज्वर Tatpur. m. (-रः) Fever produced by incantations; see s. v. अभिचार. E. अभिचार and ज्वर.

अभिचारणीय Tatpur. m. f. n. (-यः-या-यम्) To be enchanted, deserving or allowed to be brought under a spell; e. g. *Kullúka*: अभिचारो ऽनभिचारणीयस्य; or *Medhátithi*: अभिचारणीयाभिचारो ऽप्यशुद्धाख्यातः. E. चर् in the caus., with अभि, kṛitya aff. अनीयर्.

अभिचारमन्त्र Tatpur. m. (-न्त्रः) A formula or hymn for working a charm or incantation; e. g. *Śiśupálab.*: स्फुटमिदमभिचारमन्त्र एव प्रति युवतेरभिधानमङ्गनानाम्. E. अभिचार and मन्त्र.

अभिचारयज्ञ Tatpur. m. (-ज्ञः) A sacrifice for the purpose of incantations, a sacrifice with magic powers, viz. either of the sacrifices called श्येन, त्रिवृदग्निष्टोम, संदंश, वज्र qq. vv. See अभिचार. E. अभिचार and यज्ञ.

अभिचारहोम Tatpur. m. (-मः) The same as the preceding. E. अभिचार and होम.

अभिचारित Tatpur. m. f. n. (-तः-ता-तम्) Enchanted, charmed. E. चर् in the caus., with अभि, kṛit aff. क्त.

अभिचारिन् Tatpur. m. (-री) One employing spells, a magician, a conjurer. E. चर् with अभि, kṛit aff. णिनुण् (according to the Dhátupár.).

अभिचार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) The same as अभिचारणीय. E. चर् with अभि, kṛitya aff. ण्यत्.

अभिचैद्य Tatpur. m. (-द्यः) A name of Śiśupála. E. अभि and चैद्य.

अभिज Tatpur. m. f. n. (-अः-जा-जम्) Grown round or everywhere; comp. अभिजात; e. g. अभिजाः केशाः. E. जन् with अभि, kṛit aff. ड.

अभिजग्मिवस् Tatpur. m. f. n. (-ग्मिवान्-ग्मुषी-ग्मिवत्) Having arrived. E. गम् with अभि, kṛit aff. क्वसु.

अभिजन Tatpur. m. (-नः) [1] Native country; e. g. *Bhaṭṭik.*: ततः प्रगदिता वाक्यं मिथिलाभिजना नृपम्. [2] The country of the ancestors; (this is the sense given to the word by *Patanjali* to *Páṇ.* IV. 3. 90. in distinction from निवास, IV. 3. 89., which would mean according to him the country where one lives oneself: अथ निवासाभिजनयोः को विशेषः। निवासो नाम यत्र संप्रत्युष्यते। अभिजनो नाम यत्र पूर्वैरुषितम्). [3] The ancestors; (according to *Kaiyyaṭa* — hence *Káśiká* and *Vardhamána* — on the preceding quotation: अभिजनशब्देन पूर्वे बान्धवा उच्यन्ते &c.). [4] Race, family in general; e. g. *Láṭyáyana*: य एषामध्ययने ऽभिज्ञाभिजनः स्यादभिजनेन वा (*Agniswámin*: अभिजनः कुलम्). [5] The head or ornament of a family. [6] Fame, notoriety. E. जन् with अभि, kṛit aff. घञ् (according to the commentators of the *Amarak.*; kṛit aff. अच्, according to *Bharatas.* on the *Bhaṭṭik.*).

अभिजनवत् m. f. n. (-वान्-वती-वत्) Of family, of a noble family. (In the verse of the *Rámáy.* तच्छ्रुत्वा भरतो वाक्यं धर्माभिजनवाञ्छुचिः। पपात &c. the word धर्माभिजनवान् is not to be rendered as equivalent to धर्मवानभिजनवांश्च, 'virtuous and of noble family', but 'of a virtuous family'; *Maheśwaratírtha*: = धर्मयुक्तो ऽभिजनो ऽन्वयो यस्यास्तीति तथा; *another*: = धर्मयुक्तवंशवान्.) E. अभिजन, taddh. aff. मतुप्.

अभिजनितोस् Tatpur. ind. (ved.) To produce. E. जन् with अभि, kṛit aff. तोसुन् (i. e. the genitive of an obsolete base in -तु; with the udátta on the second syllable, used like the classical infin. in -तुम्).

अभिजय Tatpur. m. (-यः) Complete victory (over), conquest. E. जि with अभि, kṛit aff. अच्.

अभिजात Tatpur. m. f. n. (-तः-ता-तम्) [1] Born, produced, grown round or everywhere; comp. अभिज (*Ajayapála*: = समन्ताज्जात). [2] Noble, well born. [3] Fortunate, well fated, wealthy (*Ajayapála*: = धन्य). [4] Fit, proper. [5] Learned, wise. [6] Handsome (*Viśwa*: = प्राप्तरूप). [7] Pure, faultless; e. g. in the *Yoga Sútra*: क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनतापत्तिः (*Bhojadeva*: अभिजातस्य निर्मलस्य). The *Gaṇaratnamah.* mentions the word in the *Gaṇa* ब्राह्मणादि to *Páṇ.* V. 1. 124.; see आभिजात्य. [In the verses *Bhagavadg.* 16. 3. 4.: तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता। भवन्ति संपदं दैवीमभि जातस्य भारत। दम्भो दर्पो ऽभिमानश्च क्रोधः पारुष्यमेव च। अज्ञानं चाभि जातस्य पार्थ संपदमासुरीम्, it seems more correct to take अभि as the separable preposition than as compounded with जात i. e. 'born in consequence of divine or demoniac fate': *Arjunam.*: दैवयोग्यां सात्त्विकीं संपदमभिलक्ष्य तदाभिमुख्येन जातस्य .... आसुरीमभिलक्ष्य जातस्य &c.; in a similar manner *Śrídharaswámin*, *Madhusúdana*, the *Vivaraṇa*, *Sadánanda*; e. g. the latter in his metrical gloss: शुद्धसत्त्वमयी दैवी संपत्तामभिलक्ष्य हि। पुंसो जातस्य वाक्पुंसि ते धर्मा भवन्त्यपि।....... रजस्तमोमयी दुष्टवासना संततिर्मलैः। शरीरारम्भकाले ऽभिव्यक्ता तामभिलक्ष्य च। पुंसो जातस्य दम्भाद्या दोषा एते भवन्ति वै.] E. अभि and जात.

अभिजातता f. (-ता) [1] Noble birth, nobility. [2] Beauty; e. g. *Hitop.* (where the word may have either sense): प्रसादः कुरुते पत्युः संपत्तिं नाभिजातता। कालिमा कालकूटस्य नापैतीश्वरसंगमात् (ed. *Johnson*; नाभिजात्यताम् ed. *Schlegel-Lassen*; नाभिवाञ्छति ed. Seramp.). E. अभिजात, taddh. aff. तल्.

अभिजाति Tatpur. f. (-तिः) Nobility, high birth. E. अभि and जाति.

अभिजिघ्रण Tatpur. n. (-णम्) Smelling or rather touching the head with the nose, as a sign of affection; (not: kissing); e. g. *Gobhila's Gṛihya S.*: स्त्रियास्तूष्णीं मूर्धन्यभिजिघ्रणम्. E. जिघ्र (comp. घ्रा), with अभि, kṛit aff. ल्युट्.

अभिजित् I. Tatpur. 1. m. f. n. (-त्-त्-त्) Everywhere victorious, a vaidik epithet, or, as a neuter, a name of food; *Vájas.*: अभिजिता तेजसा तेजो जिन्व (*Mahídh.*: अभि सर्वतो जीयते येनेत्यभिजित्सर्वजयहेतुरन्नं तेन).

2. m. (-त्) [1] The proper name of a Yádava prince, according to the *Vishṇu P.* the father, acc. to the *Harivanśa*, the son, of Punarvasu. [2] The name of a sacrifice, forming part of the गवामयन q. v.; comp. also एकाह; e. g. अथैतस्याष्टरात्रस्य विश्वजिदभिजितावेकाहावभित उभयतो ज्योतिर्मध्ये षडहः पशुकामो ह्येतेन यजेत. [3] (scil. योग) The Yoga- or leading star of the asterism अभिजित् (3. 1), the same as α Lyrae (*Kálasankalita* p. 353); its place is 60° or 62° N., the longitude of its circle of declination, according to different authorities, is 265°; 266° 40′, or 268° (*Colebr. Ess.* II. p. 341).

3. n. (-त्) [1] (scil. नक्षत्र) The name of the twenty-second Nakshatra or asterism, consisting of three stars figured as a triangle; it does not occupy an equal portion of the ecliptic with the other twenty-six Nakshatras, but is carved out of the contiguous divisions (comp. *Col. Ess.* II. p. 341); viz. it is inserted sometimes between the twenty-first (*Púrváshádhá*) and twenty-third asterism (*Śravaṇá*), in which case it takes 3° 20′ from the former and 1° 40′ from the latter, thus consisting of 5°; it is chiefly used for astrological purposes (*Kálasankalita* p. 353 &c.); to be born under it is auspicious (*Koshṭhípradípa*, as quoted by *Rádhák.*: अतिसुललितकान्तिः संमतः सज्जनानां ननु भवति विनीतश्चारुकीर्तिः सुवेषः। द्विजवरसुरभक्तो व्यक्तवाङ्मानवः (°ङ्मानसः?) स्यादभिजिति यदि सूतिर्भूपतिः स्ववंशे); it is sacred to Vidhi or (the masc.) Brahman. [2] The eighth Muhúrta, the period comprising 24 minutes before and 24 after midday; see कुतप; e. g. *Matsya Pur.* (as quoted by *Rádhák.*): अपराह्णे तु संप्राप्ते अभिजिद्रौहिणोदये। यदत्र दीयते जन्तोस्तदक्षयमुदाहृतम्; comp. also अभिजित. E. अभि and जित्.

II. m. f. n. (-त्-त्-त्) Born under the constellation of the asterism Abhijit. E. अभिजित् with luk of the taddh. aff. अण्.

अभिजित 1. m. (-तः) The Yoga- or leading star of the asterism Abhijit (see अभिजित् I. 2. 3.); अभिजिते योगे, used like अभिजिति मुहूर्ते 'in the eighth Muhúrta' (see अभिजित् I. 3. 2.); e. g. *Harivanśa*: अहं त्वभिजिते योगे निशाया यौवने स्थिते। अर्धरात्रे करिष्यामि गर्भमोक्षं यथासुखम् (*Rámánanda*: अभिजिते योगे निशाया अष्टमे मुहूर्ते).

2. n. (-तम्) The eighth Muhúrta; see the preceding. E. अभि and जित.

अभिजिति Tatpur. f. (-तिः) (ved.) Complete victory, conquest; (the word is udátta on the *second* syllable). E. जि with अभि, kṛit aff. क्तिन्.

2 P

अभिजिन्मुहूर्त Karmadh. n. (-र्तम्) See **अभिजित्** I. 3. 2. E. **अभिजित्** and **मुहूर्त**.

अभिज्ञ Tatpur. 1. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Knowing, understanding, conversant with, skilled in; e. g. *Sánkhyat. Kaum.*: इष्टापूर्तेन दाक्षिण्यः पुरुषस्तत्त्वानभिज्ञो हीष्टापूर्तकारी कामोपहतमना बध्यते; or *Bhaṭṭik.*: इन्द्रजिद्विक्रमाभिज्ञो मन्वानो वानरं जितम् .... नगात् &c.; when not compounded with a preceding noun, the object of knowledge stands in the genit. or locat.; thus the comm. of the *Bhaṭṭik.* explain वियोगदुःखानुभावानभिज्ञैः, वियोगदुःखस्य यो ऽनुभवः। अनुभवनम्। तस्यानभिज्ञैः or तत्रानभिज्ञैः. E. ज्ञा with अभि, kṛit aff. क.

2. f. (-ज्ञा) ¹ Remembrance, recollection (*Káśiká*: = स्मृतिः); e. g. *Bhaṭṭik.*: नाभिज्ञा ते महाराज श्रेयावः प्रकपालितम् .... नाभिज्ञा ते सयत्नेन्द्रं भक्षावो यवमं बलात्; or *Lalitav.*: ध्यानपारमिताधर्मालोकमुखं सर्वज्ञानाभिज्ञोत्पादाय विचित्रचित्तसत्त्वपरिपाचनतायै संवर्तते. ² (In Buddhistic doctrine.) Supernatural knowledge, a supernatural faculty attached to the Arhatship; there are five, or according to some six, such faculties viz. 1. the faculty of divine sight, i. e. the faculty of seeing, without obstacle, all beings and bodies, of whatever kind, in the totality of the worlds; 2. that of divine hearing, i. e. the faculty of understanding all words of joy or grief uttered by the beings, and all sounds of whatever kind uttered in all the worlds (or 'the power to hear all sounds whether distant or near, whether made by devas or men': *Spence Hardy's Eastern Monachism*); 3. that of knowing the thoughts of other beings; 4. that of knowing former existences or what births have been got in former ages; 5. magic power or the power to assume any shape, to pass without obstacle over seas and mountains, and to disappear from one world for the sake of reappearing in another; to these some add: 6. *áśravakshaya*, (which according to *Burnouf* probably means) the power of destroying defects or vices. (See *Burnouf's Lotus de la bonne loi* p. 820 seqq.; there is a difference between this enumeration and that of *Hardy* in his *Eastern Monachism* (p. 284): he has but five *abhijnás*, identifies the magic power and the *áśravakshaya* without defining however either term, omits the first (the faculty of divine sight) and has an *abhijná* not named by *Burnouf*: the power of knowing what births will be received in future ages). Compare षडभिज्ञ. E. ज्ञा with अभि, kṛit aff. अङ्; (but meaning 2. is probably better analyzed अभि and ज्ञा).

अभिज्ञान Tatpur. n. (-नम्) ¹ Recollection, remembrance. ² Recognition. ³ A sign or token of recognition; e. g. in the *Anukram.* of the *Rámáyaṇa*: संभाषणं च मैथिल्या अभिज्ञानस्य चार्पणम्; or *Bhaṭṭik.*: अभिज्ञानं गृहीत्वा ते (scil. वानराः) समुत्पेतुर्नभस्तलम्; or अयं मैथिल्यभिज्ञानं काकुत्स्थस्याङ्गुलीयकः. ⁴ The dark portion in the moon's disk. [A nom. plur. masc. अभिज्ञानाः is mentioned by *Langlois* in his transl. of the *Harivanśa* as a v. l. of अभिगन्तान q. v.] E. ज्ञा with अभि, kṛit aff. ल्युट्.

अभिज्ञानशकुन्तल Bahuvr. n. (-लम्) The drama Śakuntalá (liter.: the drama the subject of which is Śakuntalá recognized by the token i. e. by the ring). E. अभिज्ञान (scil. स्मृत) and शकुन्तला, scil. नाटक.

अभिज्ञु Avyayibh. (ved.) ¹ Up to the knees. ² On the knees, kneeling. E. अभि and ज्ञु (contracted from जानु).

अभितप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) ¹ Scorched, burnt. ² Afflicted. E. तप् with अभि, kṛit aff. क्त.

अभितराम् ind. Nearer towards, very much towards. E. अभि, taddh. aff. तरप् and आम् (i. e. the acc. fem. of अभितर, with the udátta on the last syllable).

अभितस् ind. (used absolutely or with a noun in the accusative) ¹ Before, in the presence of, towards; e. g. *Kirátárj.*: व्याकोदितस्मितमयूखविभासितोष्ठस्तिष्ठन्मुनेरभिमुखं स विकीर्णधाम्नः। तन्वन्तमिद्धमभितो गुरुमंशुजालं लक्ष्मीमुवाह सकलस्य शशाङ्कमूर्तेः (*Mallin.*: अभितो ऽभिमुखं तिष्ठन् इति शेषः). ² Near; e. g. *Sávitrí*: अभितस्त्वागतं प्रेम्णा प्रत्याख्यातुं न मार्हसि. ³ On both sides; e. g. *Bhaṭṭik.*: निराकरिष्णवो भानुं दिवं वर्तिष्णवो ऽभितः। अलंकरिष्णवो भान्तस्तडित्वन्तश्चरिष्णवः (*Jayam.*: दिवमभितो वर्तिष्णवः .... पूर्वपश्चिमयोर्वर्तनशीलत्वात्); or परिजनमभितो विलोक्य दाहं दृष्टवदनः प्रदिदेश वानरस्य (*Jayam.*: = उभयपार्श्वस्थितान्); comp. also the quotation s. v. अभिजित् I. 2. 2. where *Mádhava* explains विश्वजिदभिजितावेकाहावभितः thus: आदौ विश्वजित्। अन्ते ऽभिजिदित्यर्थः; i. e. in the beginning — at the end; comp. also अभितोभाव. ⁴ On all sides, every-where; e. g. *Ṛigv.*: समन गावो ऽभितो ऽनवन्तेहेह (*Sáyaṇa*: अभितः = सर्वतः); or *Vájas.*: अपां पृष्ठमसि योनिरग्नेः समुद्रमभितः पिन्वमानम् (*Mahídh.*: समुद्रमभितः। उदकस्य परितः). ⁵ Completely, throughout; e. g. *Swámin* on the *Amarak.*: व्याप्तोत्वभितो रजः; or *Bharata* on the same: अभितो वनदाहः. ⁶ Quick; e. g. *Bharata* on the *Amarak.*: गच्छाभितः. E. अभि, taddh. aff. तसिल्.

अभिताडित Tatpur. m. f. n. (-तः-ता-तम्) Struck, beaten; e. g. *Suśruta*: प्रायेण मर्मस्वभिताडितास्तु वैक्लव्यमृच्छन्ति &c. E. ताड् with अभि, kṛit aff. क्त.

अभिताप Tatpur. m. (-पः) ¹ Extreme heat, surrounding heat; e. g. *Nalod.*: मृगकुलमारसदाविश्रममभितापातुरो ममार सदादिः (comm. अभि समन्ततो यस्तापः). ² Great pain (physically or morally). E. अभि and ताप.

अभितापन Tatpur. m. f. n. (-नः-नी-नम्) Causing much heat or pain; e. g. *Suśruta*: तदा स कर्णप्रतिनाहसंज्ञितो भवेद्विकारः शिरसो ऽभितापनः. E. तप् in the caus., with अभि, kṛit aff. ल्युट्.

अभिताम्र Tatpur. m. f. n. (-म्रः-म्रा-म्रम्) Very red. E. अभि and ताम्र.

अभितिग्मरश्मि Avyayibh. Towards the sun. E. अभि and तिग्मरश्मि.

अभितोभाव Tatpur. m. (-वः) The being on both sides; see the following. E. अभितस् and भाव.

अभितोभाविन् m. f. n. (-वी-विनी-वि) Having its existence on both sides, being on both sides; *Káśiká*: अभित इत्युभयतः। अभितोभावो ऽस्यास्तीति तदभितोभावि. E. अभितोभाव, taddh. aff. इनि.

अभितोरात्रम् Avyayibh. (ved.) (Probably.) At the beginning and at the end of the night. E. अभितस् and रात्रि, samás. aff. अच्.

अभितो-स्थि Bahuvr. m. f. n. (-स्थिः-स्थिः-स्थि) Having bones on both sides. E. अभितस् and अस्थि.

अभित्ति I. Tatpur. f. (-त्तिः) Not breaking; e. g. *Vájas.*: मित्रैतां त उखां परिददाम्यभित्त्या एषा मा भेदि (i. e. not to break it). E. अ neg. and भित्ति.

II. Bahuvr. m. f. n. (-त्तिः-त्तिः-त्ति) Without a wall; e. g. (a picture in the air which is without a wall, i. e. without a support) in the *Mághak.*: विस्रोराम्भगमसद्: करोत्यमुष्मिन्नाकाशे रचितमभित्ति चित्रकर्म (*Mallinátha*: अभित्ति। अकुड्यमनाधारमित्यर्थः). E. अ priv. and भित्ति.

अभिदक्षिणम् Avyayibh. Towards the right. E. अभि and दक्षिण.

अभिदधत् Tatpur. m. f. n. (-न्-ती-त्) Speaking to, addressing; e. g. *Bhaṭṭik.*: इति वचनमसौ रजनिचरपतिं बकुशुकमसहत्वसभमभिदधत्. E. धा with अभि, krit aff. शतृ.

अभिदधान Tatpur. m. f. n. (-नः-ना-नम्) The same as the preceding. E. धा with अभि, krit aff. शानच्.

अभिदर्शन Tatpur. n. (-नम्) [1] Seeing, sight. [2] Appearance, becoming visible; e. g. *Manu*: मोषाभिदर्शने; or comp. the inst. s. v. अभियोग. E. दृश् with अभि, krit aff. ल्युट्.

अभिदष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Bitten; e. g. *Suśruta*: चिर्भटाभिदष्टानामगदो विषनाशनः. E. दंश् with अभि, krit aff. क्त.

अभिदान्त Tatpur. m. (-न्तः) A proper name: a son of Hṛidika (acc. to the text of *Langlois*' transl. of the *Hariv.*; the Calc. ed. reads this name अतिदत्त). E. दम् with अभि, krit aff. क्त.

अभिदिप्सु Tatpur. m. f. n. (-प्सुः-प्सुः-प्सु) Desirous of deceiving; e. g. *Rigv.*: मा नो दुःशंसो अभिदिप्सुरीशत प्र सुशंसा मतिभिस्तारिषीमहि. E. दम्भ् in the desider., with अभि, krit aff. उ.

अभिदुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Vitiated, contaminated, made impure; e. g. *Medhátithi* (on *Manu*: अभिनिर्मुक्तः =) निम्लोचतिनाभिदुष्टः. E. दुष् with अभि, krit aff. क्त.

अभिदूति Avyayibh. Towards a female messenger; e. g. in the *Śiśupálab.*: अभिदूति काचिदिति संदिदिशे 'thus a certain one gave an instruction to a female messenger'. E. अभि and दूती.

अभिद्यु Bahuvr. 1. m. f. n. (-द्युः-द्युः-द्यु) (ved.) [1] Going towards heaven, tending heavenward; e. g. the Maruts (*Sáyaṅa*: = द्युलोकमभिगताः or = अभिगता द्यौर्यैस्ते). [2] Radiant, splendid, shining around; e. g. the Viśwadevas, the Maruts, sacrificers, a horse &c. (*Sáyaṅa*: = अभिगतदीप्तयः or = अभिगता द्यौर्दीप्तिर्येषाम् or = अभितो दीप्यमानाः).

2. m. (-द्युः) (ved.) A half month; in the *Rigv.* verse: प्र वो वाजा अभिद्यवो हविष्मन्तो घृताच्या। देवाञ्जिगाति सुम्नयुः, where *Sáyaṅa* explains, according to the gloss of the *Taittiríyabr.* (प्र वो वाजा इत्यन्वाह मासा वै वाजा अर्धमासा अभिद्यवः &c.), अभिद्यवः = अभितो द्यवो दिवसा येषु; and similarly in his comm. on *Śatap.* I. 4. 1. 8. (E. I. H. Mss. 657. 1509): वस्तोः। द्युः। (भानुः is omitted)। वासरमित्यहर्नामसु पाठात्। द्युशब्दो दिनवचनः। द्यूनभि दिवसानभि गता इति व्युत्पत्त्या अभिद्यव इत्यनेनार्धमासा उच्यन्ते. E. अभि and द्यु.

अभिद्रवत् Tatpur. m. f. n. (-न्-न्ती-त्) Rushing upon, attacking. E. द्रु with अभि, krit aff. शतृ.

अभिद्रष्टृ Tatpur. m. f. n. (-ष्टा-ष्ट्री-ष्टृ) Looking upon. E. दृश् with अभि, krit aff. तृच्.

अभिद्रुत Tatpur. m. f. n. (-तः-ता-तम्) Hastened towards, run towards. E. द्रु with अभि, krit aff. क्त.

अभिद्रुह् Tatpur. m. f. n. (-ध्रुक्-ध्रुक्-ध्रुक्) (ved.) Injuring everywhere (*Sáyaṅa*: = अभितो द्रोग्धा). E. अभि and द्रुह्.

अभिद्रोह Tatpur. m. (-हः) [1] Offence, injury, oppression; (in the *Rigv.* verse यत्किं चेदं वरुण दैव्ये जनेऽभिद्रोहं मनुष्याश्चरामसि, *Sáyaṅa* explains अभिद्रोहम् as if it were an adj. in the acc. of the neuter, referring to यदिदम्, viz. यदिदं किंचनाभिद्रोहमपकारजातम्; but it is more probable that it is an apposition to यदिदम् and that the combination is a poetical liberty). [2] Abuse, curse; e. g. *Manu*: नामजातिग्रहं त्वेषामभिद्रोहेण कुर्वतः। निःक्षेप्यो ऽयोमयः शङ्कुर्ज्वलन्नास्ये दशाङ्गुलः (*Kullúka*: अभिद्रोह आक्रोशः). E. द्रुह् with अभि, krit aff. घञ्.

अभिधर्म Tatpur. m. (-र्मः) (In Buddhistic doctrine.) The manifested or revealed truth; (*Abhidharmakośa*, as quoted in *Burnouf*'s *Introd.* p. 40: = अभिमुखो धर्मः; therefore not to be rendered: the 'supreme law'; धर्म has been translated here 'truth', instead of 'law', in conformity with the judicious remark of *Spence Hardy*, *East. Mon.* p. 167); i. e. the Buddhistic dogmas and metaphysics, as laid down in the अभिधर्मपिटक q. v. — The first redaction of the Abhidharma is ascribed to *Káśyapa* or *Mahá-Káśyapa*, the principal disciple of *Śákya Muni;* but the redaction of the whole collection of works on this subject seems to belong to different periods the last of which precedes the third Buddhistic synod; (see *Lassen*'s *Ind. Alt.* vol. II. p. 458). *Hodgson* relates of four great *Nepalese* schools divided on account of their views on the Abhidharma: the *Swábhávika*, *Aiśvarika*, *Kármika* and *Yátnika* (see *Burnouf*'s *Introd.* p. 441 and the quotation given there); *Csoma de Körös* speaks of four other *Tibetian* schools which are divided and subdivided into various sects: 1. the *Vaibháshikás* which comprise four sects: *a.* one founded by *Ráhula*, the son of Śákya, and subdivided at the period of the third synod into seven sects: the Múla-sarvásti-vádás, Káśyapíyás, Mahíśásakás, Dharmaguptás, Bahuśrutíyás, Támraśátíyás and Vibhádyavádinas; *b.* one founded by *Káśyapa*, a Bráhmaṅa, and subdivided into six sects, five of which, bearing the collective name of Mahásanghikás, were known at the time of the third synod: the Púrvaśailás, Avaraśailás, Haimavatás, Lokottaravádinas and Prajnaptivádinas; *c.* one founded by *Upáli*, a Śúdra, and having the surname Sammatás, subdivided into three sects: the Kaurmakullakás (?), Ávantikás and Vátsiputríyás; *d.* one founded by *Kátyáyana*, a Śúdra, and subdivided also into three sects: the Mahávihárávásinas, Jyetavaníyás and Abhayagirivásinas; 2. the *Sautrántikás* with two sects; 3. the *Yogáchárás*, founded by *Áryasangha* and divided into nine sects; 4. the *Mádhyamikás* owing their origin to *Nágárjuna* who lived about 400 years after the Buddha, divided into two sects the founders of which are probably *Áryadeva* and *Buddhapálita*. (For these sects and the doctrine itself see *Burnouf*'s *Introd.* p. 437 ff., *Lassen*'s *Ind. Alt.* II. p. 456 ff.; also *Spence Hardy*'s *East. Mon.* where a legend, related p. 197, conveys an idea of the great merit supposed to be acquired by the study of the Abhidharma.) E. अभि and धर्म.

अभिधर्मकोश Tatpur. m. (-शः) The name of a Buddhistic work on the Abhidharma (see the preceding and the following), by Vasubandhu; with a commentary called अभिधर्मकोशव्याख्या. E. अभिधर्म and कोश.

अभिधर्मपिटक Tatpur. m. (-कः) 'The basket of the revealed truth': the name of one of the three collections which comprise the sacred books of the Buddhists; (for the two others

see सूत्रपिटक and विनयपिटक); the instructions contained in it were addressed by the Buddha to the Devas and Brahmas of the celestial worlds (while those in the *Sútrapiṭaka* were addressed to the laity and those in the *Vinayap.* to the priests); its redaction however is not ascribed to Śákya Muni, but to his principal disciple *Káśyapa*, the chief of the first Buddhistic synod. It contains seven sections, the text with 96,250 stanzas, the commentaries with 30,000, consisting, therefore, in the whole of 126,250 stanzas; its best representative is the work called *Prajnápáramitá;* (comp. *Spence Hardy*'s *East. Mon.* p. 170 with the quot. given there, and those s. v. अभिधर्म). E. अभिधर्म and पिटक.

अभिधर्षण Tatpur. n. (-णम्) Possession by evil spirits. E. अभि and धर्षण.

अभिधा I. Tatpur. m.f. (-धाः-धाः) (ved.) Invoked, praised; *Vájas.*: अभिधा असि भुवनमसि (*Mahidh.*: हे अश्व यस्त्वमभिधा असि । अभिधीयते स्तूयत इत्यभिधाः). E. धा with अभि, kṛit aff. क्विप्.

II. Tatpur. f. (-धा) ¹ A name, an appellation; e. g. इति श्रीकालिदासविरचितं मेघदूताभिधं महाकाव्यं संपूर्णम्; or *Rájatar.*: काव्यदेव्यभिधा शूरवधूः; or कस्यान्यस्याभिधाध्वंसि यथा शङ्करवर्मणः 'whose name else has been made to disappear (अभिधा-अध्वंसि) like that of Śankaravarman?'. ² The literal or original signification of a word; defined by the rhetorical works as the power of a word to express that sense which it has by common consent, or conventionally, whether the word imply the notion of class (जाति, as cow &c.) or of quality (गुण, as white &c.) or of action (क्रिया, as cooking &c.), or whether it be the name of an individual (द्रव्य i. e. a proper name or संज्ञा, as Hari &c.); the term '*conventional sense*' is not restricted in this definition to the sense of such words as instanced before, but applies also e. g. to such meanings as the meaning 'bee' of मधुकर, since this word has the latter sense occasionally, or to the explanations of commentators, although the word commented upon may have the given sense only in a particular passage; the term does not extend, however, to the elliptical and constructive or contingent bearing of a word, these latter being considered as the two other powers which a word may possess; (see लक्षणा and व्यञ्जना); *Sáhityad.*: वाच्यो ऽर्थो ऽभिधया बोध्यो लक्ष्यो लक्षणया मतः । व्यङ्ग्यो व्यञ्जनया ताः स्युस्तिस्रः शब्दस्य शक्तयः ॥ तत्र संकेतितार्थस्य बोधनादग्रिमाभिधा । संकेतो गृह्यते जातौ गुणद्रव्यक्रियासु च; *Kávyaprak.*: साक्षात्संकेतितं यो ऽर्थमभिधत्ते स वाचकः । संकेतितश्चतुर्भेदो जात्यादिर्जातिरेव वा । स मुख्यो ऽर्थस्तत्र मुख्यो व्यापारो ऽस्याभिधोच्यते; or *the same*: अत एवाभिधापुच्छभूता सेत्याहुः (सा i. e. लक्षणा). ³ A sound; *Śabdaratn.*: शब्दनिर्घोषनिर्ह्रादनिस्वाननिस्वाननिस्वनाः .... विरावनादह्रासाः स्युरभिधा चाभिधानकम् । तथा कुरुरितं चेति शब्दपर्याय ईरिताः. Comp. अभिधान. E. धा with अभि, kṛit aff. अङ्.

अभिधातव्य Tatpur. m.f.n. (-व्यः-व्या-व्यम्) To be named, to be expressed; comp. अभिधानीय and अभिधेय. E. धा with अभि, kṛitya aff. तव्य.

अभिधान Tatpur. 1. n. (-नम्) ¹ Naming, telling, expressing; e. g. in the *Vártt.* to *Páń.*: युक्तं मत्वाभिधान इति वक्तव्यम्; or स्वार्थे मतो ऽभिधान इति वक्तव्यम्; or ध्यार्थे मतो ऽभिधान इति वक्तव्यम्; or अवाताभिधान इति वक्तव्यम्; or *Patanj.* to *Páń.*: कः पुनर्वीप्सार्थः । अनवयवाभिधानं वीप्सार्थः । अनवयवेन द्रव्याणामभिधानमेष वीप्सार्थः; or in the *Nyáya S.*: अर्थादापन्नस्य स्वशब्देन पुनरभिधानम्; or in the *Mímánsá S.*: गुणाभिधानात्सर्वार्थमभिधानम्; or *Sáhityad.*: (नान्दी) पूर्वरङ्गस्य रङ्गद्वाराभिधानमङ्गमित्युच्यते. — In writings on the *Mímánsá philosophy* अभिधान or अभिधायकत्व are used sometimes in opposition to विधायकत्व, when the former imply such expressions or passages in the Vedas as do not contain a विधि or injunction, but merely a description or explanation; the word becomes in such cases a synonyme of अनुवाद q. v.; e. g. *Mímánsá S.*: विधिमन्त्रयोरैकार्थ्यमैकशब्द्यात् । अपि वा प्रयोगसामर्थ्यान्मन्त्रो ऽभिधानवाची स्यात्; *Jaiminíyanyáyam.*: देवांश्च याभिर्यजत इत्याख्यातं तु मन्त्रगम् । विधायकं न चान्येन समत्वात्तद्विधायकम् । यच्छब्दादेः क्षीणशक्तिर्न विधिस्त्रिविधं ततः । आख्यातमभिधानं च प्रधानगुणकर्मणी (*comm.*: अयं मन्त्र आम्नायते । देवांश्च याभिर्यजते ददाति च ज्योगित्ताभिः सचते गोपतिः सहेति । ...... तत्र यथा ब्राह्मणगतमाख्यातपदं प्रधानगुणकर्मणोरन्यतरस्य विधायकम् । तथा मन्त्रगतमपीति चेत् ॥ नैवम् । यच्छब्दादिना विधिशक्तेः क्षीणत्वात् । सति हि यच्छब्दे तस्य वाक्यस्यानुवादकत्वं प्रतीयते । न तु विधायकत्वम् । ...... तस्मादाख्यातस्य प्रधानकर्मविधायकत्वं गुणकर्मविधायकत्वं चेत्येवं द्वावेव प्रकारौ न भवतः । किंत्वभिधायकत्वमित्यप्यस्ति तृतीयः प्रकारः । ततो न मन्त्रगताख्यातस्य विधायकत्वम्). — Comp. also बह्वभिधान (in the sense of बहुवचन). ² A proposition, a rule, an axiom; (this seems to be the sense of the word in the *comm.* on the *Vájas. Prátiś.* 4. 141., where अभिधान would imply the axiom or law taught by the Sútra; comp. the preceding words तस्मिंतदुच्यते). ³ The same as अभिधा II. 2.; e. g. *Kávyapr.*: लक्षणात्मकमेव ध्वननम् । तदनुगमेन तस्य दर्शनात् । न च तदनुगतमेव । अभिधानावलम्बनेनापि तस्य भावान्न चोभयानुसार्येव. ⁴ The being named, the being expressed; e. g. in the *Nyáya S.*: कारणद्रव्यस्य प्रदेशशब्देनाभिधानात्; or in the *Vedánta S.*: ज्योतिश्चरणाभिधानात्; or छन्दो॰भिधानान्नेति चेन्न &c.; or सुखविशिष्टाभिधानादेव च; or *Jayamangala* in the comm. on the *Bhaṭṭik.*: समशब्देनोपमाया अभिधानात् &c.; or *Bharatas.* in his comm. on the same: वृद्धिक्रिययोस्तुल्यकालयोर्वृध इत्यनेनाभिधानात्. ⁵ Speech, discourse. ⁶ A vocabulary; e. g. *Vopad.*: कृत्तद्धितसमासानामभिधानं नियामकम्; comp. also *Colebr. Ess.* II. p. 52.

2. m. n. (-नः-नम्) ¹ A name, an appellation; e. g. *Kirátárj.*: तवाभिधानाद्व्यथते नताननः (*Mallin.*: तवाभिधानान्नामधेयान्नामधेयस्मरणात्); or *Śiśupálab.*: जगति सुमनसस्तदादि नूनं दधति परिस्फुटमर्थतो ऽभिधानम्; or *Jaimini Sútra*: उक्तं क्रियाभिधानं स्यात्तदभावे प्रसिद्धं स्यात्; comp. also the instance s. v. अभिचारमन्त्र. ² A word; e. g. the *Tíká* on the *Sáhityad.*: अन्विताभिधानवादिनो (i. e. those who argue that the words of a sentence are logically connected) मीमांसकगुरवस्तु क्रियाकारकयोः प्रथमत एवान्वयबोधो जायते ततः शक्तिग्रहः; or *Kávyapr.*: हिमपयःशङ्खाद्याश्रयेषु परमार्थतो भिन्नेषु शुक्लादिषु यद्वशेन शुक्लः शुक्ल इत्याद्यभिन्नाभिधानप्रत्ययोत्पत्तिः; or *Suśruta*: व्यक्ताभिधानमखिलेन विधिं निबोध &c.; or *Manu*: स्त्रीणां ..... आशीर्वादाभिधानवत् (scil. नामधेयम्). ³ A sound (?); comp. अभिधा

II. 2. and the following article. [The double gender of the word is mentioned by the *Siddhántak.*, but apparently restricted to the meanings given under 2., for the *Gańaratnam.* which mentions the word in the Gańa अर्धर्चादि — *Páń.* II. 4. 31. — explains it अभिधानं or अभिधानो नाम शब्दस्य.]

3. f. (-नी) (ved.) A rope, a halter; (thus explained by *Kaiyyaṭa* when speaking of the meanings of धा with अभि, viz. अभिपूर्वस्तावद्धातिर्बन्धनोच्चारणप्रतिपादनेषु वर्तते । बन्धनाभिधानीमादत्त इत्यत्र बन्धनवृत्तिः &c.). E. धा with अभि, kṛit aff. ल्युट्.

अभिधानक n. (-कम्) A sound; see the quotation from the *Śabdaratnávalí* s. v. अभिधा II. 2. E. अभिधान, taddh. aff. कन्.

अभिधानचिन्तामणि Tatpur. m. (-णिः) 'The gem that yields every word desired'; the name of the first part of *Hemachandra*'s vocabulary or of the portion containing the synonymes; the work is commented upon by *Hemachandra* himself and by *Vallabhagańi*. (The latter portion of Hemachandra's vocabulary bears the title *Anekárthasangraha* or *Nánárthasangraha* and is similar to, but not identical with, *Maheśwara*'s *Viśwaprakáśa;* there must have existed or may still exist an extensive commentary on it, probably by Hemachandra himself, as may be concluded from a single Ms. leaf which is happily preserved of it in the British Museum.) E. अभिधान and चिन्तामणि.

अभिधानत्व n. (-त्वम्) The being an expression or explanation of; see the remark s. v. अभिधान 1.; e. g. *Jaimini Sútra*: भागित्वात्तु नियम्येत गुणानामभिधानत्वात्संबन्धादभिधानवद्यथा धेनुः किशोरेण. E. अभिधान, taddh. aff. त्व.

अभिधानमाला Tatpur. f. (-ला) [1] A vocabulary; comp. नाममाला. [2] The name of a vocabulary. E. अभिधान and माला.

अभिधानरत्नमाला Tatpur. f. (-ला) 'The pearl-garland of words'; the name of *Halâyudha*'s vocabulary. E. अभिधान and रत्नमाला.

अभिधानी Tatpur. f. (-नी). See अभिधान 3.

अभिधानीय Tatpur. m. f. n. (-यः-या-यम्) To be named, to be expressed; e. g. *Kávyapr.*: यद्यपि शब्दार्थयोर्निर्णये कृते दोषगुणालंकाराणां स्वरूपमभिधानीयम् &c. Comp. अभिधातव्य and अभिधेय. E. धा with अभि, kṛitya aff. अनीयर्.

अभिधानोत्तरोत्तर Tatpur. n. (-रम्) The name of one of the religious works of the Buddhists, divided into 66 Paṭalas or chapters and treating of certain esoteric rites and mystic ceremonies of the Buddhists. E. अभिधान and उत्तरोत्तर.

अभिधाभावना Tatpur. f. (-ना) (In the Mímánsá philosophy.) That notion inhering in a verb, which conveys in a *literal* or *explicit* manner the unseen power अपूर्व; it is considered as residing in, or as being imparted by, the affixes of the potential, leṭ, imperative and participles of the passive future; also called शब्दभावना and distinguished from the अर्थभावना. See अपूर्व I. 1. 2. 1. p. 199*b*, l. 12 ff. E. अभिधा and भावना.

अभिधामूल Bahuvr. m. f. n. (-लः-ला-लम्) (In Rhetoric.) Founded on the literal or original signification of the word or words; see लक्षणा, व्यञ्जन and ध्वनि; e. g. *Kávyapr.*: अभिधामूलं त्वाह (scil. व्यञ्जनम्); or *Sáhityad.*: अभिधालक्षणामूला शब्दस्य व्यञ्जना द्विधा; *comm.*: अभिधामूलामाह &c.; or विवक्षितान्यपरवाच्यस्त्वभिधामूलः (scil. ध्वनिः). Comp. अभिधाश्रय. E. अभिधा and मूल.

अभिधायक Tatpur. m. f. n. (-यकः-यिका-यकम्) Expressing, denominating; e. g. in a *Káriká* on *Páńini*'s *Sútra* भिन्नं शकलम्: तत्तमभिधायकं चेच्छकलस्यानर्थकः प्रयोगः स्यात् (*Kaiyyaṭa*: भिन्नशब्दशकलशब्दयोः पर्यायत्वाद्युगपत्प्रयोग इत्यर्थः); or *Ṛigv. Prátiś.*: सत्त्वाभिधायकं नाम. — Used in *Mímánsá* writings in the sense of अनुवादक; e. g. *Śabara*: गुणा एते प्रयाजादयः .... अभिधायका भवन्ति; see the remark s. v. अभिधान 1. 1., and compare the instance given there. E. धा with अभि, kṛit aff. ण्वुल्, ágama युक्.

अभिधायकत्व n. (-त्वम्) The being indicative or expressive of; e. g. *Kávyapr.*: वाक्यस्यासंबद्धत्वस्याभिधायकत्वम् &c. — Used in *Mímánsá* writings in the sense of अनुवादकत्व or अनुवाद; see the remark and instance s. v. अभिधान 1. 1. E. अभिधायक, taddh. aff. त्व.

अभिधायम् Tatpur. ind. Having expressed or named, in expressing or naming; e. g. *Bhaṭṭik.*: चिरं रुदित्वा करुणं सशब्दं गोत्राभिधायं सरितं समेत्य &c. (*Jayam.*: गोत्राभिधायं नामाभिधायम्). E. धा with अभि, kṛit aff. णमुल्, ágama युक्.

अभिधायिन् Tatpur. m. f. n. (-यी-यिनी-यि) The same as अभिधायक; e. g. *Kaiyyaṭa* (on the *Várttika* to *Páń.*: णेः साधनव्यवाय उपसंख्यानं कर्तव्यम्) साधनाभिधायिनि सार्वधातुके विधानाद्विकरणः साधनशब्देनाभिधीयते. E. धा with अभि, kṛit aff. णिनि.

अभिधावक Tatpur. m.f.n. (-वकः-विका-वकम्) Running towards, hastening, expeditious. E. धाव् with अभि, kṛit aff. ण्वुल्.

अभिधावन Tatpur. n. (-नम्) Running towards, pursuit, chase. E. धाव् with अभि, kṛit aff. ल्युट्.

अभिधाविचार Tatpur. *m.* (-रः) 'A discussion on the meaning of words', the name of a little logical treatise. E. अभिधा and विचार.

अभिधाश्रय Bahuvr. m. f. n. (-यः-या-यम्) The same as अभिधामूल; e. g. *Sáhityad.*: अनेकार्थस्य शब्दस्य संयोगाद्यैर्नियन्त्रिते । एकत्रार्थेऽन्यधीहेतुर्व्यञ्जना साभिधाश्रया. E. अभिधा and आश्रय.

अभिधित्सा Tatpur. f. (-त्सा) The desire of expressing or signifying; e. g. *Kávyapr.*: निषेधो वक्तुमिष्टस्य यो विशेषाभिधित्सया । वक्ष्यमाणोक्तविषयः स आक्षेपो द्विधा मतः; or *Jayamangala* in the comm. on the *Bhaṭṭik.*: यथोक्तम् । प्रतिषेध इवेष्टस्य यो विशेषाभिधित्सया । आक्षेप इति तं सन्तः शंसन्ति द्विविधो यथेति ।. E. धा, in the desider., with अभि, kṛit aff. अ.

अभिधृष्णु Tatpur. m. f. n. (-ष्णुः-ष्णुः-ष्णु) Overpowering, mastering; with a noun in the accus.; e. g. *Śatapath.*: तस्माद्ब्राह्मणः पशूनभिधृष्णुतमः. E. धृष् with अभि, kṛit aff. क्नु.

अभिधेय Tatpur. 1. m. f. n. (-यः-या-यम्) To be named, to be expressed; comp. अभिधातव्य and अभिधानीय.

2. n. (-यम्) Meaning, sense, signification; e. g. in a *Vártt.* to *Páń.*: अन्यत्राभिधेयस्यानित्यत्वाच्छन्दोब्राह्मणानां तद्विषयवचनम् (*Kaiyy.*: अभिधेयस्येति । प्रोक्तत्वस्यार्थस्यानित्यत्वादिति); or *Jayamang.* on *Páń.* III. 3. 113.: कृत्यल्युटो बहुलमिति बहुलवचनादन्येऽपि कृतः प्राप्तमपि स्वाभिधेयं व्यभिचरन्ति; or *Bharatas.* in the comm. on the *Bhaṭṭik.*: तुल्यश्रुतीनां भिन्नानामभिधेयैः परस्परम् । वर्णानां यः पुनर्वा-

द्वी यमकं तन्निबध्यते; or *Sáhityad.*: विवक्षिताभिधेयो ऽपि द्विभेदः प्रथमं मतः (scil. ध्वनिः); or *Mitáksh.*: निरर्थं अभिधेयरहितं कचटतपं जडडबमित्यादि. E. धा with अभि, kṛitya aff. यत्.

अभिधेयता f. (-ता) The being the sense or bearing of; e. g. *Kávyaprak.*: यत्रापदार्थो ऽपि विशेषरूपो वाक्यार्थस्तत्राभिहितान्वयवादे का वार्ता वक्तृत्वाभिधेयतायाम्. E. अभिधेय, taddh. aff. तल्.

अभिधेयालङ्कार Tatpur. m. (-रः) (In Rhetoric.) The same as अर्थालङ्कार q. v.; e. g. *Kávyaprak.*: शब्दाभिधेयालंकारभेदात् &c. E. अभिधेय and अलङ्कार.

अभिधोपाधिक Bahuvr. m. f. n. (-कः-का-कम्) Having the property of अभिधा (q. v. II. 2.), expressing a literal sense, as a word; e. g. *Sáhityad.*: अभिधोपाधिको वाचकः (scil. शब्दः). E. अभिधा and उपाधि, samás. aff. कप्.

अभिध्या Tatpur. f. (-ध्या) [1] Desire, wish; e. g. (of Brahman) *Vedánta S.*: अभिध्योपदेशाच्च (*Śankara*: अभिध्योपदेशश्चात्मनः कर्तृत्वप्रकृतित्वे गमयति सो ऽकामयत बहु स्यां प्रजायेयेति तदैक्षतेति च । तत्राभिध्यानपूर्विकायाः स्वातन्त्र्यप्रवृत्तेः कर्तेति गम्यते । बहु स्यामिति प्रत्यगात्मविषयत्वात् । बहुभवनाभिध्यानस्य प्रकृतिरित्यपि गम्यते; *Anúpanár.*: सो ऽकामयत बहु स्यामिति स्वस्य बहुत्वसंकल्पो ऽभिध्या &c.). See अभिध्यान. [2] Coveting another's property (in employing charms or in scheming, or by means of a robbery). [3] Desire of taking, in general. [Several comm. on the *Amarak.* give merely the meaning: coveting another's property: परधनस्पृहा or परद्रव्ये विषयस्पृहा; but *Swámin*: चिन्तापूर्वं परस्वलिप्सा; *Ráyamukuṭa*: अभिचारे ऽभिध्यानमभिध्या । ..... परस्वविषये विषयितया स्पृहा विषयिस्पृहाभिधीयते । विषयस्पृहेति पाठे विषयेन चौर्यादिना स्पृहेत्यर्थः; similarly *Bharatamalla*; the *Kaumudí*: जिघृक्षायां ऽप्यभिध्या; *Vallabhagaṅi* on *Hemach.*: परस्वेहा द्रव्यविषयवाञ्छा । परस्वे विषयस्पृहेत्येको दोषः । चिन्तापूर्वं परद्रव्यवाञ्छेत्यर्थः । यत्कात्यः । विषयप्रार्थनाभिध्या.] E. ध्यै with अभि, kṛit aff. अङ्.

अभिध्यान Tatpur. n. (-नम्) Desire, wish; e. g. *Vedánta Sútra*: तदभिध्यानादेव तु तल्लिङ्गात्सः; or पराभिध्यानात्तु तिरोहितं ततो ह्यस्य बन्धविपर्ययौ; or *Kullúka*: स परमात्मा नानाविधाः प्रजाः सिसृक्षुरभिध्याय । आपो आयन्तामित्यभिध्यानमात्रेण अप एव ससर्ज; or *Śankara* (on the *Ved. S.* नेतरो ऽनुपपत्तेः): आनन्दमयं हि प्रकृत्य श्रूयते । सो ऽकामयत बहु स्यां प्रजायेयेति । स तपो ऽतप्यत स तपस्तप्त्वा इदं सर्वमसृजत यदिदं किं चेति । तत्र प्राक्शरीराद्युत्पत्तेरभिध्यानं सृज्यमानानां विकाराणां स्रष्टुरव्यतिरेकः &c. (*Govindán.*: अभिध्यानं कामना). See अभिध्या 1. E. ध्यै with अभि, kṛit aff. ल्युट्.

अभिध्यायत् Tatpur. m.f.n. (-न्-न्ती-त्) Desiring, coveting; e. g. *Yájnav.*: परद्रव्याण्यभिध्यायन्. E. ध्यै with अभि, kṛit aff. शतृ.

अभिनद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Bound, tied round, fastened on or upon. E. नह् with अभि, kṛit aff. क्त.

अभिनद्धाक्ष Bahuvr. m. f. n. (-क्षः-क्षी-क्षम्) Blindfolded, hoodwinked; e. g. *Chhánd. Up.*: अभिनद्धाक्षम् आनीतो ऽभिनद्धाक्षो विसृष्टः. E. अभिनद्ध and अक्षि, samás. aff. षच्.

अभिनन्द Tatpur. 1. m. (-न्दः) A proper name of: [a.] a commentary or a commentator on the Amarakosha; [b.] the author of a compendium of the Yogavásishṭha.

2. f. (-न्दा) [1] A sensation of pleasure, a sensation of voluptuousness; e. g. *Śatapath.* or *Bṛihaddr.-Up.*: योषा वा अग्निर्गौतम तस्या उपस्थ एव समिल्लोमानि धूमो योनिरर्चिर्यदन्तः करोति ते ऽङ्गारा अभिनन्दा विस्फुलिङ्गाः (*Bṛih.*: विस्फुलिङ्गाः); *Dwivedaganga* or *Śankara*: अभिनन्दाः = सुखलवाः. [2] Wish, desire; e. g. *Suśruta*: दाहप्रपाकौ शिशिराभिनन्दा धूमायनं ..... पित्ताभिपन्ने नयने भवन्ति । उष्णाभिनन्दा गुरुताक्षिशोफः कण्डूपदेहौ सिततातिशैत्यम् &c. [It might be possible to look in these instances upon the word as upon a plural of a *masc.* अभिनन्द; but in the quoted passage from Suśruta it is more natural to take it as the singul. of a femin., as has been done by a modern Paṅdit who explains: अभिनन्दा इच्छा । यथा । अन्नाभिनन्दा.] E. नन्द् with अभि, kṛit aff. घञ्; in the fem. perhaps, kṛit aff. अ (comp. *Páṅ.* III. 3. 102.).

अभिनन्दन Tatpur. 1. n. (-नम्) [1] Applauding, greeting, praising. [2] Rejoicing, delighting. [3] Wish, desire; e. g. *Suśruta*: पित्तान्नयनयोर्दाहः कण्ठान्नाभिनन्दनम्.

2. m. (-नः) The name of the fourth Jaina Arhat or deified saint of the present Avasarpiṅí (q. v.). E. नन्द् with अभि, kṛit aff. ल्यु.

अभिनन्दनीय Tatpur. m. f. n. (-यः-या-यम्) [1] To be applauded, greeted, praised. [2] To be rejoiced at, to be a subject of delight; e. g. *Śakuṅt.*: काममेतदभिनन्दनीयम्. Comp. अनभिनन्द्य. E. नन्द् with अभि, kṛitya aff. अनीयर्.

अभिनन्दित Tatpur. m. f. n. (-तः-ता-तम्) [1] Applauded, greeted, praised; e. g. *Bhaṭṭik.*: गुरुजनद्विजबन्ध्वभिनन्दितः प्रविशति स्म पुरं रघुनन्दनः. [2] Rejoiced, delighted. E. नन्द् with अभि, kṛit aff. क्त.

अभिनन्दिन् Tatpur. m. f. n. (-न्दी-न्दिनी-न्दि) [1] Applauding, greeting, praising. [2] Rejoicing, delighting. E. नन्द् with अभि, kṛit aff. णिनि.

अभिनन्द्य Tatpur. m. f. n. (-न्द्यः-न्द्या-न्द्यम्) The same as अभिनन्दनीय. E. नन्द् with अभि, kṛitya aff. यत्.

अभिनभ्यम् Avyayíbh. (ved.) Towards the intermediate region, heavenwards. E. अभि and नभ.

अभिनम्र Tatpur. m. f. n. (-म्रः-म्रा-म्रम्) Bent, curved; e. g. *Raghuv.* (ed. *Stenzler* and two E. I. H. Mss.): इमां तटाशोकलतां च तन्वीं स्तनाभिरामस्तबकाभिनम्राम् (ed. Calc. and four E. I. H. Mss. °स्तबकाभिनम्राम्). E. अभि and नम्र, or नम् with अभि, kṛit aff. र.

अभिनय Tatpur. 1. m. (-यः) Action and postures expressive of sentiment, especially when exhibited in a dramatic performance; dramatic representation; it is fourfold: आङ्गिक or conveyed by bodily action, as by attitude, gesture &c., वाचिक by speech, आहार्य by dress, decorations &c. and सात्त्विक by the spontaneous manifestation of feelings, as by perspiration, horripilation, inarticulate speech &c.; e. g. *Vikramorv.*: ललिताभिनयं तमद्य भर्ता मरुतां द्रष्टुमनाः सलोकपालः; or a quotation by the *Sáhityad.*: यस्मादभिनयो ह्यत्र प्राधान्यादवतार्यते । रङ्गद्वारमतो ज्ञेयं वागङ्गाभिनयात्मकम्. The term अभिनय as applying merely to the *means* of a dramatic representation is therefore distinct from the term रूपक (and its subdivisions) q. v. which belongs to the *contents* of the representation or to the drama itself, both being the categories which distinguish the 'poem to be seen' from the 'poem to be heard'; *Sáhityad.*: दृश्यश्रव्यत्वभेदेन पुनः काव्यं द्विधा मतम् । दृश्यं तत्राभिनेयं तद्रूपारो-

पात्तु रूपकम् । भवेदभिनयो ऽवस्थानुकारः स चतुर्विधः । आङ्गिको वाचिकश्चैवमाहार्यः सात्त्विकस्तथा; (the *Amarak.* distinguishes the अभिनय only as आङ्गिक and सात्त्विक; *Hemach.* has the same definition as the *Sáhityad.*).

[2. n. (-यम्) See the remark s.v. अभिनव.] E. नी with अभि, kṛit aff. अच्; *Sangítadarpańa:* अभिपूर्वस्तु णीञ्धातुराभिमुख्यार्थनिर्णये । यस्मात्प्रयोगं नयति तस्मादभिनयः स्मृतः.

अभिनव Tatpur. 1. m. f. n. (-वः-वा-वम्) ¹New; e. g. *Mitákshara:* अभिनवानि तु वस्त्राणि विभाज्यान्येव. ²Recent, fresh, young; e. g. *Amarak.:* अङ्कुरो ऽभिनवोद्भिदि; or *Hemach.:* अङ्कुरो.... ऽभिनवोद्गमे; or *the same:* प्रवालो ... ऽभिनवपल्लवे; or *Jayam.* (in the comm. on the *Bhaiṭik.*): अभिनवां फलश्रियं ... वितताम; or *Bharatas.* (in the same): अभिनवानां मधूकपुष्पाणां संभवः. Comp. अभिनवशाकटायन. ³Unexperienced, a beginner; e. g. *Káśiká* (explaining the instance प्रथमवैयाकरणः) अभिनववैयाकरणः । संप्रति व्याकरणमध्येतुं प्रवृत्त इत्यर्थः. [‘Strange, surprising, marvellous (*Molesworth*).]

2. m. (-वः) The proper name of two soldiers mentioned in the *Rájatarangińí;* कोशाधिकारी त्रैलोक्यराजनामा हतो रणे । कम्पनायककथाचैयो वीरो ऽप्यभिनवाभिधः; and: शूमाला डामरं ग्रामं प्रासैरभिनवाभिधम् । शालास्थले व्यधात्. E. अभि and नव.

अभिनवचन्द्रार्घविधि Tatpur. m. (-धिः) The ceremony of presenting the idols of the new moon and of his wife Rohińí, placed on the ground in a circle of cowdung, with flowers, sandal, perfumes, a lamp, fried grain, water, young Dúrvá grass ornamented with jewels, curdled milk and white cloth, while reciting the prayer: ‘thou art ever new at the end of the month, born again and again; increase for my benefit; hail! hail to thee, Lord of the Soma!’; the time of the ceremony is the evening twilight of the second day of the light half of every month (i. e. of the second day of the fifteen days of the moon's increase), when the sun stands in the west with twelve degrees of its circumference. The rite is performed by a Kshatriya with his house chaplain, and great boons are promised to him in this and the future world for the regular fulfillment of this act of piety; (according to the *Bhavishyottara-Puráńa,* where the principal passage runs thus: रवेर्द्वादशभिर्भागैर्वैषम्यां दृश्यते यदि । प्रदोषसमये पार्थ (Kṛishńa speaks to Arjuna) अर्घं दद्यात्तदा विभो ॥ द्वितीयायां सिते पक्षे संध्याकाले ह्युपस्थिते । संस्थाप्याभिनवं चन्द्रं भूम्यां गोमयमण्डले ॥ रोहिण्या सहितं देवं चन्दनेन सुशोभनम् । पुष्पचन्दनधूपैश्च दीपाक्षतजलैः शुभैः ॥ दूर्वाङ्कुरै रत्नधरैर्दध्ना (*v. l.* रत्नघनैर्दध्ना) वस्त्रैश्च पाण्डुरैः (*v. l.* पाण्डवैः) । मन्त्रेणानेन राजेन्द्रः क्षत्रियः सपुरोहितः (Mss. °तम्) ॥ नवो नवो ऽसि मासान्ते जायमानः पुनः पुनः । आप्यायस्व च मे ऽप्येवं सोमराज नमो नमः ॥ अनेन विधिना चार्घं सर्वकामप्रदं शुभम् । यः प्रयच्छति कौन्तेय मासि मासि समाहितः ॥ स कीर्त्या यशसा युक्तः कान्त्या च भुवि मानवः । पुत्रपौत्रपरिवृतो गोधान्यधनसंकुलः ॥ स्थित्वा वर्षशतं मर्त्ये ततः सोमपुरं व्रजेत् &c.). E. अभिनव-चन्द्र-अर्घ and विधि.

अभिनवत्व n. (-त्वम्) ¹Newness. ²Recentness, freshness. ³The condition of a beginner, inexperience; (*Káśiká* in the explanation of *Páńini*'s अचिरोपसंपत्ति). E. अभिनव, taddh. aff. त्व.

अभिनवदिवस Karmadh. m. (-सः) A new day; a day of novelties or marvels (*Molesworth*). [In the latter sense probably a Tatpur.] E. अभिनव and दिवस.

अभिनवयौवन Bahuvr. m. f. n. (-नः-ना-नम्) Of tender youth, very young; e. g. *Hitop.* (ed. *Johnson*): सा पर्यङ्कस्था विद्याधरीभिरभिनवयौवनाभिरुपास्यमाना मयावलोकिता. E. अभिनव and यौवन.

अभिनववयस्क Bahuvr. m. f. n. (-स्कः-स्का-स्कम्) Of tender age, very young; e. g. *Hitop.* (ed. *Johnson*): अस्ति वाराणस्यां कर्पूरपटो (ed. *Seramp.* °पटको) नाम रजकः । स चैकदाभिनववयस्कया भार्यया (ed. *Schl. Lass.* कान्तया; ed. *Seramp.* वध्वा) सह चिरात्केलिं कृत्वा निर्भरं प्रसुप्तः (ed. *Seramp.* चिरं निधुवनं कृत्वा निर्भरमालिङ्ग्य प्रसुप्तः). E. अभिनव and वयस्, samás. aff. कप्.

अभिनववैयाकरण Karmadh. m. (-णः) A beginner in grammatical studies; see अभिनव 3. E. अभिनव and वैयाकरण.

अभिनवशाकटायन Karmadh. m. (-नः) A modern grammarian called *Śákaṭáyana* (distinct from the old grammarian of this name), the author of a grammar called Śabdánuśásana (comp. *Colebr. Ess.* II. p. 44). E. अभिनव and शाकटायन.

अभिनवीभूत Tatpur. m. f. n. (-तः-ता-तम्) Renewed; e. g. *Jayamang.* in the comm. on the *Bhaiṭik.:* लोकः समाशङ्कितविप्रयोगो .... अभिनवीभूतसुरतेच्छः. E. अभिनव, taddh. aff. च्वि, and भूत.

अभिनहन Tatpur. n. (-नम्) Any thing bound or tied over, a bandage, a blind (for the eyes); e. g. *Chhánd. Up.:* .... अभिनद्धाक्षो विसृष्टः । तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशम् &c. E. नह् with अभि, kṛit aff. ल्युट्.

अभिनिधन Tatpur. n. (-नम्) The ritual name of the following *Sámaveda*-verses, supposed to be composed by *Káńwa* (अभिनिधनं काण्वम्): 1. 261. (= I. 3. 2. 2. 9. or 2. 214.), 2. 25. 26. (= II. 1. 1. 9), 2. 214-216. (= II. 2. 2. 12.), 2. 741-743. (= II. 6. 2. 5.), 2. 865-867. (= II. 7. 1. 11.), 2. 1068-1070. (= II. 8. 3. 3.). E. अभि and निधन.

अभिनिधान Tatpur. n. (-नम्) ¹Placing over, putting over; e. g. *Kátyáy. Śrautas.:* आयुरसीत्युत्तरयाज्यस्थालीं संस्पृश्य पुनरुत्तरया त्वभिनिधानं तथा; (*comm.* उत्तरारण्या अधरारण्युपरि निधानं करोति). ²(In the *Prátiśakhyas*) Suppression or weakening of a sound with regard to, or on account of, scil. the influence of a preceding or following sound [the qualification ‘*with regard to*’ or ‘*on account of*’ seems to be implied by the prefix अभि], viz. ᵃ· the suppression of the vowel अ through the influence of a *preceding* ओ or ए (comp. अभिनिहित); e. g. in गाहमानो ऽद्वयः of the word अद्वयः, or in वाले ऽवत of the word अवत; ᵇ· the suppression or weakening of the sound or of the vibration of the voice which naturally follows the pronunciation of a consonant, if such a consonant is *followed* by, and has made *sandhi* with, another consonant; according to the *Ṛigv. Prátiś.*, such a sound or the vibration of the voice is *suppressed*, if the consonant is surd (क, च &c.); it is *weakened*, if the consonant is sonant (ग, ज &c.) and the sound which *remains*, after such weakening is called ध्रुव (q. v.). This suppression or weakening of the vibration of the voice, however, takes place only under the following restrictions: 1. in the pronunciation of a स्पर्श or अन्तःस्था (except र्),

if it is followed by a स्पर्श; e. g. in अर्वाग्देव: or in उत्क्राम्; 2. of a स्पर्श, if it stands in a pause; e. g. in वाक्; 3. of an अन्त:स्था, if it is followed by another similar अन्त:स्था; e. g. in तल्लँ:; 4 of ङ्, if it is followed by an ऊष्मन्; e. g. in प्रातवरुण:; 5. of क् in अक्ख्यत्; 6. of प् in विरप्शी; 7. of a स्पर्श except म् (i. e. क् till भ्), if it is followed by य्, र्, व् or an ऊष्मन्; e. g. in यद्यत्, तद्रासभ:, यान्व:, अर्वाक्सप्शी; (the latter cases 4-7. only in the theory of the *Śákalas*). These general rules are subject to exceptions and restrictions, and even as such they are not universally recognized; *Śaunaka*, for instance, says, that *Vyáli* does not recognize the अभिनिधान, *in general*, and admits of it only when the following consonant is doubled or if a vowel or र् precede. — The *Vájas. Prátiś.* uses instead of the term अभिनिधान the explanation स्थानकरणविमोक: 'giving up the characteristics of a consonant, viz. the organic distinction and the distinction with regard to the effort of pronunciation'; (comp. the list in *Páń.* I. 1. 9. where करण answers the प्रयत्न; and see *Weber*'s ed. of this *Prátiś. Ind. Stud.* IV. p. 127), but applies it merely to the स्पर्श at the end of a word, if it is followed by another word, and in a pause. — The *Atharvav. Prátiś.* (quoted by *Weber l. c.*, where the *masc.* अभिनिधान: seems to be an error of the Berlin Ms.) admits the अभिनिधान only 1. of a स्पर्श, if it is followed by a स्पर्श, 2. of a स्पर्श at the end of a word or at an अवग्रह, 3. of ल् before an ऊष्मन्, 4 of ङ्, ण्, न्, before ह्. *Śákalya*, in the cases 4-7. mentioned above, and the *Atharvav. Prátiś.* in its enumeration do not consider two consonants, the first of which suffers the *abhinidhána*, as संयुक्त or combined consonants (*Śaunaka*: असंयुक्तं प्राकृतम्; *Atharvav. Pr.*: अतो ऽन्यत्संयुक्तम् 'संयुक्त is a combination of consonants other than that in the preceding cases'); i. e. they assume such a stoppage of the voice as to prevent two consonants to sound together; but *Śaunaka* does not seem to go so far, for he quotes *Śákalya* apparently for the sake of recording his dissent from the opinion of the latter. The distinction is probably owing to the difference in the observation, by the different grammarians, of the phenomena of pronunciation; the supposition of *Mr. Regnier* (*Journ. Asiat.* 1857, p. 230), that there is a twofold *abhinidhána*, the one applying to the consonantic groups which are the *natural* effect of the sandhi, the other to such groups as are produced by the *krama*, is very ingenious, but does not necessarily follow from the text of this *Prátiś.* (I. 1. 6. and 7.); for similar differences of opinion in the theory on the pronunciation of consonantic groups, arising obviously from different observations, may be gathered also from the Sútras of Páńini. [In the preceding explanation the term स्पर्श comprises the 25 consonants क-ङ, च-ञ, ट-ण, त-न and प-म; the term ऊष्मन् (q. v.) the sibilants ह, श, ष, स; and the semivowels य, र, ल, व are termed अन्त:स्था, because their position in the system of the vaidik gramm. is between the स्पर्श and ऊष्मन्; (s. v. अन्त:स्था p. 117*a*, l. 49 the words 'vowels and consonants' are a mistake for 'स्पर्श and ऊष्मन्').] E. धा with नि and अभि, kṛit aff. ल्युट्.

अभिनिधीयमान Tatpur. m. f. n. (-न:-ना-नम्) Suppressed (as the sound अ after ओ and ए); comp. the preceding. E. धा, in the pass., with नि and अभि, kṛit aff. शानच्, ágama मुक्.

अभिनिपीडित Tatpur. m. f. n. (-त:-ता-तम्) Much pained, much hurt; e. g. *Mahábhár.*: कन्दर्पबाणाभिनिपीडिताङ्गा: कृष्णागतिसो हृदयैर्गैरेका:. E. अभि and निपीडित, or पीड् with नि and अभि, kṛit aff. क्त.

अभिनियुक्त Tatpur. m. f. n. (-क्त:-क्ता-क्तम्) Engaged in; e. g. *Káśiká*: अध्ययने ऽभिनियुक्तस्य &c. E. युज् with नि and अभि.

अभिनिर्मुक्त Tatpur. m. f. n. (-क्त:-क्ता-क्तम्) [1] Left, quitted. [2] One asleep at sunset. [The last meaning, given by the *Amarak.* and *Hemach.*, owes its origin probably to *Manu* 2. 221. or a similar passage, where the word is to be joined with the word सूर्येण, both words meaning literally 'one left by the sun', scil. while asleep (this ellipsis resulting from the preceding verse 2. 220.); the same remark applies to the meaning '*one asleep at sunrise*', given by the Koshas to अभ्युदित, for in *Manu* 2. 221. the latter word is also to be coupled with सूर्येण, when both these words mean literally: 'one *towards* whom the sun has risen' (scil. while asleep), the meaning *towards* of अभि in अभ्युदित resulting from the beginning of verse 220., where अभि is *karmaprav.* or the separable preposition, not the verbal prefix; *Manu* 2. 220. 221.: तं चेदभ्युदियात्सूर्य: शयानं कामचारत: (*v. l.* कामकारत:) । निम्लोचेद्वाप्यविज्ञानाज्जपन्नुपवसेद्दिनम् ॥ सूर्येण ह्यभिनिर्मुक्त: शयानो ऽभ्युदितश्च य: । प्रायश्चित्तमकुर्वाणो युक्त: स्यान्महतैनसा; and comp. *Gotama*, as quoted by *Kullúka*: सूर्याभ्युदितो ब्रह्मचारी तिष्ठेदहरभुञ्जानो ऽभ्यस्तमितश्च रात्रिं जपन्सावित्रीम्. The comm. on the *Amarak.*, however, appear to have lost sight of this origin of the meanings 'asleep at sunset' and 'at sunrise' of the named words, for *Ráyamuk.* e. g. gives the etymological meaning of अभिनिर्मुक्त 'completely free from feeling, evening work or design, i. e. completely insensible or disengaged': अभि सर्वतो भावेन सायन्तनेन कर्मणा निश्चयेन मुक्त:; and he explains अभ्युदित as a deriv. of अभ्युदित with taddh. aff. अच्, referring it to the *Gańa* to *Páń.* V. 2. 127., when its literal meaning would be 'having a sunrise': अभ्युदितमभ्युदय: सूर्यस्य तद्योगादर्शआद्यच् । भुक्ता ब्राह्मणा इतिवत् (comp. *Siddh. Kaum.* fol. 186*a*, l. 11).] E. मुच् with निर् and अभि, kṛit aff. क्त.

अभिनिर्याण Tatpur. n. (-णम्) [1] March in general; (*Rámn.* on the *Amarak.* = गमन; *Nílak.*, *Padárthakaum.*: विजिगीषो: प्रयाणे with the addition: उपचारादन्यत्रापि; and comp. *Haláyudha*'s defin. of अभिषेणन, 'यत्सेनयाभिनिर्याणं स्मृतं तदभिषेणनम्'). [2] March of one who wants to conquer, invasion; (*Ráyamuk.*, *Bharatam.*, *Sárasund.* &c. = विजिगीषो: प्रयाणम्). E. या with निर् and अभि, kṛit aff. ल्युट्.

अभिनिर्वृत्त Tatpur. m. f. n. (-त्त:-त्ता-त्तम्) Completed, accomplished, effected; e. g. *Mahábhár. Ádip.*: एतस्मामाभिनिर्वृत्तं तस्य देशस्य वै द्विजा: (*Nílak.*: अभिनिर्वृत्तं = निर्व्यूढम्); or कथेयमभिनिर्वृत्ता भरतानां महात्मनाम्. E. वृत् with निर् and अभि, kṛit aff. क्त.

अभिनिर्वृत्ति Tatpur. f. (-त्ति:) Completion, result, the be-

coming of; e. g. रोमस्य; or in a *Vártt.* to *Páń.*: न वा द्रव्यवत्कर्मचोदनायां द्वयोरेकस्याभिनिर्वृत्तेः (*Patanj.*: एक आदेशो भविष्यति। तद्यथा द्रव्येषु कर्मचोदनायां द्वयोरेकस्याभिनिर्वृत्तिर्भवति). E. वृत् with निर् and अभि, kŕit aff. क्तिन्.

अभिनिवर्तम् Tatpur. ind. In reverting towards; e. g. *Śatapath.*: द्वादश मासा अपिरेव मासानवरुन्द्धे पुनः पुनरभिनिवर्तमृत्विजो भक्षयन्ति तस्मात्कृतवस्य मासास्यान्योन्यमभिनिवर्तन्ते. E. वृत् with नि and अभि, kŕit aff. णमुल् (with the udátta on the penultimate, which accent the word could not have if it were an accus. of the noun अभिनिवर्त).

अभिनिविशमान Tatpur. m. f. n. (-नः-ना-नम्) Entering into (possession), occupying, possessing; e. g. *Śabara* on a *Jaim. Sútra*: सदृशाः शब्दा एकमर्थमभिनिविशमानाः &c. E. विश् with नि and अभि, kŕit aff. शानच्, ágama मुक्.

अभिनिविष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) [1] Possessed of, endowed with, conversant with; e. g. *Raghuv.*: नरपतिकुलभूत्यै गर्भमाधत्त राज्ञी गुरुभिरभिनिविष्टं लोकपालानुभावैः (comm. = गर्भं महद्भिर्लोकपालांशैर्युक्तम्). [2] Determined, intent, engrossed by; see the following. E. विश् with नि and अभि, kŕit aff. क्त.

अभिनिविष्टता f. (-ता) [1] Proficiency, conversancy. [2] Intentness, determination of purpose, determined resolution, tenacity; e. g. *Sáhityad.*: निन्दाक्षेपापमानादेरमर्षो ऽभिनिविष्टता '"not bearing" (i. e. not caring for) censure, abuse, disrespect &c. means (here) determination of purpose'. Comp. the following. E. अभिनिविष्ट, taddh. aff. तल्.

अभिनिवेश Tatpur. m. (-शः) [1] Application of thought, leaning towards, attachment; e. g. *Yájnav.*: एवंवृत्तो ऽविनीतात्मा वितथाभिनिवेशवान् (*Mit.*: वित° = असत्कार्याभिनिवेशवान्; comp. अभिनिवेशिन्); or *Manu*: परद्रव्येष्वभिध्यानं मनसानिष्टचिन्तनम्। वितथाभिनिवेशश्च त्रिविधं कर्म मानसम् (*Kullúka*: वित° नास्ति परलोकः। देह एवात्मेति; *Medhátithi*: पूर्वपक्षस्य सिद्धान्तत्वेन ग्रहणम्, i. e. adhering to false doctrines); or *Śakunt.*: बलिअंक्खु मे अहिणिवेसो (i. e. बलीयान्खलु मे ऽभिनिवेशः); *comm.* अहि° = अभिलाषः, i. e. my attachment is indeed very strong; or *Káśiká*: कल्याणे ऽभिनिवेशः, or पापे ऽभिनिवेशः. [2] Intentness, determination of purpose, determined resolution, tenacity; e. g. *Kumára-sambh.*: यथानुरूपाभिनिवेशतोषिणा कृताभ्यनुज्ञा गुरुणा गरीयसा .... जगाम गौरी शिखरं शिखण्डिमत् (quoted also by *Vyáḍi* on *Hemach.* 6. 136. or v. 1500.; *Mallin.*: अभि° = आग्रह); or *Śisupálab.*: अपेतयुद्धाभिनिवेशसौम्यो हरिर्हरिप्रस्थमथ प्रतस्थे (*Mallin.*: = अपेतो युद्धे ऽभिनिवेश आग्रहो यस्य स शान्तक्रोध इत्यर्थः); or *Raghuv.*: .... जनकात्मजायां नितान्तरूक्षाभिनिवेशमीशम्। न कश्चन भ्रातृषु तेषु शक्तो निषेद्धुमासीत्; or *Prabodhach.*: ततो देव्या (scil. विष्णुभक्त्या) समुपजाताभिनिवेशमुक्तम् (*comm.*: = उत्पन्नः .... अभिमानो यत्र यस्यां क्रियायां यथा स्यात्तथा, i. e. after having taking a proper resolution). [3] (In the *Yoga* philosophy.) The instinctive (but unjustifiable) clinging to life and bodily enjoyment, ('which is alike in the unthinking worm as in the wise man'); it is one of the five क्लेशाः (*Yoga Sútra*: अविद्यास्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः) or afflictions of mind which impede the apprehension of true knowledge; comp. विपर्यय. (*Yoga Sútra*: स्वरसवाही विदुषो ऽपि तथा रूढो — *v. l.* but apparently less correct: विदुषो ऽपि तनुबन्धो — ऽभिनिवेशः; a comm.: सर्वस्य प्राणिन इयमात्माशीर्नित्या भवति। मा न भूवं भूयासमिति। न चाननुभूतमरणधर्मकस्यैषा भवत्यात्माशीः। एतया च पूर्वजन्मानुभवः प्रतीयते। स चायमभिनिवेशः क्लेशः स्वरसवाही कृमेरपि जातमात्रस्य प्रत्यक्षानुमानागमैरसंभावितो मरणत्रास उच्छेददृष्ट्यात्मकः पूर्वजन्मानुभूतं मरणदुःखमनुमापयति। यथा चायमत्यन्तमूढेषु दृश्यते क्लेशस्तथा विदुषो ऽपि विज्ञातपूर्वापरान्तस्य रूढः &c.; *Bhojadeva*: स्वस्य रसेन संस्कारेणैव वहतीति स्वरसवाही। पूर्वजन्मानुभूतमरणदुःखानुभववासनाबलाद्भयरूपः समुपजायमानः शरीरविषयादिभिर्मम वियोगो मा भूदित्यन्वहमनुबन्धरूपः सर्वस्यैवा कृमेर्ब्रह्मपर्यन्तं (from the worm up to Brahmá) निमित्तं विना प्रवर्तमानो ऽभिनिवेशाख्यः क्लेशः; *Mallinátha* is therefore wrong in his philosophical explanation on *Sisupál.* 4. 55., when he renders in the quoted Yoga S. अभिनिवेशः = कार्याकार्येष्वाग्रहः.) E. विश् with नि and अभि, kŕit aff. घञ्.

अभिनिवेशन Tatpur. n. (-नम्) Probably the same as अभिनिवेश 3.; *Lalitavist.*: अनात्मप्रत्यवेक्षाधर्मालोकमुखमात्मानभिनिवेशनतायै संवर्तते '... to the condition of not clinging to one's own self, i. e. to being indifferent of one's own life'. E. विश् with नि and अभि, kŕit aff. ल्युट्.

अभिनिवेशिन् Tatpur. m. f. n. (-शी-शिनी-शि) [1] Adhering, clinging; e. g. *Yájnav.*: वितथाभिनिवेशी च जायते ऽन्यासु योनिषु, i. e. adhering to false doctrines; (*Mitáksh.*: वितथे ऽसत्यभूते वस्तुन्यभिनिवेशः पुनः पुनः संकल्पस्तद्वान्; comp. अभिनिवेश 1.). [2] Intent upon, determined, persevering; e. g. *Daśakumárach.*: तामप्यचिरादयुग्मशरः शरशयने शायिष्यति। स्थानाभिनिवेशिनोश्च वामयत्नसाध्यः समागमः. E. विश् with नि and अभि, kŕit aff. णिनि.

अभिनिष्कारिन् Tatpur. m. f. n. (-री-रिणी-रि) (Probably.) Injuring, destroying; e. g. *Atharvav.*: कृत्याकृतो वलगिनो ऽभिनिष्कारिणः प्रजाम् .... मृणीहि &c. E. कृ with निर् and अभि, kŕit aff. णिनि.

अभिनिष्क्रमण Tatpur. n. (-णम्) Going out or forth, leaving, quitting; e. g. *Lalitav.*: अभिषेकभूमिधर्मालोकमुखमवक्रमणजन्माभिनिष्क्रमण.... संदर्शनतायै संवर्तते. In Buddhistic writings it implies moreover the leaving of the house or the renouncing of the world for the sake of becoming an anchorite. (Comp. *Burnouf's Lotus de la bonne loi* p. 333. 334.) E. क्रम् with निर् and अभि, kŕit aff. ल्युट्.

अभिनिष्क्रान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Gone out or forth, left, quitted; e. g. अभिनिष्क्रान्तगृहवास, one who has left his house in order to become an anchorite; comp. the preceding and *Burnouf's Lotus* &c. p. 333. E. क्रम् with निर् and अभि, kŕit aff. क्त.

अभिनिष्टान Tatpur. m. (-नः) [1] A sound (esp. a vowel) of the alphabet in general; e. g. *Gobhila-Gŕihya S.*: घोषवदाद्यन्तरन्तस्थं दीर्घाभिनिष्टानान्तं कृतं नाम दध्यादेतदतद्धितमयुग्दान्तं स्त्रीणाम्; (comp. *Manu* 2. 33.). [2] The *Visarga*; e. g. *Áswaláy. Gŕihya S.*: नाम चास्मै दद्युर्घोषवदाद्यन्तरन्तस्थमभिनिष्टानान्तं द्व्यक्षरं चतुरक्षरं वा द्व्यक्षरं प्रतिष्ठाकामश्चतुरक्षरं ब्रह्मवर्चसकामः युग्मानि त्वेव पुंसामयुजानि स्त्रीणाम्; (*Náráyańa* explains: अभिनिष्टानो विसर्जनीयः। सो ऽन्ते यस्य तत्तथोक्तम् &c., and exemplifies this injunction by the male names: रुद्रदेवः, नागदेवः, भद्रदत्तः, देवदत्तः, शिवदत्तः, देवस्वामी, वसुशर्मा, जनार्दनः, देवघोषः, पुरन्दरः, विष्णुशर्मा, and by the female names: सुभद्रा, सावित्री, सत्यदा, वसुदा; comp. s. v. नामक-

रस). — [The reading अभिनिष्ठान which occurs in Mss., is incorrect. — The Pandits who have published *Páńini*, supply in their comm. on VIII. 3. 86. the word अन्यतरस्याम् (= वा) from the preceding Sútra, and construe thus, besides अभिनिष्टान, an optional form अभिनिष्ठान; *Patanjali* and his comm. have no gloss on this Sútra, but neither the *Káśiká* nor the *Siddhántak.* admit of an option in the Sútra 86., nor is a form अभिनिष्ठान given by these works or in the *Dhátu*-comm. of *Mádhava, Maitreya* &c., or in the *Dhátupárdyańa* of *Hemach.* s. r. स्तन्.] E. स्तन् with निस् and अभि, kŕit aff. घञ्.

अभिनिष्पतत् Tatpur. m. f. n. (-न्-न्ती-त्) Going out or forth, issuing; e. g. *Bhaťťik.*: अन्तर्निविष्टोज्ज्वलरत्नभासो गवाक्षजालैरभिनिष्पतन्त्यः. E. पत् with निर् and अभि, kŕit aff. शतृ.

अभिनिष्पतन Tatpur. n. (-नम्) Going forth, issuing, sallying. E. पत् with निर् and अभि, kŕit aff. ल्युट्.

अभिनिष्पत्ति Tatpur. f. (-त्तिः) Completion, consummation, end; e. g. (of the human soul, by the form it assumes after death when absorbed in Brahman) *Śankara* (on the *Vedánta Sútra*: चितितन्मात्रेण तदात्मकत्वादित्यौडुलोमिः) चैतन्यमेव त्वस्यात्मनः स्वरूपमिति तन्मात्रेण स्वरूपेणाभिनिष्पत्तिर्युक्ता. E. पद् with निर् and अभि, kŕit aff. क्तिन्.

अभिनिष्पन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Completed, consummated, finished. E. पद् with निर् and अभि, kŕit aff. क्त.

अभिनिस्तान. See the remark s. v. अभिनिष्टान.

अभिनिहत Tatpur. m. f. n. (-तः-ता-तम्) Suppressed; see the following. E. हन् with नि and अभि, kŕit aff. क्त.

अभिनिहित Tatpur. m. f. n. (-तः-ता-तम्) Suppressed. — अभिनिहित is called [a.] in the *Ŕigv.-Prátiś.* the सन्धि (q. v.) which is produced when the vowel अ in the beginning of a word is suppressed after a final ओ or ए; [b.] in the *Ŕigv.-, Vájas.-* and *Atharv.-Prátiśákhyas* the स्वरित (q. v.) which is produced in consequence of an *anudátta* अ (in the beginning of a word) being suppressed after a final *udátta* ओ or ए. The *Taittir.-Prát.* calls the latter अभिनिहत (acc. to *Weber, Ind. Stud.* IV. p. 135). E. धा with नि and अभि, kŕit aff. क्त.

अभिनिह्नव Tatpur. m. (-वः) Denial. — निह्नव and अभिनिह्नव (निह्नवाभिनिह्नवौ) are the ritual names of the verses of the *Árańyagána* V. 2. 21. and 22. (not met with in the *Sámaveda*; acc. to *Benfey*'s careful compilation in *Weber*'s *Ind. Stud.* III. p. 222). E. अभि and निह्नव or ह्नु with नि and अभि, kŕit aff. अप्.

अभिनीत Tatpur. m. f. n. (-तः-ता-तम्) [1] Brought near or towards; e. g. (fig., to the understanding, intelligible) in a quotation of *Jayam.* on the *Bhaťťik.*: भाविकत्वमिति प्राहुः प्रबन्धविषयं गुणम्। प्रत्यक्षा इव दृश्यन्ते यत्रार्था भूतभाविनः। चित्रोदात्ताद्भुतार्थत्वं कथाया स्वभिनीतता *(its easy understanding)* । शब्दानाकुलता चेति तस्य हेतुं प्रचक्षते. [2] Performed (as a drama). [3] Fit, proper, suitable; e. g. *Mah. Śántip.*: अस्मिन्नेव प्रकरणे धनंजयमुदारधीः। अभिनीततरं वाक्यमित्युवाच युधिष्ठिरः. [4] Highly ornamented or finished. [5] Even-minded, placid, patient. [6] Impatient. [The two latter meanings arise from the different manner in which the verse of the *Amarak.*: युक्ते ऽतिसंस्कृते मर्षिण्यभिनीतो &c. may be read, viz. either °ते मर्षिणि or ते ऽमर्षिणि; hence *Bharata, Subhúti, Ramánátha* &c. = अक्रोधन (or अक्रोध) or = अपमावत्; *Bhanud.*, however, only = अमर्षिन् (i. e. अमर्षिन्); other Koshas have only the meaning 'impatient'; e. g. *Medini, Śabdaratnáv.*: = अमर्षिन्, *Ajayapála*: = अमर्षवत्, probably also *Jaťádhara*: अभिनीतस्त्रिषु न्याय्ये संस्कृते ऽमर्षवत्यपि; and *Hemachandra*'s अभिनीतस्तु न्याय्ये मर्षिणि संस्कृते is probably also to be read न्याय्ये ऽम°, for the *Viśwaprak.* explains: अभिनीतो भवेन्न्याय्ये संस्कृतामर्षिणोरपि. The meaning 'placid' seems more congenial with the other meanings of the word; and the meaning 'impatient' refers perhaps to an E. अ neg. and भिनीत — compare विनीत and the Pref. on the particle अभि —.] [7] Friendly, kind *(Wilson)*. E. नी with अभि, kŕit aff. क्त.

अभिनीति Tatpur. f. (-तिः) [1] Friendship, civility, kindness. [2] Gesture, expressive articulation *(Wilson)*. Comp. अभिनय. E. नी with अभि, kŕit aff. क्तिन्.

अभिनीयमान Tatpur. m. f. n. (-नः-ना-नम्) Brought near or towards; (see the meanings of नी with अभि); e. g. *Vanap.* of the *Mahábh.*: दृष्ट्वा शरं व्यामभिनीयमानं बभूव हाहाकृतमन्तरीक्षम्. E. नी, in the pass., with अभि, kŕit aff. शानच्, ágama मुक्.

अभिनील Tatpur. m. f. n. (-लः-ला-लम्) Very dark; (अभिनीलनेत्र, 'having eyes of a very dark blue', is one of the thirty-two लक्षण or characteristic signs of a great man, according to the Buddhistic fancy). E. अभि and नील.

अभिनेतव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be represented or performed (as a drama). See the following. E. नी with अभि, kŕitya aff. तव्य.

अभिनेय Tatpur. m. f. n. (-यः-या-यम्) The same as the preceding; comp. e. g. the quotation s. v. अभिनय. E. नी with अभि, kŕit aff. यत्.

अभिन्न Tatpur. 1. m. f. n. (-न्नः-न्ना-न्नम्) [1] Not cut, not rent, not broken; e. g. *Bhaťťik.*: विद्युद्मोदग्रधारायाः कुलिशो मम (i. e. of Rávańa) वक्षसि। अभिन्नं शतधात्मानं मन्यते खलिनं बली; or जलनिधिमगमन् .... सलिलसमुदयैर्महातरङ्गैर्भुवनभरक्षममप्यभिन्नवेलम्; or *Ŕigv.*: इन्द्रो .... भूयोभूयो रयिमिदस्य वर्धयन्नभिन्ने खिल्ये नि दधाति देवयुम् (*Sáyańa*: अभिन्ने शत्रुभिरभेद्ये खिल्ये .... अप्रोर्गन्तुमशक्ये स्थले, i. e. impenetrable). [2] Undivided, one; e. g. (Brahman) *Śankara* in the comm. on the *Taittir.-Up.*: असौ यो ऽयमेकमभिन्नमात्मतत्त्वं न पश्यति &c.; or (the Soul in) a quotation from the Buddhists by *Vijnánách.* on the *Sánkhya-Prav.*: अभिन्नो ऽपि बुद्ध्यात्मा विपर्यासनिदर्शनैः। ग्राह्यग्राहकसंवित्तिभेदवानिव लक्ष्यते. [3] Not different, same, identical; e. g. *Prabodhach.*: पश्यामि योगाञ्जनशुद्धदृष्टिर्जगन्मियो भिन्नमभिन्नमीश्वरात्; or *Bharatas.* on the *Bhaťťik.*: श्लिष्टमिष्टमनेकार्थमेकरूपान्वितं वचः। तदभिन्नपदं भिन्नपदप्रायमिति द्विधा.

2. m. (-न्नः) (In Arithmetic.) An integer, a whole number. E. अ neg. and भिन्न.

अभिन्नक m. f. n. (-कः-का-कम्) [1] Not quite unbroken, not quite entire. [2] Not quite identical *(Siddhántak.)*. E. अभिन्न, taddh. aff. कन्.

अभिन्नतर m. f. n. (-रः-रा-रम्) Very identical; see the following; (mentioned by the *Gańaratnamahodadhi* in the Gańa यावादि to *Páń.* V. 4. 29.; = अतिशयेनाभिन्न). E. अभिन्न, taddh. aff. तरप्.

अभिन्नतरक m. f. n. (-रकः-रिका-रकम्) The same as the preceding; e. g. in a quotation by the *Gańaratnam.*: अभि-

ह्रतरवे नाकाद्दानवेभ्यः पराङ्मुखे । ज्ञातके सर्वलोकानामभ्रान्तकविकर्मणि. E. अभिन्नतर, taddh. aff. कन्.

अभिन्नता f. (-ता) [1] Unbrokenness, wholeness. [2] Oneness, undividedness. [3] Sameness, identity. E. अभिन्न, taddh. aff. तल्.

अभिन्नपदश्लिष्ट Karmadh. n. (-ष्टम्) (In Rhetoric.) A species of paronomasia, considered as an अलङ्कार (q. v.) or elegant mode of expression, viz. a connexion of words which admit of a double interpretation, the sentence consisting chiefly of *such* words (and not of words which would admit but of one sense); an instance is the following verse of the *Bhaṭṭik.*: भुवनभरसहानलङ्घ्यधाम्नः पुरुरुचिरांश्चभृतो गुरूनदेहान् । अमविधुरविलोलकूर्मनक्रान्दधतमुदूढभुवो गिरीनहींश्च (scil. जलनिधिमगमन्), where all the compounds are attributes as well of गिरीन् as of अहीन्, according to the double sense in which they may be taken. See श्लिष्ट or श्लेष. E. अभिन्न-पद and श्लिष्ट.

अभिन्नपरिकर्माष्टक Tatpur. n. (-कम्) (In Algebra.) The eight elementary operations (of addition, subtraction, multiplication, division, square, square-root, cube and cube-root) as applicable to whole numbers; comp. भिन्नपरिकर्माष्टक (these operations applied to fractions). E. अभिन्न-परिकर्मन् and अष्टक.

अभिन्यास Tatpur. m. (-सः) (Literally: Combination, mixture; esp. in Medicine.) A variety of fever, viz. a mixed remittent or synochus fever, supposed to be produced by the morbid state of the three temperamental elements, air, bile and phlegm collectively; the patient is described by *Suśruta* as 'being neither too warm nor too cold, not quite conscious, wandering in his mind, hoarse, with a sharp taste, dry throat, void of perspiration and not having the natural excretions, hiccupping, without appetite, dull, panting (or sighing), lying prostrate, impeded in speech, drowsy and with contracted limbs'; the cure of this fever is believed either very difficult or impossible. It is also called हतौजस्, as the patient looses his strength by this fever, or from the 'combination' of the causes which produce it, सन्निपातज्वर, सर्वात्मकज्वर, सर्वदोषसमुत्थज्वर, सर्वजज्वर, सर्वज्वर. E. अस् (cl. 4.) with नि and अभि, kṛit aff. घञ्; scil. ज्वर.

अभिन्यासज्वर Karmadh. or Tatpur. m. (-रः) The same as the preceding. E. अभिन्यास and ज्वर.

अभिपच्यमान Tatpur. m.f.n. (-नः-ना-नम्) [1] Cooked, boiled; e. g. *Suśruta*: तस्य खल्वेवं प्रवृत्तस्य शुक्रशोणितस्याभिपच्यमानस्य क्षीरस्येव सन्तानिकाः सप्त त्वचो भवन्ति. [2] Maturing, ripening; comp. अभिप्रपच्यमान. E. पच् in the pass., with अभि, kṛit aff. शानच्, ágama मुक्.

अभिपठित Tatpur. m. f. n. (-तः-ता-तम्) Called, named; e. g. *Suśruta*: मुक्ते यत्पिशितमुपैति वृद्धिमेतत्ताल्वर्मेत्यभिपठितं स्वरं प्रपाद्य. E. पठ् with अभि, kṛit aff. क्त.

अभिपतत् Tatpur. m. f. n. (-न्-न्ती-त्) Coming near, approaching, hurrying towards, esp. with the intention of assailing; e. g. *Daśakumár.*: अभिपततो नागरिकपुरुषानग्रकुक्षिमेवावगाह्य तस्कर इति तैरभिहन्यमानो नातिकुपितः; or *Jayamang.* on *Bhaṭṭik.* (अथ संपततो भीमान्): संपततो (=) ऽभिपततः. E. पत् with अभि, kṛit aff. शतृ.

अभिपतन Tatpur. n. (-नम्) [1] Approaching, arrival. [2] Going forth, departure; compare अभिपित्व. E. पत् with अभि, kṛit aff. ल्युट्.

अभिपतनीय Tatpur. m.f.n. (-यः-या-यम्) To be approached, to be gone to or reached. E. पत् with अभि, kṛitya aff. अनीयर्.

अभिपत्ति Tatpur. f. (-त्तिः) Approaching, coming near; e. g. *Śatapath.*: अञ्जलिना । न ह्येतस्यैतीवाभिपत्तिरस्ति; [but *Sáyańa* (E. I. H. 149) reads this passage IX. 4. 2. 4. अञ्जलिना । नह्येतस्यैतीवा विपत्तिरस्ति (i. e. आ विपत्तिः), which is therefore the more authenticated reading, if the Ms. is correct: एतस्य वायोरितीवाख्यादिवत्स्कन्दनादिविपत्तिर्नास्ति (Ms. °त्स्कन्द्यनादि° sic) । आ विपत्तिरिति पदविभागः]. E. पद् with अभि, kṛit aff. क्तिन्.

अभिपद्म Bahuvr. m. f. n. (-द्मः-द्मा-द्मम्) [1] Every where beautiful, beautiful in every part of the body. [2] Covered or adorned with a lotus flower; comp. पद्मलाञ्छन. [Both interpretations of this word are given by the comm. on the *Ádip.* of the *Mahábh.* v. 7013: दृष्ट्वा तु तान्मत्तगजेन्द्ररूपान्पद्मानभिपद्मानिव वारणेन्द्रान्; *Nílak.*: अभितः पद्मा लक्ष्मीर्येषां तान् । सर्वाङ्गसुन्दरानित्यर्थः; *Arjunam.*: = पद्मबिन्दुयुतान्; both comm. mention moreover, instead of अभिपद्मान्, a *v. l.* अतिपद्मान् which *Nílak.* interprets in the same sense: अतिपद्मानिति पाठे स एवार्थः, but *Arjunam.*: पद्मः पुण्डरीकनामा दिग्गजः । तस्मादतिशयानित्यर्थः, i. e. 'surpassing the elephant-atlas Padma (= Puńdaríka)'; *Nílak.* mentions, besides, a bad *v. l.* अतिमत्तान्.] E. 1. अभि and पद्मा, 2. अभि and पद्म.

अभिपन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) [1] Come near, run towards; (*Viśwapr.*, *Śabdaratn.*, *Ajayap.*, *Bhúripray.*: = अभिद्रुत). [2] Seeking refuge (*Med.*, *Hemach.*, *Trikáńd.*: = शरणार्थिन्). [3] Approached by (with a friendly purpose), protected, saved; e. g. *Ádip.* of the *Mahábh.*: यत्र राजा कुरुश्रेष्ठः परीक्षिन्नाम वै (*v. l.* स) द्विज । तक्षकेण भुजङ्गेन धक्ष्यते किल सो ऽद्य वै (*v. l.* किल तत्र वै) । गच्छाम्यहं (i. e. Káśyapa) तं त्वरितः सद्यः कर्तुमपज्वरम् । मयाभिपन्नं (*Nílak.*: = आर्तं) तं चापि न सर्पो धर्षयिष्यति; or *Suśruta*: तदिदं ब्रह्मगूढार्थं चिकित्साबीजमीरितम् । कुशलेनाभिपन्नं (i. e. cultivated by a clever physician) तद्बहुधाभिप्ररोहति. [4] Obtained, appropriated; (*Ajayap.*: = स्वीकृत, *Śabdamuktám.*: = अङ्गीकृत). [5] Overcome, afflicted; (*Amarak.*, *Med.*, *Ajayap.*: = अभिग्रस्त; *Viśwapr.*, *Śabdaratn.*, *Bhúripr.*: = ग्रस्त); e. g. *Suśruta*: वाताभिपन्ने नयने, or पित्ताभिपन्ने नयने, or कफाभिपन्ने नयने, or दृष्टिर्दोषाभिपन्ना, or फेनं च प्रसृजति तत्स्वाभिपन्नः (i. e. one possessed by the Skandápasmára). [5] Unfortunate, calamitous (*Amarak.*, *Med.*: = आपन्न, *Viśwapr.*, *Śabdaratn.*, *Bhúripr.*: = विपन्न). [6] Guilty (*Amarak.*, *Med.* &c. = अपराद्ध). [7] Far, remote (*Ajayap.*: = विप्रकृष्ट, *Śabdamuktám.*: = दूर). [8] Dead, deceased (i. e. gone forth; comp. प्रेत); e. g. *Bhaṭṭik.*: स्वभावहीनैर्मृगपक्षिघोषैः क्रन्दन्ति भर्तारमिवाभिपन्नम् (*Jayam.*, *Bharatas.* &c.: अभिपन्नं = मृतम्). E. पद् with अभि, kṛit aff. क्त.

अभिपरिप्लुत Tatpur. m. f. n. (-तः-ता-तम्) Overflowed; esp. *fig.* overwhelmed, shaken, affected by; e. g. *Ádip.* of the *Mahábh.*: मुहूर्तं चिन्तयित्वा तु मन्युनाभिपरिप्लुतः; or परस्परं स्पर्धया प्रेक्षमाणाः संकल्पेनाभिपरिप्लुताङ्गाः. E. प्लु with परि and अभि, kṛit aff. क्त.

अभिपरीत Tatpur. m. f. n. (-तः-ता-तम्) [1] Surrounded by. [2] Affected by; e. g. *Suśruta*: तं वातपित्ताभिपरीतलिङ्गं हलीमकं नाम वदन्ति तज्ज्ञाः. E. इ with परि and अभि, kṙit aff. क्त.

अभिपित्व Tatpur. n. (-त्वम्) (ved.) [1] Approach, arrival; e. g. *Ṙigv.*: कुह स्विद्दोषा कुह वस्तोरश्विना कुहाभिपित्वं करतः (*Yáska*: = क्वाभिप्राप्तिं कुरुथः); or *Ṙigv.* or *Atharv.*: तस्मा इदन्धः सुषुमा सुदक्षमिहाभिपित्वं करते गृणानः (*Sáyaṅa*: = अस्मदभिमतप्राप्तिं करोतु). [2] Approach (of the day), day-break, dawn; e. g. *Ṙigv.* or *Sámav.*: दिवाभिपित्वे ऽवसागमिष्ठा (*Sáyaṅa*: = दिवसस्याभिपतने प्रातःकाले). [3] An occasion to be approached or observed, a solemnity, a sacrifice; e. g. *Ṙigv.* or *Atharv.*: इन्द्रो ऽभिपित्वेषु रणति (*Sáyaṅa*: तस्य पूर्वोक्तस्य सर्वस्याभिपित्वेष्वभिप्राप्तिष्विन्द्रो रणति । रमते । यद्वा पूर्वोक्तानां बर्हिरादीनामभिप्राप्तिषु &c.); or *Ṙigv.*: उत न ईं त्वष्टा गन्त्वच्छा स्मत्सूरिभिरभिपित्वे सजोषाः (*Sáyaṅa*: अभिपित्वे ऽभिगन्तव्ये यज्ञे); or *Ṙigv.* or *Vájas.*: अपि यथा युवानो मत्सथा नो विश्वं जगदभिपित्वे मनीषा (*Sáyaṅa*: अभिपित्वे ऽभिपतनीये ऽध्वरे; *Mahídh.* however gives to the word in this verse the meaning 1., viz. = अभिपतने आगमनकाले). [4] A place to be gone to; e. g. *Ṙigv.*: आशुस्वनेदभिपित्वं जगाम (*Sáyaṅa*: = अभिप्राप्तव्यमेव जगाम). [5] A near time, a proximate occasion; e. g. *Ṙigv.*: सनत्कावीर्यो अभिपित्वे अह्नाम् (*Sáyaṅa*: दिवसानां मध्ये ऽभिपित्वे संनिहिते ऽहनि सनत् ..... अभिपित्वशब्द आसन्नकालवाची प्रपित्वशब्द इतिवत्). [6] Any thing obtained (e. g. wealth); e. g. *Ṙigv.*: वृषास्विन्मे अभिपित्वे अरारणुः (*Sáyaṅa*: मे ममाभिपित्वे पूर्वोक्ते धने ऽभिप्राप्ते सति &c.). [7] Departure, decline of the day; e. g. *Ṙigv.*: आ वः पीतयो ऽभिपित्वे ऽह्नामिमा अस्तं नवस्व इव ग्मन् (*Sáyaṅa*: अह्नामभिपित्वे ऽभिपतने समाप्तौ); or *Ṙigv.*: यो वः सुनोत्यभिपित्वे अह्नाम् (*Sáyaṅa*: अह्नामभिपित्वे ऽभिपतने तृतीयसवन इत्यर्थः). E. आप् with अभि, kṙit aff. त्वन्; but see the E. of अपपित्व.

अभिपीडित Tatpur. m. f. n. (-तः-ता-तम्) The same as अभिनिपीडित; e. g. *Suśruta*: तृष्णाभिपीडितः, or रक्तपित्ताभिपीडितः. E. पीड् with अभि, kṙit aff. क्त.

अभिपुष्प Tatpur. n. (-ष्पम्) An excellent flower or an excess of flowers. (As a Bahuvr. m. f. n. the word may mean: covered with flowers — comp. अभिपद्म —, but in the verse of the *Rámáy.*: धृतिप्रवालः प्रसवाभिपुष्पस्तपःफलः शौर्यनिबद्धमूलः । रणे महान्राक्षसराजवृक्षः संवर्तितो राघवमारुतेन, it is a Tatpur.) E. अभि and पुष्प.

अभिपूजित Tatpur. m. f. n. (-तः-ता-तम्) [1] Honoured, respected. [2] Praised, applauded; e. g. *Páṅini*: अनुदात्तं प्रश्नान्ताभिपूजितयोः; or *Vártt.*: प्रश्नान्ताभिपूजित°°. E. पूज् with अभि, kṙit aff. क्त.

अभिपूज्यमान Tatpur. m. f. n. (-नः-ना-नम्) The same as the preceding. E. पूज् with अभि, kṙit aff. शानच्, ágama मुक्.

अभिपूरण Tatpur. n. (-णम्) Filling, filling out. E. पूर् with अभि, kṙit aff. ल्युट्.

अभिपूर्ण Tatpur. m. f. n. (-र्णः-र्णा-र्णम्) Filled, fraught; e. g. *Rámáy.*: नरीणामभिपूर्णाः (scil. नावः). E. पूर् with अभि, kṙit aff. क्त.

अभिपूर्वम् Avyayibh. Successively. Comp. अनुपूर्वम्. E. अभि and पूर्व.

अभिप्रणीत Tatpur. m. f. n. (-तः-ता-तम्) [1] Brought, attracted. [2] Consecrated (with hymns); e. g. *Bhaṫṫik.*: अजस्य लोकस्थितये स राजा यथाध्वरे वह्निरभिप्रणीतः (*Jayam.*: = आभिमुख्येन प्रणीतः ..... मन्त्रैणाभिमुखीकृतः; *Bharatas.*: = मन्त्रेण संस्कृतः). Comp. प्रणीत. E. नी with प्र and अभि, kṙit aff. क्त.

अभिप्रतप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Very hot, very painful; e. g. *Suśruta*: अभिप्रतप्तं वमनं प्रगाढं दुष्टापचीवृत्तममादिशन्ति. E. अभि and प्रतप्त.

अभिप्रतारिन् Tatpur. m. (-री) The proper name of a descendant of the Ṙishi Kakshasena. E. अभि and प्रतारिन्; lit. 'a great cheat'.

अभिप्रथन Tatpur. n. (-नम्) Spreading over, throwing over; e. g. (the Purodáśa over the bowls) *Jaimini Sútras*: कपालानि च कुम्भीवच्चुल्वसंस्थानाम् । प्रतिप्रधानं वा प्रकृतिवत् । सर्वेषां चाभिप्रथनं स्यात्. E. प्रथ् with अभि, kṙit aff. ल्युट्.

अभिप्रदक्षिणम् Avyayibh. Rightwards; with कृ 'to keep the right side towards a person or object, by circumambulating in a reverential salutation; e. g. *Rámáy.*: मुदा परमया युक्तश्चकाराभिप्रदक्षिणम्; comp. प्रदक्षिणम्, प्रदक्षिणीकृ, and the following. E. अभि and प्रदक्षिण.

अभिप्रदक्षिणावर्तगति Bahuvr. m. f. n. (-तिः-तिः-ति) Having the gait with a turn rightwards; one of the eighty अनुव्यञ्जन or marks of beauty which characterize a great man, according to the Buddhistic fancy; also प्रदक्षिणावर्तगामिन् (?) or प्रदक्षिणगामिन्. E. अभिप्रदक्षिण-आवर्त and गति.

अभिप्रपच्यमान Tatpur. m. f. n. (-नः-ना-नम्) The same as अभिपच्यमान; e. g. *Suśruta*: द्वितीये (scil. मासि) शीतोष्मानिलैरभिप्रपच्यमानानां महाभूतानां संघातो घनः संजायते. E. पच् in the pass., with प्र and अभि, kṙit aff. शानच्, ágama मुक्.

अभिप्रपन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Approached, seized, attained; e. g. *Suśruta*: शुक्रशोणितं वायुनाभिप्रपन्नम्. E. पद् with प्र and अभि, kṙit aff. क्त.

अभिप्रभङ्गिन् Tatpur. m. f. n. (-ङ्गी-ङ्गिणी-ङ्गि) (ved.) Breaking, destroying; e. g. *Ṙigv.*: विभया हि स्थावत उग्रादभिप्रभङ्गिणः (*Sáyaṅa*: = शत्रूणामभिप्रहर्तुः). E. भञ्ज् with प्र and अभि, kṙit aff. णिनि.

अभिप्रमुर् Tatpur. m. f. n. (-मूः-मूः-मूः) (ved.) I. Quite raised, quited, lifted up.

II. Quite surrounded by; (as a ladle quite surrounded by, i. e. quite filled with, clarified butter). Either interpretation is admitted by *Sáyaṅa* on *Ṙigv.*: अभिप्रमुरा जुह्वा स्वध्वर इनः &c. (viz. 1. = अभितः समुच्छ्रित- or उद्यत-; 2. = सर्वतो हविर्भिः संवेष्टित-). E. I. मुर्छ् with अभि, kṙit aff. क्विप्; II. मुर् with अभि, kṙit aff. क्विप्.

अभिप्रयायम् Tatpur. ind. In approaching, having come near. E. या with प्र and अभि, kṙit aff. णमुल्.

अभिप्रवर्तन Tatpur. n. (-नम्) [1] Coming forth; e. g. *Suśruta*: स्वेदस्याभिप्रवर्तनम्. [2] Proceeding, acting. E. वृत् with प्र and अभि, kṙit aff. ल्युट्.

अभिप्रवृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) [1] Proceeding, active; e. g. *Bhagavadg.*: कर्मण्यभिप्रवृत्तो ऽपि नैव किंचित्करोति सः. [2] Taking place, occurring; e. g. *Jaimini S.*: पायोस्त्वश्रुतिभूतत्वाद्विधाणानियमः स्यात्प्रातःसवनमध्यत्वाच्छिष्टे चाभिप्रवृत्तत्वात्. E. वृत् with प्र and अभि, kṙit aff. क्त.

अभिप्रश्निन् Tatpur. m. f. n. (-श्नी-श्निनी-श्नि) Having many

questions to ask, very inquisitive; e.g. *Vájas.*: आशिषायै प्रश्निनमुपशिक्षाया अभिप्रश्निनम् (scil. नियुनक्ति). E. अभि and प्रश्निन्.

अभिप्रहत Tatpur. m. f. n. (-तः-ता-तम्) Struck, hurt; e. g. *Suśruta*: वृषाणवाभिप्रहतात्स्त्रीरिणः क्षीरमावहेत् । मांसादिषं चतात्विषं शोणितं संप्रसिच्यते. E. हन् with प्र and अभि, kṛit aff. क्त.

अभिप्राणन Tatpur. n. (-नम्) Breathing forth, exhaling (comp. अपानन 'inhaling'); e. g. *Śankara* in his comm. on the *Bṛihadár.-Up.*: अभिप्राणनं प्रथमं कृत्वा पश्चादपानात्. E. अन् with प्र and अभि, kṛit aff. ल्युट्.

अभिप्रातर् Avyayíbh. Towards morning; (in *Śatap.* XIV. 9. 4. 18. according to *Dwivedag.* with the implied sense 'towards the morning of the fourth day'). E. अभि and प्रातर्.

अभिप्राप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) [1] Obtained, acquired. [2] Arrived, gone towards. E. आप् with प्र and अभि, kṛit aff. क्त.

अभिप्राप्ति Tatpur. f. (-प्तिः) [1] Approach, arrival. [2] Obtaining, acquiring. E. आप् with प्र and अभि, kṛit aff. क्तिन्.

अभिप्राय Tatpur. m. (-यः) [1] Intention, purpose, design; e. g. *Rámáy.*: नाभिप्रायमभिज्ञाय ममैवं वक्तुमर्हसि; or *Nyáya S.*: अविशेषाभिहिते ऽर्थे वक्तुरभिप्रायादर्थान्तरकल्पना वाक्छलम्; or *Vijnánabh.*: यच्छास्त्रेषु शरीरद्वयमेव श्रूयते तल्लिङ्गशरीराधिष्ठानशरीरयोरत्योऽन्यनियततया सूक्ष्मत्वेन चैकताभिप्रायादिति 'because their oneness is meant to be conveyed by &c.'; or *Dandin* (as quoted by *Jayam.*): तं भाविकमिति प्राहुः प्रबन्धविषयं गुणम् । भावः कवेरभिप्रायः काव्येष्वासीद्धव्यवस्थितः; or *Bhaṭṭik.*: यथाकल्पमदभिप्रायो योद्धुं रक्षःपतेः स्वयम् &c. [2] 'Goal': a name or epithet of Vishṇu; the 871[st] of his thousand names in the *Anuśásanap.* of the *Mahábh.*; because he is the goal of the world which is finally merged in him: *Mahábh.*: अभिप्रायो प्रियार्होऽर्हः &c. (*Gangádhara*: पुरुषार्थेच्छुभिर्नित्यमभिप्रेयत इत्यसौ । आभिमुख्येनाथ जगतीमिति काले ऽप यातीयते). [3] Opinion, belief, meaning; e. g. *Sáhityad.*: केचित्तु कर्मणि कुशल इति रूढावुदाहरन्ति । तेषामयमभिप्रायः । कुशां लाति । इति व्युत्पत्तिलभ्यः कुशग्राहिरूपो मुख्यो ऽर्थः ..... दक्षरूपमर्थं बोधयति; or *Bharatas.* on the *Bhaṭṭik.*: भृङ्गः .... तां ददंश । यतः करं दृष्ट्वा रक्तपद्ममित्यभिसंधिरभिप्रायो यस्य &c.; or *Manu*: तेषां स्वं स्वमभिप्रायमुपलभ्य पृथक्पृथक् । समस्तानां च कार्येषु विदध्याद्धितमात्मनः. [4] Motive, reason, consideration; e. g. *Jaiminíyanyáyam.*: पुत्राणां प्रत्यक्षनामग्रहणमयुक्तमित्यभिप्रायेण (from this reason) कृतशब्दस्थाने होतृशब्दः पठ्यते; or *Jayam.* on the *Bhaṭṭik.* (अबोधि दुःखं चैलोक्यम्): चैलोक्यं निहन्ति यस्मिन्हन्यमाने ऽपि सीताङ्गहो ऽपि जघ्नन्ति । इत्यभिप्रायेण (from this reason) दुःखमबोधि; or *Ved. Sára*: इदमज्ञानं समष्टिव्यष्ट्यभिप्रायेण (*through the consideration of its being taken collectively or separately*) एकमनेकमिति च व्यवह्रियते । तथा हि यथा वृक्षाणां समष्ट्यभिप्रायेण वनमित्येकत्वव्यपदेशः &c. [5] Implied sense, bearing of a word, of a sentence &c. (used in the same way as भाव, and in distinction from अर्थ, the obvious or literal sense of a word &c.); e. g. *Dáyabh.*: विष्णुवचने च बन्धुपदं मातुलाद्यभिप्रायम्; or *Sáyaṇa* (in the comm. on the *Ṛigv.*): गामश्वमितिजात्यभिप्रायमेकवचनम्; or *Bharatas.* on the *Bhaṭṭik.* (1. 6.): विश्वकर्मणा वैदूर्यी शोभना पुरी निर्मिता । अत इमां त्रिलोकेन्द्रकपुरीनिर्माणे चेष्टा जातेत्यभिप्रायः. [6] Reference, relation; e. g. *Pánini*: स्वरितञितः कर्त्रभिप्राये क्रियाफले (*Káśiká*: कर्तारं चेत्क्रियाफलमभिप्रैति). [7] Any thing meant or intended, but not real, a semblance; e. g. *Ṛigv. Prátiś.*: विवृत्त्यभिप्रायेषु च पीवो अन्नाँ रयिवृधः 'amongst the semblances of hiatus' (i. e. amongst sandhis of final vowels and beginning semivowels, which are not real hiatus, but may be considered as such); or ...... अभिप्रायांश्च परिपाठयन्ति. E. इ with प्र and अभि, kṛit aff. घञ्.

अभिप्री Tatpur. m. f. n. (-प्रीः-प्रीः-प्रि) (ved.) Pleasing, agreeable to; e. g. *Ṛigv.* or *Vájas.*: अभिप्रियं यत्पुरीळाशम् &c. (*Sáy.*, *Mahídh.* = प्रीणयितारम्). E. प्री with अभि, kṛit aff. क्विप्.

अभिप्रीति Tatpur. f. (-तिः) Wish, desire; e. g. *Dhátup.*: वृष ईप्सायामभिप्रीतौ च (*Mádh.*: अभि॰ = अभिलाषः). E. प्री with अभि, kṛit aff. क्तिन्.

अभिप्रेत Tatpur. m. f. n. (-तः-ता-तम्) [1] Intended, designed; e. g. *Kumárila* on the *Mánava S.*: यद्युपयत्नाद्वि यावमानं हविरभिप्रेतं स्यात् &c.; or *Hitopad.*: यथाभिप्रेतमनुष्ठीयताम्. [2] Wished, desired, agreeable; e. g. *Pánini*: अव्यये ऽयथाभिप्रेताख्याने कृञः क्त्वाणमुलौ; or *Káśiká*: ब्रूम्बमयं माणवकः । अभिप्रेतार्थानां याचभूत इत्यर्थः; or कुजनमनभिप्रेतं कुर्वन्नसौ प्रतिलोमः; or *Rámáy.*: पूर्वैरयमभिप्रेतो गतो मार्गो ऽनुगम्यते; or न ते किंचिदभिप्रेतं न कर्तुमहमुत्सहे । आत्मनो जीवितेनापि करिष्ये ते प्रियं प्रिये; or *Bhágav. Pur.*: परच्छन्दमविदुषा पुत्रमात्मनो जनेन सः । अनभिप्रेतमापन्नः प्रत्याख्यातुमनीश्वरः. [3] Meant, implied; e. g. *Jaimini S.*: सहत्वं चैककर्म्य स्यात्तदेकत्वात्तयो ऽनभिप्रेतं प्रकृतित्वात् &c.; or *Mitáksh.*: .... प्रयोगान्तरकारणे द्विगुणातिक्रमो ऽभिप्रेतः; or the same on a penance entailed by the theft of gold: सुवर्णपरिमाणादर्वागपीत्यभिप्रेतम्. [4] Believed, assumed; e. g. *Vijnánách.* on the *Sánkhya Prav.*: इदानीं नास्तिकाभिप्रेता अपि बन्धहेतवो निराकर्तव्याः. E. इ with प्र and अभि, kṛit aff. क्त.

अभिप्रेप्सु Tatpur. m. f. n. (-प्सुः-प्सुः-प्सु) Desirous of obtaining, wishing for; with a noun in the accus.; e. g. *Manu*: ऐन्द्रं स्थानमभिप्रेप्सुः .... राजा. E. आप् in the desider., with प्र and अभि, kṛit aff. उ.

अभिप्रेर्यमाण Tatpur. m. f. n. (-णः-णा-णम्) Driven, instigated, impelled; e. g. *Suśruta*: वायुनाभिप्रेर्यमाणो गर्भाशयमनुप्रविश्यावतिष्ठते. E. ईर् in the pass., with प्र and अभि, kṛit aff. शानच्, ágama मुक्.

अभिप्रोक्षण Tatpur. n. (-णम्) Sprinkling, affusion. E. उक्ष् with प्र and अभि, kṛit aff. ल्युट्.

अभिप्लव Tatpur. m. (-वः) A religious act, forming part of the sacrifice गवामयन (q. v.) and consisting of ceremonies which last six days; the ceremony of the first and sixth of these days is called ज्योतिस्, of the second and fourth गो, of the third and fifth आयुस् (*Kalpavyákhyá*: ज्योतिर्गौरायुर्गौरायुर्ज्योतिरिति षडहो ऽभिप्लव इत्युच्यते); the अभिप्लव recurs several times at the various stages of the Gavámayana and bears its name, according to a legend of the *Śatapatha-Br.*, because the Ádityás, rivalling with the Angirasas in the precedence of getting into the paradise, *jumped* into it by means of the hymns which occur in this ceremony 'आदित्याश्च ह वा अङ्गिरसश्च । उभये प्राजापत्या अस्पर्धन्त वयं पूर्वे स्वर्गं लोकमेष्यामो वयं पूर्व इति । त आदित्याः । चतुर्भि स्तोमैश्चतुर्भिः पृष्ठैर्लघुभिः सामभिः स्वर्गं लोकमभ्यप्लवन्त यदभ्यप्लवन्त तस्मादभिप्लवाः'. E. प्लु with अभि, kṛit aff. अप्.

अभिप्लुत Tatpur. m. f. n. (-तः-ता-तम्) Overflowed, overrun;

esp. *figur.* overwhelmed, strongly affected by, labouring under; e. g. *Manu*: रजसाभिप्लुतां नारीं नरस्य ह्युपगच्छतः &c.; or *Yájnav.*: पितरि प्रोषिते प्रेते व्यसनाभिप्लुते ऽपि वा &c.; or *Hitop.*: जन्ममृत्युजराव्याधिवेदनाभिरभिप्लुतम् । संसारम् &c. E. प्लु with अभि, krit aff. क्त.

अभिबल Tatpur. n. (-लम्) (In Rhetoric.) An appointment or rendezvous by ruse or disguise; (*Sáhityad.*: अभिबलमभिसंधिश्छलेन यः); one of the twelve incidents of that part of a drama which is called गर्भ q. v.; an instance, alleged by the *Sáhityad.*, is the meeting of Kánchanamálá with Vasantaka disguised, in the third act of the *Ratnávalí*. (The first Calc. ed. of the *Sáhityad.* p. 161 and *Ballantyne*'s ed. v. 365 read this word अधिबल, *Ball.*'s ed. v. 375 अभिबल and the first ed. p. 163 अभिनय *n.*; but the latter can be scarcely correct.) E. अभि and बल.

अभिबुद्धि Tatpur. f. (-द्धिः) An organ of apprehension, of which there are five (according to the philosophical systems), viz. ear, skin, eye, tongue and nose; more usually called बुद्धीन्द्रिय or ज्ञानेन्द्रिय qq. vv. E. बुध् with अभि, krit aff. क्तिन्.

अभिभङ्ग Tatpur. m. (-ङ्गः) A breaker, a tearer, a destroyer, a vaidik epithet of Indra (as destroying the wealth of enemies); e. g. *Rigv.*: अभिभुवे ऽभिभङ्गाय .... नम इन्द्राय वोचत (*Sáyaṅa*: = शत्रूणां धनानां संभञ्जकाय). E. भञ्ज् with अभि, krit aff. घञ्.

अभिभञ्जत् Tatpur. m. f. n. (-न्-ती-त्) Breaking, tearing, destroying; e. g. *Rigv.* or *Sámav.*, or *Vájas.* or *Atharv.*: देवसेनानामभिभञ्जतीनाम् (*Sáyaṅa*: = अस्मदमित्राभिमुख्येन मर्दयन्तीनाम्; *Mahidh.*: = शत्रून्मर्दयन्तीनाम्; on account of the accent of this genit. fem. comp. *Páṅ.* VI. 1, 178.). E. भञ्ज् with अभि, krit aff. शतृ.

अभिभर्तृ Avyayíbh. Towards the husband; e. g. *Śiśupálab.*: प्रतिकामिनीति ददृशुः .... मुदृशो ऽभिभर्तृ शशिरश्मिगलज्जलबिन्दुमणिचारुवधूम्. E. अभि and भर्तृ.

अभिभव Tatpur. m. (-वः) [1] The being overpowered or oppressed, defeat, discomfiture; e. g. *Hitopad.*: बलवानपि निस्तेजाः कस्य नाभिभवास्पदम्; or *Bhaṫṫik.*: वधेन संख्ये पिशिताशनानां क्षत्रान्तकस्याभिभवेन चैव । आढ्यंभविष्णुः &c.; or स्वयाच लङ्काभिभवे ऽतिहर्षाद्दृष्टो .... ऽन्तरात्मा: or *figuratively*: *Śakunt.*: स्पर्शानुकूला इव सूर्यकान्तास्तदन्यतेजो ऽभिभवाद्वमन्ति 'like as the sun-stones, agreeable to the touch (if left undisturbed in their position) emit fire when they are overpowered by other (i. e. by the sun's) fire', (*not*: 'when other fire comes to them', as has been proposed to render this passage); or *Atharv.*: अभीवर्तो ऽभिभवः सपत्नक्षयणो मणिः, 'the magic jewel which is .... defeat', i. e. by which defeat is worked. [2] Becoming latent, ceasing apparently to exist; in this sense esp. in *philosophical* writings; e. g. *Nyáya S.*: अभिव्यक्तौ चाभिभवात्; or *Yoga S.*: व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः; or *Ved. Sútra*: अनभिभवं च दर्शयति (*Śankara*: .... "एष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दते" ...); or *Sánkhyakár.*: सौक्ष्म्याद्व्यवधानादभिभवात् ... [*Íswarak.*: (scil. सतामप्यर्थानामनुपलब्धिः) यथा सूर्यतेजसाभिभूता ग्रहनक्षत्रतारकादयो नोपलभ्यन्ते]. [3] Humiliation, abatement of pride, (comp. अभिभूत 4.); e. g. *Bhartrih.*: निरभिभवसाराः परकथाः. E. भू with अभि, krit aff. अप्.

अभिभवत् Tatpur. m. f. n. (-न्-न्ती-त्) [1] Overpowering, oppressing, defeating, mastering. [2] Humiliating, surpassing; e. g. the words मन्ये ऽहं त्वां हरन्तीं श्रियं श्रियः in the *Bhaṫṫik.* are explained by *Jayam.*: श्रियः श्रियं रूपसंपदं हरन्तीमभिभवन्तीं त्वाम् &c.; or अभिविपन्नमिविष्ट राघवं पर्वतश्रियम् by *Bharatas.*: पर्वतानां श्रियमभिभवन्तम्. E. भू with अभि, krit aff. शतृ.

अभिभवन Tatpur. n. (-नम्) [1] Overpowering, the being overpowered, defeat; e. g. *Manu*: जरया चाभिभवनं ... (scil. अवेक्षेत). [2] Humiliation. E. भू with अभि, krit aff. ल्युट्.

अभिभवनीय Tatpur. m.f. n. (-यः-या-यम्) To be overcome, conquerable. E. भू with अभि, kritya aff. अनीयर्.

अभिभवितृ Tatpur. m. f. n. (-ता-त्री-तृ) Overpowering, oppressing, defeating, mastering. E. भू with अभि, krit aff. तृच्.

अभिभा Tatpur. f. (-भा) [1] The being overpowered or oppressed, discomfiture, calamity; e. g. *Rigv.*: सुमङ्गलश्च शकुने भवासि मा त्वा काचिदभिभा विश्व्या विदत् 'be ominous, bird, and may no calamity befall thee from any quarter' (*Wilson*); (*Yáska*: = अभिभूति; *Sáyaṅa*: = अभिभव); or *Atharv.*: मा नो विददभिभा &c.; or अमीवाः सर्वश्चातयन्नाशयदभिभा इतः. [2] Overpowering, mastering (?); see the following. Comp. अभिभव, अभिभवन, अभिभूति. E. भा ('*to be*'; for this meaning of the rad. comp. *Jayam.* on *Bhaṫṫik.* 10. 19.), with अभि, krit aff. अङ्.

अभिभायतन Tatpur. n. (-नम्) (In Buddhistic doctrine.) 'The basis of mastership or superiority'; अभिभायतनानि or the (eight) bases of superiority are the (eight) mental accomplishments or superior powers of a man who by having internally the *idea of form*, perceives externally [1] *limited* or [2] *illimited forms*, either *with agreeable* or *disagreeable colours*, by having internally the *idea of absence of form* perceives externally [3] *limited* or [4] *illimited forms*, either, too, *with agreeable* or *disagreeable colours*, and by having internally the *idea of absence of form* perceives externally [5] *dark-blue forms with dark-blue colours, aspect or appearance*, [6] *yellow forms with yellow colours, aspect or appearance*, [7] *red forms with red colours, aspect or appearance*, and [8] *white forms with white colours, aspect or appearance.* See *Burnouf*'s *Lotus de la bonne loi;* append. XV. E. अभिभा 2. and आयतन; (*Burnouf l. c.* considers the word as a *Páli* form representing the Sanskrit अभिभ्वायतन, i. e. अभिभु or अभिभू and आयतन, and renders it accordingly 'the place or region of the *conqueror*'; but as अभिभा = अभिभूति or अभिभव may also have the active meaning, it seems better to adopt the given E. and to take the word as a pure Sanskrit compound, meaning 'that on which victory rests', and similar in formation to the Buddh. रूपायतन or आकाशानन्त्यायतन).

अभिभार Bahuvr. m.f.n. (-रः-रा-रम्) Overburdened, very heavy; e. g. *Śatapath.*: स वा अष्टावेव छन्दो शुद्धां गृह्णाति । चतुरुपभृति तद्वज्रमभिभारं करोति (thus in *Weber*'s ed. III. 4. 4. 8.; but the E. I. H. Ms. 657 reads in the comm. of *Sáyaṅa* तद्वज्रमतिभारं करोति, as mentioned also in the *various readings* of that ed.). E. अभि and भार.

अभिभावक Tatpur. m.f.n. (-वकः-विका-वकम्) [1] Overpowering, defeating. [2] Suppressing, making latent; e. g. *Viśwanátha* on the *Nyáya S.* (quoted s. v. अभिभव): सुवर्णादिवत्सर्वदाभिभावकद्रव्यान्तरकल्पने च गौरवम्. E. भू with अभि, krit aff. ण्वुल्.

अभिभावन Tatpur. n. (-नम्) Making victorious, giving mastership or superiority; e. g. *Lalitav.*: मैत्रीधर्मालोकमुखं सर्वोपाधिकपुण्यक्रियावस्त्वभिभावनतायै संवर्तते. E. भू in the caus., with अभि, krit aff. ल्युट्.

अभिभाविन् Tatpur. m. f. n. (-वी-विनी-वि) Overpowering, defeating, victorious. E. भू with अभि, krit aff. णिनि.

अभिभावुक Tatpur. m. f. n. (-कः-का-कम्) The same as the preceding; e. g. *Sáyańa*: हे अभिभूते शत्रूणामभिभावुकेन्द्र; or शत्रोरभिभूतिमभिभावुकम्; or परकीयं बलमभिभावुकं वचम्. E. भू with अभि, krit aff. उकञ्.

अभिभावुकतेजस् Bahuvr. m. f. n. (-जाः-जाः-जः) The same as अभिभूत्योजस् of which it occurs as an explanation. E. अभिभावुक and तेजस्.

अभिभाषण Tatpur. n. (-णम्) Addressing, allocution; e. g. *Viramitr.*: वाक्पारुष्ये च्छेदनमिष्टुरभाषाभिभाषणे दण्डमाह याज्ञवल्क्यः; or *Baudháyana*: ऋत्विक्श्वशुरपितृव्यमातुलानां यवीयसां प्रत्युत्थायाभिभाषणम्. E. भाष् with अभि, krit aff. ल्युट्.

अभिभाषत् Tatpur. m. f. n. (-न्-न्ती-त्) Addressing, speaking to. E. भाष् with अभि, krit aff. शतृ.

अभिभाषमाण Tatpur. m. f. n. (-णः-णा-णम्) Addressing, speaking to. E. भाष् with अभि, krit aff. शानच्, ágama मुक्.

अभिभाषित Tatpur. m. f. n. (-तः-ता-तम्) Addressed, spoken to; e. g. *Medhát.* on *Manu* (2. 121.): सर्वानेव प्रति पूर्वाभिभाषिता यथार्हमभिवादनशीलाः &c. E. भाष् with अभि, krit aff. क्त.

अभिभाषिन् Tatpur. m. f. n. (-षी-षिणी-षि) Addressing, speaking to. E. भाष् with अभि, krit aff. इनि.

अभिभाष्य Tatpur. m. f. n. (-ष्यः-ष्या-ष्यम्) To be addressed, to be spoken to. E. भाष् with अभि, kritya aff. यत्.

अभिभु Tatpur. m. (-भुः) Overpowering, defeating, a conqueror; e. g. *Atharv.*: तमिमं देवता मणिं मह्यं ददतु पुष्टये। अभिभुम् &c. Comp. the following. E. भू with अभि, krit aff. डु.

अभिभू Tatpur. m. (-भूः) I. [1] The same as the preceding; e. g. *Rigv.*: स (scil. इन्द्रः) पौंस्येभिरभिभूः; or *Rigv.* or *Sámav.* or *Atharv.*: विश्वाः पृतना अभिभूतरं (the great conqueror) नरः सजूस्ततक्षुरिन्द्रम्. [2] The name or epithet of one of the divinities invoked in the ceremony अन्नहोम (q. v.) of the Aświamedha sacrifice. E. भू with अभि, krit aff. क्विप्.

II. Being everywhere; e. g. *Vájas.*: अभिभूरस्येतास्ते पञ्च दिशः कल्पन्ताम् (*Mahidh.*: हे अश्व यद्वा हे यजमान त्वमभिभूरसि। अभिभविता। अभितो व्याप्तासि). E. अभि and भू.

अभिभूत Tatpur. m. f. n. (-तः-ता-तम्) [1] Overpowered, defeated, subdued; e. g. *Bhaťťik.*: दैत्याभिभूतस्य युवामवोढं मग्नस्य दोर्भिर्भुवनस्य भारम्. [2] Overcome with, aggrieved by; e. g. *Mahábh. Vanap.*: दुःखेनाभिभूतात्मा भीमसेनमकामयत्; or *Suśruta*: तमोऽभिभूते तस्मिंस्तु निद्रा विशति देहिनाम्; or पित्ताभिभूते स्नेहे &c.; or पितृवधाभिभूतः. [3] Made latent; (compare अभिभव 2.); e. g. *Gaudapáda* on the *Sánkhyakár.*: यदा सत्त्वेन रजस्तमसी अभिभूते तदा &c.; or तमसाभिभूते सत्त्वरजसी &c. [4] Humiliated, humbled, surpassed; e. g. *Bhaťťik.*: तपोवनं प्राध्ययनाभिभूतसमुच्चरच्चारुपतत्रिशिञ्जम्. [5] Confused, bewildered, perplexed; *Jatádhara* (E. I. H. 217): इतिकर्तव्यतामूढे विह्वलव्याकुलावुभौ। अभिभूतो ऽभिमायश्च विक्लवो (? *Rádhák.*: विक्लवो) विह्वलो ऽपि च. E. भू with अभि, krit aff. क्त.

अभिभूति Tatpur. 1. f. (-तिः) [1] The being overpowered, defeat, discomfiture; e. g. *Kiratárj.*: अभिभूतिभयादसूनतः सुखमुज्झन्ति न धाम मानिनः. [2] Overpowering, defeating, victory; in the Veda also used as epithet of a masc., e. g. *Rigv.*: युवं श्वेतं पेदवे .... अदत्तमश्वम्। जोहूत्रमर्यो अभिभूतिम् 'the horse which is victory (i. e. victorious) over the enemy'; or *Rigv.* or *Atharv.*: यतः संगृभ्याभिभूत आ भर '(Indra) who is victory i. e. victorious (over the enemies)'. Comp. the use of अभिषद्रा; but it is possible, too, to refer the latter instances to अभिभूति 2. [3] Disrespect, humiliation.

2. m. f. n. (-तिः-तिः-ति) (ved.) Overpowering, defeating, victorious; e. g. *Rigv.* or *Vájas.*: आ वामिन्द्रो ऽवस उप .... वीर्यं वचमभिभूति पुष्यात् (*Sáyańa*: अभिभूति परकीयं बलमभिभावुकं वचं स्वकीयं बलं तेजो वा पुष्यात्; *Mahidh.*: कीदृशं वचम्। अभिभूति। अभिभवनशीलं शूरम्; or यो नो दुरेवो वृकतिर्दभीतिस्तस्मिन्निमायामभिभूत्योजः (where अभिभूति and ओजः are not to be mistaken for a compound; *Sáyańa*: अभिभूत्यभिभावुकमोजो बलम्). See also the instances s. 1. 2. E. भू with अभि, krit aff. क्तिन्.

अभिभूत्योजस् Bahuvr. m. f. n. (-जाः-जाः-जः) [1] Having the power of defeating or having victorious power; e. g. *Rigv.*: उग्रस्तुराषाळभिभूत्योजाः .... इन्द्रः (*Sáyańa*: अभिभूत्योजाः शत्रूणामभिभवनपराक्रमोपेतः); or तमु ष्टुहि यो अभिभूत्योजाः (scil. इन्द्रः; *Sáyańa*: = अभिभावुकतेजाः). [2] Having the power of those who overcome or oppress, having the power of enemies; being equal to them; e. g. *Rigv.*: त्वष्टा ... ततक्ष वज्रमभिभूत्योजसम् (*Sáyańa*: = शत्रूणामभिभवितॄणामोजसा बलेन युक्तम्; but the word may in this passage well be rendered like in the foregoing instances). E. अभिभूति and ओजस्.

अभिभूय Tatpur. n. (-यम्) (ved.) Mastership, predominance; e. g. *Atharvav.*: अभिभूयाय त्वा राष्ट्रभृत्याय पर्यूहामि शतशारदाय. E. अभि and भूय (भू, kritya aff. क्यप्), i. e. 'the being अभि or superior'; (an E. भू with अभि, kritya aff. क्यप् would be against the interpretation of *Patanj.* on *Pán.* III. 1. 107., since अभि would be then उपसर्ग).

अभिभूवन् Tatpur. m. f. (-वा-वरी) (ved.) Overpowering, victorious; e. g. *Rigv.*: समजैषमिमा अहं सपत्नीरभिभूवरी. E. भू with अभि, krit aff. क्वनिप्, the न् being changed to र् in the feminine.

अभिमत Tatpur. I. 1. m.f.n. (-तः-ता-तम्) [1] Wished, desired, agreeable; e. g. *Rámáy.*: ददामि यत्ते ऽभिमतं कोपं मा च कृथाः प्रिये; or *Bhaťťik.*: अभिमतफलशंसी चारु पुस्फोर बाहुः; or *Íśwarakŕ.* on the *S.kár.*: प्राप्तिरभिमतं वस्तु यच्च तत्रावस्थितः प्राप्नोति; or *Vishńu*: अभिमतगुणसंपन्नस्तुभयानुमतस्त्वेको ऽपि. [2] Agreed, approved, (generally) admitted; e. g. a *Vártt.* of the *Bháradvajíyas* on *Pán.*: सिद्धं तु कुलाख्याभ्यो लोके गोत्राभिमताभ्यः; or *Śankara* on a *Ved. S.*: प्रसिद्धमाहात्म्याभिमतानामपि तीर्थकराणां कपिलकणभुक्प्रभृतीनां &c.; or *Hitop.*: तद्भवतु। भवतो ऽभिमतमेव; or *Kumárila* on a *Mánava S.*: तदयुक्तम्। न ह्यग्नीषोमीयेन सहोपालम्भो वरत्रवस्याभिमतः; or *Sánkhyak.*: .... नव तुष्टयो ऽभिमताः. [3] Conceived, believed, fancied; e. g. *Viśwanátha* on the *Nyáya S.*: असत्सु मेघेषु न वृष्टिरित्यनेन सति मेघे वृष्टिरिति तत्र च वृष्ट्या मेघज्ञानमभिमतम्.

2. n. (-तम्) Wish, desire; e. g. *Yoga Sútra*: यथाभिमतध्यानाद्वा. E. मन् with अभि, kṛit aff. क्त.

II. m. f. n. (-तः-ता-तम्) Much honoured, much respected; e. g. *Anuśasanap. Mahábh.*: अभिमतजनवत्सला हि गङ्गा जगति युनक्ति सुखैश्च भक्तिमन्तम्. E. अभि and मत.

अभिमनन Tatpur. n. (-नम्) The same as अभिमान q. v. E. मन् (cl. 4) with अभि, kṛit aff. ल्युट्.

अभिमनस् Bahuvr. m. f. n. (-नाः-नाः-नः) Wishing for, longing for; e. g. *Śiśupalab.*: भवतो ऽभिमनाः समीहते सरुषः कर्तुमुपेत्य माननाम् (*Mallin.*: अभिमना उत्कण्ठितचित्तः). Comp. the following. E. अभि and मनस्.

अभिमनाय् denom. átm. (-यते) To be longing for, to wish for, to be pleased with; e. g. *Bhaṭṭik.*: कान्तिं नाभिमनायेत को वा त्वत्सुसमो ऽपि ते (*Jayam.*: = सचेता भवेत्; *Bharatas.*: = प्रीतमना भवेत्). E. अभिमनस्, denom. aff. क्यङ्.

अभिमन्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) [1] To be desired, to be wished, desirable. [2] To be agreed upon, to be admitted. E. मन् with अभि, kṛitya aff. तव्यत्.

अभिमन्तृ Tatpur. m. f. n. (-न्ता-न्त्री-न्तृ) Referring the objects of existence to one's own self (the quality of अहंकार); e. g. *Manu*: उद्बबर्हात्मनश्चैव मनः सदसदात्मकम् । मनसश्चाप्यहंकारमभिमन्तारमीश्वरम्; (*Kullúka*: = अहमित्यभिमानाख्यकार्ययुक्तम्; *Medhátithi*: अहमित्यभिमानिता अहंकारस्य वृत्तिः). Comp. for the explanation of this term अभिमान. E. मन् with अभि, kṛit aff. तृच्.

अभिमन्तोस् Tatpur. ind. (ved.) (Probably.) To hurt, to injure, to destroy, (comp. *Nílak.* s. v. मन् with अभि); e. g. *Śatapath.*: अथ हैक उल्मुकेन दहन्ति । तदु तथा न कुर्यादीश्वरो हाग्निरिष्टो ऽग्निः स हैनमीश्वरः सपुत्रं सपशुमभिमन्तोः 'for it is capable to injure (or to destroy) him with his sons and cattle'; (for the construction of ईश्वर comp. *Páṅ.* III. 4. 13.). E. मन् with अभि, kṛit aff. तोसुन् (i. e. the genitive of an obsolete base अभिमन्तु, in the sense of the infinitive, which in the classical dialect would be अभिमन्तुम्; but with the udátta on the second syllable, which accent the word would not have, if it were the sixth case of a regular word अभिमन्तु; comp. *Páṅ.* VI. 2. 50.).

अभिमन्त्रण Tatpur. n. (-णम्) [1] Calling, addressing, invoking, inviting. [2] Consecrating, making sacred or charming by reciting (over the object) mantras or vaidik formulæ; e. g. *Yájnav.*: दत्वान्नं पृथिवी पात्रमिति पात्राभिमन्त्रणम्; or *Mitáksh.*: हविषो ऽभिमन्त्रणम्; comp. the following articles. E. मन्त्र् with अभि, kṛit aff. ल्युट्.

अभिमन्त्रणमन्त्र Tatpur. m. (-न्त्रः) A mantra or vaidik formula used for consecrating or charming an object; e. g. *Mitákshara* on *Yájnav.*: अतश्च भूर्भुवःस्वरित्यादिभिर्गीतमोक्तैरनुमन्त्रणमन्त्रैः सहास्य विकल्पः ।. Comp. अभिचारमन्त्र. E. अभिमन्त्रण and मन्त्र.

अभिमन्त्रित Tatpur. m. f. n. (-तः-ता-तम्) Consecrated, charmed, made sacred by a formula pronounced over it; e. g. *Yama*: अङ्कुरार्थे स्थितं पिण्डं गायत्र्या चाभिमन्त्रितम् । प्राश्नीयाच्चेत्पुनः कुर्यादन्यस्याप्यभिमन्त्रणम्; or *Mitáksh.*: अभिमभिमन्त्र्य तन्मयःपिण्डं संदंशेन गृहीत्वा कर्णेऽभिमन्त्रितं तस्याञ्जली निदध्यात्; or *Rámáyaṅa*: कृतस्वस्त्ययनं .... मन्त्रैरभिमन्त्रितम्; or *Suśruta*: अग्निश्च गायत्र्यभिमन्त्रिताभिः &c. Comp. अभिचारित. E. मन्त्र् with अभि, kṛit aff. क्त.

अभिमन्थ Tatpur. m. (-न्थः) A disease of the eye; probably the same as अधिमन्थ. E. अभि and मन्थ.

अभिमन्य Tatpur. m. f. n. (-न्यः-न्या-न्यम्) (Perhaps.) To be honoured; (in the Buddhistic Sanskṛit) e. g. *Lalitav.*: कृतवेदिताधर्मालोकमुखं पराभिमन्यताये संवर्तते. E. मन् with अभि, kṛit aff. क्यप् (?).

अभिमन्यमान Tatpur. m. f. n. (-नः-ना-नम्) Having an erroneous conception, fancying; e. g. *Vijnánabh.* on the *S. Prav.*: कश्चिद्राजपुत्रो जन्मपुरान्निःसारितः शबरेण केनचित्पोषितो ऽहं शबर इत्यभिमन्यमानस्तं दिनं ज्ञात्वा कश्चिदमात्यः प्रबोधयति न त्वं शबरो ऽपि राजपुत्रस्तथा राजासीति स च झटित्येव चाण्डालाभिमानं त्यक्त्वा सात्त्विकमेव राजभावमालम्बते राजाहमस्मीति. (Comp. also the meanings of मन् with अभि.) E. मन् with अभि, kṛit aff. शानच्, ágama मुक्.

अभिमन्यु Bahuvr. m. (-न्युः) A proper name of: [a] A son of the Manu Chákshusha by Navalá; [b] A son of Arjuna by Subhadrá; [c] A king of Orissa, who reigned after Vichitravírya (comp. *Lassen's Ind. Alt.* II. p. 81); [d] A king of Kashmir, who reigned after Nágárjuna (comp. *Lassen's Ind. Alt.* II. p. 413); [e] Another king of Kashmir, who reigned after Kshemagupta. E. अभि and मन्यु.

अभिमन्युपुर Tatpur. n. (-रम्) The name of two towns in Kashmir: the first founded by Abhimanyu, the successor of Nágárjuna, the second by the wife of Kshemagupta, in commemoration of the reign of his successor Abhimanyu. E. अभिमन्यु and पुर.

अभिमन्युस्वामिन् Bahuvr. m. (-मी) The name of a sanctuary built by the wife of Kshemagupta in commemoration of the reign of his successor Abhimanyu. E. अभिमन्यु and स्वामिन्.

अभिमर Tatpur. m. (-रः) [1] Killing, slaughter. [2] War, combat. [3] Danger from one's own army, treachery. [4] A binding, a tie or fetter; (the three first meanings in several Koshas, the last in *Jaṭádhara*: अभिमरो वधबन्धयोः). E. मृ with अभि, kṛit aff. अप्, or अभि and मर.

अभिमर्द Tatpur. m. (-र्दः) [1] Rubbing, friction. [2] Devastation of a country &c. by an enemy, invasion. [3] War, battle. [4] Spirituous liquor (? *Hemach.*: मद्य). E. मृद् with अभि, kṛit aff. अप् or घञ्.

अभिमर्दन Tatpur. 1. m. f. n. (-नः-नी-नम्) Oppressing.

2. n. (-नम्) The same as अभिमर्द [2]. E. मृद् with अभि, kṛit aff. ल्युट्.

अभिमर्दिन् Tatpur. m. f. n. (-र्दी-र्दिनी-र्दि) Oppressing, acting cruelly. E. मृद् with अभि, kṛit aff. इनि.

अभिमर्श Tatpur. m. (-र्शः) Touching, contact with; e. g. *Sakunt.*: कृताभिमर्शामनुमन्यमानः सुतां त्वया 'the daughter who has had contact (i. e. sexual intercourse) with thee'. See also अभिमर्ष. E. मृश् with अभि, kṛit aff. घञ्.

अभिमर्शक Tatpur. m. f. n. (-र्शकः-र्शिका-र्शकम्) Touching, having contact with; (comp. अभिमर्श). Also अभिमर्षक. E. मृश् with अभि, kṛit aff. ण्वुल्.

अभिमर्शन Tatpur. n. (-नम्) Touching, contact with. Comp. अभिमर्श and अभिमर्षण. E. मृश् with अभि, kṛit aff. ल्युट्.

अभिमर्शिन् Tatpur. m. f. n. (-र्शी-र्शिनी-र्शि) Touching, having contact with (comp. अभिमर्श); e. g. *Daśakumárach.*: अस्तु सखायं त्वत्कलत्राभिमर्शी वैरायद्धं धनमित्रः. E. मृश् with अभि, kṛit aff. इनि.

अभिमर्ष Tatpur. m. (-र्षः) The same as अभिमर्श which is, however, the more correct form; e. g. *Manu*: परदाराभिमर्शेषु प्रवृत्तान्नॄन्महीपतिः .... प्रवासयेत्; or *Śántip. Mahábh.*: क्षोभश्च वधमापन्नाः सर्वे भरतसत्तम। अप्राप्तस्याभिमर्षं तु कुर्वन्तो मनुजाधमाः। कामो नामापरस्तत्र प्रत्यपद्यत वै प्रभो. E. मृष् (= मृश्) with अभि, kṛit aff. घञ्.

अभिमर्षक Tatpur. m. f. n. (-र्षकः-र्षिका-र्षकम्) The same as अभिमर्शक, which is, however, the more correct reading. E. मृष् (= मृश्) with अभि, kṛit aff. ण्वुल्.

अभिमर्षण Tatpur. n. (-णम्) [1] The same as अभिमर्शन, which is, however, the more correct reading; e. g. *Nárada*: मनुष्य मारणं स्तेयं परदाराभिमर्षणम्। पारुष्यमनृतं चैव साहसं पञ्चधा स्मृतम्; or *Kumárila* on a *Mánava S.*: चातुर्मास्यादावुत्कर्षादभिमर्षणम्. [2] Licking the lips as an indication of guilt or prevarication. E. मृष् (= मृश्) with अभि, kṛit aff. ल्युट्.

अभिमाति I. Tatpur. m. f. n. (-तिः-तिः-ति) (ved.) Doing injury, hurting, offensive, inimical; e. g. *Rigv.*: स हि ष्मा विश्वचर्षणिरभिमाति सहो दधे (*Sáyaṅa*: अभिमाति शत्रूणां हिंसकम्). E. मन् (cl. 4) with अभि, kṛit aff. क्तिन्.

II. Tatpur. or Bahuvr. f. m. (-तिः-तिः) (ved.) A wicked man, a foe, an enemy; e. g. *Rigv.*: न यं दिप्सन्ति दिप्सवो न द्रुह्वाणो जनानाम्। न द्वेषसभिमातयः (*Sáyaṅa*: अभिमातयः पाप्मानः। पाप्मा वा अभिमातिरिति श्रुत्यन्तरात्); or *Rigv.* or *Vájas.*: अग्ने सहस्व पृतना अभिमातीरपास्य (*Sáyaṅa*: अभिमातीररातीन् .... अभितो मानं येषां त इति बहुव्रीहौ पूर्वपदप्रकृतिस्वरत्वम् — cf. *Páṅ.* VI. 2. 1. —; *Mahídh.*: स्त्रीत्वमार्षम्। अभिमतीञ्छत्रून्); or *Rigv.* or *Sámav.*: मा न स्तारभिमातये (*Sáyaṅa*: अभिमन्यत इत्यभिमातिः शत्रुः). Comp. अभिमातिन्. E. मन् (cl. 4), with अभि, kṛit aff. क्तिन्, or *(Bahuvr.)* अभि and माति (मा, kṛit aff. क्तिन्); the latter Etym., according to *Sáyaṅa*, but less probable than the former alluded to equally by this comm., since the accent of the word — udátta on the second syllable — would follow not less from *Páṅ.* VI. 2. 2. than from VI. 2. 50.; the use of the word in the femin. is considered by *Mahidh.*, in the given quotation, as a vaidik archaism, but it is probably more correct to assume that the word was originally a *fem.*, meaning *injury, hostility,* and became as such afterwards personified as a masc. in the sense *enemy*; comp. अभिचत्ता, अभिभूति &c.

अभिमातिजित् Tatpur. m. f. n. (-त्-त्-त्) Conquering the enemies; a vaidik epithet of Agni. E. अभिमाति and जित्.

अभिमातिन् Tatpur. m. (-ती) (ved.) A foe, an enemy; e. g. *Rigv.*: बाधस्व विश्वमभिमातिनमप. Comp. अभिमाति and अभिमानिन्. E. मन् (cl. 4) with अभि, kṛit aff. णिनि (?), and न् changed to त्; or मा with अभि, aff. तिन्; (comp. अभियातिन् and the remark s. v. अभिमाति).

अभिमातिषाह् Tatpur. m. (-षाट्) (ved.) A conqueror of the enemies or of the wicked; e. g. *Rigv.*: त्वदिन्द्रो जायते .... अभिमातिषाहः (*Sáyaṅa*: = शत्रूणामभिभवितारः); or *Rigv.* or *Vájas.*: सं ते पयांसि समु यन्तु .... अभिमातिषाहः (*Sáyaṅa*: = शत्रूणां हन्तुः; *Mahidh.*: अभिमातिं पाप्मानं सहते ऽभिभवतीत्यभिमातिषाट्); or *Rigv.*: सुवीरासो अभिमातिषाहः &c. (*Sáy.*: = वैरिणां पापादीनां सोढारः). Comp. the following. E. अभिमाति and साह्.

अभिमातिषाह Tatpur. m. (-हः) (ved.) The same as the preceding. E. अभिमाति and साह.

अभिमातिहन् Tatpur. m. (-हा) (ved.) A destroyer of the enemies or of the wicked. E. अभिमाति and हन्.

अभिमाद Tatpur. m. (-दः) Ebriety, intoxication. E. अभि and माद.

अभिमाद्यत् Tatpur. m. f. n. (-न्-न्ती-त्) Inebriated, intoxicated; comp. the following. E. अभि and माद्यत्.

अभिमाद्यत्क m. f. n. (-त्कः-त्का-त्कम्) Half inebriated, half intoxicated; e. g. *Satapath.*: अथ यत्सुरापाणमास। ततः कश्चिद्रुः समभवत्तस्मात्तो ऽभिमाद्यत्क इव वदत्यभिमाद्यन्निव हि सुरां पीत्वा वदति. E. अभिमाद्यत्, taddh. aff. क.

अभिमान Tatpur. m. (-नः) [1] (In Philosophy.) Conceiving objects with the notion that they refer to one's own self: the mental process which is the essential characteristic of अहङ्कार (of the conception of 'I' or of the notion of personality) q. v.; e. g. *Sánkhya Sútra*: अभिमानो ऽहंकारः (*Vijnánách.*: अहं करोतीत्यहंकारः कुम्भकारवत्। अन्तःकरणद्रव्यं स च धर्मधर्म्यभेदादभिमान इत्युक्तः); or *Vedánta Sára*: अभिमानात्मिकान्तःकरणवृत्तिरहंकारः; and therefore in *correct writing* not identical with the philosophical term अहंकार itself, although some authors use both words sometimes apparently as synonymes: *Vijnánách.*: अहंकारस्याभिमानवृत्तिकमन्तःकरणद्रव्यं न त्वभिमानमात्रं द्रव्यस्यैव लोके द्रव्योपादानत्वदर्शनात्. Yet as the notion of personality in the orthodox philosophical systems is not our notion of self-consciousness, but the notion based on that condition of the mind which identifies the *bodily personality* or *individual existence* with the Absolute, and as this mental condition is held to lead to an erroneous conception of the absolute Truth, the terms अहंकार and अभिमान have generally a *negative* bearing, the latter implying: 'conceiving the *wrong* or *erroneous idea* that the objects of the world refer absolutely to one's own *bodily* or *individual* self'; e. g. *Viśwan.* (on the *Nyáya S.* दोषनिमित्तानां तत्त्वज्ञानादहंकारनिवृत्तिः): अहंकारो ऽहमित्यभिमानः स च शरीरादिविषयको मिथ्याज्ञानमुच्यते (comp. the *Siddhántamuktáv.*: अहंकारो ऽहमिति प्रत्ययः। तस्याश्रयो विषय आत्मनि शरीरादिरिति); or *Sánkhyatattwak.*: यत्खल्वालोचितं मतं च तत्राहमधिकृतः। शक्तः खल्वहमत्र। मदर्था एवामी विषयाः। मत्तो नान्यो ऽत्राधिकृतः कश्चिदस्त्यतो ऽहमस्मीति यो ऽभिमानः सो ऽसाधारणव्यापारत्वादहंकारः. [2] Conception in general, but (like the preceding meaning) usually with an implied *negative* bearing: erroneous conception or belief, imagination, fancy; e. g. *Nyáya Sútras*: स्फटिकान्यत्वाभिमानवत्तदन्यत्वाभिमानः 'as crystal is *fancied* to become different (from the proximity with objects it comes in contact with) so the mental activity is *fancied* to vary'; or स्वप्नविषयाभिमानवदयं प्रमाणप्रमेयाभिमानः 'like the *conceit* of things in a dream, is the *conceit* of means of proof and objects of proof'; or मिथ्योपलब्धिविनाशस्तत्त्वज्ञानात्स्वप्नविषयाभिमानप्रणाशवत्प्रतिबोधे 'false conception ceases through the knowledge of the Truth as the *imagination* of objects in a dream vanishes on awaking'; or *Bhojadeva* (on the *Yoga S.* विवेकख्यातिः &c.): प्रतिपक्षभावनाबलादविद्याप्रविलये निवृत्तकर्तृत्वभोक्तृत्वाभिमानाया रजस्तमोमलानभिभूताया बुद्धेरन्तर्मुखाया या चिच्छायासंक्रान्तिः सा विवेकख्यातिरित्युच्यते '... of the intellect in which the con-

ceit of being agent or knower has ceased .....'; or *Sáhityad.*: उत्साहादिसमुद्बोधः साधारण्याभिमानतः । नृणामपि समुद्रादिलङ्घनादौ न दुष्यति '.... from *imagining* that the hero of a poem possesses universal powers'. Comp. also the inst. s. v. अभिमन्यमान. (This use of the word reconciles its rendering ज्ञान by the *Amarak.*, *Hem.*, *Bhúripr.* &c., and अज्ञान by the *Medini.*) [2]Arrogance, self-conceit, pride (of family, wealth, superior qualities &c.; *Ramánátha* on the *Amarak.*: चादिना कुलरूपगुणादिग्रहः); comp. अहङ्कार; e.g. *Śringáratil.*: प्रायो मूर्खः परिभवविधौ नाभिमानं पिधत्ते; or *Bhaṭṭik.*: परामृशन्तः प्रथिताभिमानाः प्रोचुः प्रहस्तप्रमुखा द्रुमाख्यम्. [3]Affection, (*Amarak.* &c. = प्रणयः; *Mukuṭa*: = प्रीतिः). [4]Affectionate solicitation; (*Ramánátha*: = प्रेम्णा प्रार्थनम्). [5]Solicitation in general, wish, desire; (*Swámin, Nílak.*: = प्रार्थना); e.g. *Vijnánách.*: मयामीन्द्रियेर्विदं रूपादिकं भोक्तव्यमिदमेव सुखसाधनमित्याद्यभिमानाद्देवादिसर्गेष्विन्द्रियतद्विषयोत्पत्त्याहंकार इन्द्रियादिहेतुः. [6]Injury, hurting, killing, desire of doing injury &c. (*Amarak.*: = हिंसा, *Bharata*: = हनन; *Sáyaṇa* on the *Śatap.*: = हिंसेच्छा). E. मन् (cl. 4) with अभि, kṛit aff. घञ्; or in the meanings 1-3, perhaps मा with अभि, kṛit aff. ल्युट्; for the affinity of both radicals see s. vv.

अभिमानता f. (-ता) Pride, arrogance. E. अभिमान, taddh. aff. तल्.

अभिमानवत् m. f. n. (-वान्-वती-वत्) [1](In Philosophy.) Possessing the अभिमान 1. q. v., consisting of it, (as अहंकार); e.g. *Vijnánách.* (on the *Sánkhya Sútra*: बाह्याभ्यन्तराभ्यां तैश्चाहंकारस्य): तन्मात्रेन्द्रियाद्यभिमानवद्द्रव्योपादानकान्यभिमानकार्यद्रव्यत्वात्. [2]Proud, arrogant; e.g. *Kirátárj.*: अभिमानवतो मनस्विनः प्रियमुच्चैः पदमारुरुक्षतः &c. (The word may have also the sense: *affectionate* &c., see अभिमान 2. 4-7., but occurs usually only in the two given meanings.) E. अभिमान, taddh. aff. मतुप्.

अभिमानवृत्तिक Bahuvr. m. f. n. (-कः-का-कम्) (In Philosophy.) Having the characteristic property of अभिमान 1. q. v.; as अहंकार q. v.; e.g. *Vijnánách.* (on the *Sánkhya S.* चरमो ऽहंकारः): यः सो ऽहं करोतीत्यहंकारो ऽभिमानवृत्तिकः; or (on the *Sánkhya S.* अहंकारो कर्ता न पुरुषः): अभिमानवृत्तिकमन्तःकरणमहंकारः; comp. also the quotation s. v. अभिमान 1. and अभिमानात्मक. E. अभिमान and वृत्ति, samásánta aff. कप्.

अभिमानशालिन् Tatpur. m. f. n. (-ली-लिनी-लि) Proud, arrogant; e.g. *Kirátárj.*: प्रभवन्त्यभिमानशालिनां मदमुत्तम्भयितुं विभूतयः. E. अभिमान and शालिन्.

अभिमानात्मक Bahuvr. m. f. n. (-त्मकः-त्मिका-त्मकम्) The same as अभिमानवृत्तिक; comp. the instance s. v. अभिमान 1. E. अभिमान and आत्मन्, samás. aff. कप्.

अभिमानित I. Tatpur. n. (-तम्) Copulation, sexual intercourse. E. (probably) अभि and मानित.

II. f. (-ता) The same as अभिमानित्व q. v.; comp. the quotation s. v. अभिमन्तृ. E. अभिमानिन्, taddh. aff. तल्.

अभिमानित्व n. (-त्वम्) [1](In Philosophy.) The condition of one who conceives objects with the notion that they refer exclusively to one's own self. [2]Personification, personation; e.g. *Jaiminíyanyáy.*: पृथिवी होतेत्यादिको मन्त्रश्चतुर्होता । तस्मिन्मन्त्रे पञ्चाङ्गानां चतुर्थी श्रुतत्वात् । अथवा तत्र अन्यस्याभिमानित्वेनात्मभूतः कश्चित्पुरुषः प्रजापतिना चतुर्होत्रामन्त्रितः प्रत्युत्तरमुवाचेति स पुरुषश्चतुर्होता. [3]Pride, arrogance. Also अभिमानिता. E. अभिमानिन्, taddh. aff. त्व.

अभिमानिन् Tatpur. 1. m. f. n. (-नी-निनी-नि) [1](In Philosophy.) Conceiving objects with the notion that they refer exclusively to one's own self; esp., however, with the implied sense that such conception is erroneous; (comp. अभिमान 1.); e.g. (in the *Vedánta*, the inferior degrees of the absolute Spirit, each of which conceives the world as referring exclusively to itself) *Ved. Sára*: एतत्समष्ट्युपहितं चैतन्यं वैश्वानरो विराडिति चोच्यते सर्वनराभिमानित्वाद्विविधं राजमानत्वाच्च 'he is called Vaiśwánara, because he conceives the whole of mankind as referring to him exclusively &c.' (where the affix त्व belongs to the whole compound सर्वनराभिमानिन्). [2]Conceiving (in general), but esp. with the implied sense: conceiving erroneously, fancying, imagining; e.g. *Udyogap. Mahábh.*: प्रज्ञाभिमानी प्रतिकूलवादी त्याज्यः स तादृक्त्वरयैव भृत्यः. [3]Personifying, personating; e.g. *Sankara* in his comm. on the *Chhánd. Up.*: .... ते सर्वे ऽर्चिषम् (i.e.) अर्चिरभिमानिनीं देवतामभिनिविशन्ति (i.e. प्रतिपद्यन्ते) &c. .... । ते धूमं (i.e.) धूमाभिमानिनीं देवतामाभिमुख्येन संभवन्ति &c. .... । नैते कर्मिणः प्रजाः संवत्सरं (i.e.) संवत्सराभिमानिनीं देवतामभिप्राप्नुवन्ति; or *Mahídh.* in the comm. on the *Vájas.*: ग्राव्णादीनामचेतनत्वे ऽपि तदभिमानिनां देवतानां सत्त्वाद्देवतात्वम् । अभिमानिव्यपदेशस्त्विति व्यासमूत्रोक्तेः; or संवत्सराभिमानी प्रजापतिः सूयते; or *Sáy.*: यद्यपि तिस्र एव देवता इत्युक्तत्वात्क्षित्याद्यभिमानिन्यो देवतास्तिस्र एव &c.; or *Prabodhach.*: मधुमत्या च भूमिमापन्नः स्थानाभिमानिनीभिर्देवताभिरुपच्छन्द्यते '... by the deities who personated the place', i.e. who created in Purusha's mind the illusion that it was mount Meru; or *Vedánta-Sútra*: अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम् (*Śankara*: न खलु मृदब्रवीदित्येवंजातीयकया श्रुत्या भूतेन्द्रियाणां चेतनत्वमाशङ्कनीयम् । यतो ऽभिमानिव्यपदेश एषः । मृदाद्यभिमानिन्यो वागाद्यभिमानिन्यश्च चेतनादेवता वदनसंवदनादिषु चेतनोचितेषु व्यवहारेषु व्यपदिश्यन्ते न भूतेन्द्रियमात्रम्); or *Daśakumárach.*: कश्चिन्नरेन्द्राभिमानी मां निवर्त्य &c. 'somebody personating a doctor &c.'. [4]Proud, not bearing a slight, haughty; e.g. *Rámáy.*: अभिमानिनमुग्रात्मानमसंभावितं शठम् । .... घ्नन्ति वैरिणः; or *Gítagov.*: हरिरभिमानी रजनिरिदानीमियमपि याति विरामम् । कुरु मम वचनं &c. (comm. लघुत्वं न सहते). [5]Wishing, desiring; e.g. *Vijnánách.* on a *Sánkhya S.*: .... अहंकार इन्द्रियादिहेतुः । लोके भोक्ताभिमानिनेव राजद्वारा भोगोपकरणनिर्माणदर्शनात् (v. l. भोगोपकरणकरणदर्शनात्). [6]Doing injury, hostile, an enemy; e.g. *Sáyaṇa* (in the comm. on अभिमाति): अभिमातीरभिमानिनः कर्मविघ्नकारिणः शत्रून्.

2. m. (-नी) [1]A name of Agni as the eldest born of Brahman (masc.); according to the *Vishṇu Puráṇa*. [2]The name of a son of the Manu Bhautya who presides over the fourteenth Manwantara. (There is probably an allegorical connexion between the name of these personages and the Sánkhya doctrine which makes अहंकार originate in the principle of intellect.) E. मन् with अभि, kṛit aff. णिनि; 1. 4. perhaps not a Tatpur., but अभिमान, taddh. aff. इनि.

अभिमानुक Tatpur. m. f. n. (-कः-का-कम्) (ved.) Capable of doing injury, of killing; e.g. *Śatapath.*: अभिमानुको ह रुद्रः

पभ्युत्स्यात्; (*Sáyańa*: = अभिमन्तुं बाधितुं शक्तः स्यात्). E. मन् with अभि, kŕit aff. उकञ्.

अभिमाय Bahuvr. m. f. n. (-यः-या-यम्) Confused, perplexed, bewildered; see the quotation s. v. अभिभूत. E. अभि and माया.

अभिमिह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) (ved.) To be urined upon; e. g. *Śatap.*: पृथिवी देवी देवयजनी मा हिंसिषं नाभिमिह्या. E. मिह् with अभि, kŕitya aff. क्यप्.

अभिमुख I. Bahuvr. *or Tatpur.* 1. m. f. n. (-खः-खा or -खी; see *N. B.*; -खम्) [1] With the face directed towards, facing, fronting; e. g. *Nalop.*: शार्दूलो ऽभिमुखो ऽभ्येति; or in the locat. used adverbially, *Rámáy.*: कृताञ्जलिरुवाचेदं नगरमभिमुखे स्थिताम्. [2] Near, approaching; e. g. *Raghuv.*: सुयोध पाकाभिमुखैर्भृत्यान्विज्ञापनाफलैः; comp. also अभिमुखीकरण, अभिमुखीभूत. [3] Disposed towards, engaged in, ready for; e. g. *Raghuv.*: प्रातः प्रयाणाभिमुखाय ... तस्मै पुष्टिं शशंसुः; or ससारमादाय विदर्भराजः पुरप्रवेशाभिमुखो बभूव. [4] Kindly disposed, favourable, propitious; e. g. *Rámáy.*: न नास्तिकेनाभिमुखो बुधः स्यात्; or *Lalitav.*: ये (scil. बोधिसत्त्वाः) तुषितवरभवनस्थाः सर्वे चरमभवाभिमुखाः &c. [5] With the face upwards; e. g. *Suśruta*: आभुग्नो ऽभिमुखः शेते गर्भो गर्भाशये स्त्रियाः। स योनिं शिरसा याति स्वभावात्प्रसवं प्रति; comp. also the *comm.* of the *Nalodaya* on the word अनवाङ्, viz.: अवाङ्। अधोमुखः। न अवाङ्। अनवाङ्। अभिमुखः. [N. B. According to a *Káriká* on *Páń.* IV. 1. 54. the fem. of this word must end in ई (ङीष्), if it is applied to a *living being*, otherwise in आ; thus e. g. *Rámáy.*: राजानमेवाभिमुखी कैकेयी वाक्यमब्रवीत्; or प्रयातु चतुरङ्गिणी। अयोध्याभिमुखी सेना; or *Śank.* on *Chh. Upan.* 4. 6. 1.: ताः शनैरस्य आचार्यकुलाभिमुख्यः प्रस्थिताः; but *Káśiká*: अभिमुखा शाला; comp. e. g. चन्द्रमुखी and similar compounds (said of a woman) but स्वच्छमुखा शाला.]

2. f. (-खी) One of ten earths stepped upon by Buddha, in Buddhistic mythology; (in the classical Sanskŕit this fem. in ई instead of in आ would be doubly wrong; comp. the foregoing remark and *Páń.* IV. 1. 58.).

II. Avyayíbh. (-खम्) [1] With the face towards, in the direction towards; e. g. *Manu*: आसतामिति चोक्तः सन्नासीताभिमुखं गुरोः; or *Kirátárj.*: व्यक्तोदितस्मितमयूखविभासितोष्ठस्तिष्ठन्मुनेरभिमुखं स विकीर्णधाम्नः; or *Ŕitusamh.*: चूतद्रुमान्। अभिमुखमभिवीक्ष्य; or in the *dramas*: नेपथ्याभिमुखमवलोक्य. [2] Near; e. g. *Hitop.*: स्वगृहाभिमुखं प्रयातः; or *Śiśupálab.*: अभिमुखपतितैर्गुणप्रकर्षादवर्जितम् &c.; or *Meghad.*: अर्चिस्तुङ्गानभिमुखगतान्प्राप्य रत्नप्रदीपान्. [अभिमुख is udátta on the last syllable; this accent follows for the *Avyayíbh.* from *Páń.* VI. 1. 223., for the *Tatpur.* from VI. 2.-186., and for the *Bahuvr.* from the same Sútra, since the rule VI. 2. 177. (exception to VI. 2. 168.) concerns only such Bahuvr. ending in मुख, as express a *permanent* condition of the face (comp. प्रमुख), not a *transitory* one like 'facing', and applies moreover only to the *literal* meaning of मुख, not to the figur. sense it has e. g. in अभिमुखा as epithet of शाला; (but VI. 2. 177. applies probably also to अभिमुख I. 1. 5.); *Káśiká*: बहुव्रीहिरयम्। प्रादिसमासो वा। अव्ययीभावे तु समासान्तोदात्तत्वेनैव सिद्धम्। उपसर्गात्स्वाङ्गमिति सिद्धे वचनमबहुव्रीह्यर्थम्। अध्रुवार्थम्। अस्वाङ्गार्थं च; comp. the quotation from *Patanj.* s. v. अपमुख.] E. अभि and मुख.

अभिमुखता f. (-ता) or **अभिमुखत्व** n. (-त्वम्) Presence, proximity &c.; see अभिमुख. E. अभिमुख, taddh. aff. तल् or त्व.

अभिमुखीकरण Tatpur. n. (-णम्) Making to come near, calling. E. अभिमुख, taddh. aff. च्वि, and करण.

अभिमुखीभूत Tatpur. m. f. n. (-तः-ता-तम्) Being in front or presence of, near; e. g. *Śankara* on the *Bŕihadár. Up.*: बाह्यकरणविषयात्मसंबन्धे सत्यप्यभिमुखीभूतं विषयं न गृह्णाति; or *Ratnávalí*: आनीय झटिति घटयति विधिरभिमतमभिमुखीभूतः. E. अभिमुख, taddh. aff. च्वि, and भूत.

अभिमृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Touched, rubbed; e. g. *Bhaṭṭik.*: गुरुर्दधाना परुषत्वमन्या कान्तापि कान्तेन्दुकराभिमृष्टा &c. E. मृश् with अभि, kŕit aff. क्त.

अभिमेधिका Tatpur. f. (-का) (ved.) An imprecation, a malediction; e. g. *Śatapath.*: यदभिमेधिकाः सर्वे कामा अश्वमेधे &c. E. मेध् with अभि, kŕit aff. ण्वुल्, fem. aff. टाप्.

अभिमेहत् Tatpur. m. f. n. (-न्-न्ती-त्) The same as अपिमेहत् q. v. E. मिह् with अभि, kŕit aff. शतृ.

अभिमोद Tatpur. m. (-दः) See अभीमोद.

अभिम्लात Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Quite withered, quite faded. (The classical form is अभिम्लान.) E. अभि and म्लात; accord. to *Ujjwalad.* on the *Uńádis.*, म्लै with अभि, uń. aff. तन्.

अभिम्लातवर्ण Bahuvr. m. f. n. (-र्णः-र्णा-र्णम्) (ved.) With quite faded colours, dim, not luminous; comp. अनभिम्लातवर्ण. E. अभिम्लात and वर्ण.

अभिम्लान Tatpur. m. f. n. (-नः-ना-नम्) The same as अभिम्लात, of which it is the classical form; comp. अनभिम्लान. E. अभि and म्लान; or perhaps म्लै with अभि, kŕit aff. क्त.

अभिया Tatpur. m. f. (-याः-याः) Coming near, approaching, esp. with a hostile intention; attacking, assailing; e. g. in the following महायमक of the *Bhaṭṭik.*: अभियाता वरं तुङ्गं भूभृतं रुचिरं पुरः। कर्कशं प्रथितं धाम ससत्त्वं पुष्करेक्षणम्॥ अभियातावरं (or अभियाता वरं) तुङ्गं भूभृतं रुचिरं पुरः। कर्कशं प्रथितं धाम ससत्त्वं पुष्करे क्षणम्; where अभियातावरम् in the second Śloka is analyzed by the commentators either अभिया (instrum. sing. of अभिया or of अभी 'fearless', scil. हनूमता) and अतावरम् (अत 'wind, sun &c.' and आवरम्) or अभियाता (instrum. sing. of अभियात्) and वरम्. E. या with अभि, kŕit aff. क्विप्.

अभियाचना Tatpur. f. (-ना) A solicitation, a request; e. g. *Rámáy.*: सत्याभियाचनः श्रीमानश्मयोधी हरितच्छदः. Comp. अभियाच्ञा. E. याच् with अभि, kŕit aff. युच्.

अभियाचित Tatpur. m. f. n. (-तः-ता-तम्) Asked, requested, solicited; e. g. *Rámáy.*: अलर्कश्चापि राजर्षिर्ब्राह्मणेनाभियाचितः। प्रदायोत्कृत्य नेत्रे स्वे नाकपृष्ठमितो गतः; or अहं हि राज्यं दारांश्च प्राणानिष्टान्धनानि च। स्वयमेव प्रयच्छेयं भरतायाभियाचितः. E. याच् with अभि, kŕit aff. क्त.

अभियाच्ञा Tatpur. f. (-च्ञा) The same as अभियाचना; e. g. *Mallináth.*: प्रार्थयते इति। अभियाच्ञावरोधयोरित्यभिधानात्. E. याच् with अभि, kŕit aff. नङ्.

अभियात् Tatpur. 1. m. f. n. (-न्-ती or -न्ती-त्) Coming near, approaching, esp. with a hostile intention; attacking, assailing; comp. अभिया.

2. m. (-न्) An enemy, an aggressor; (a various, but less correct reading of अभियाति in *Hemachandra*); comp. अभियातृ. E. या with अभि, kŕit aff. शतृ.

अभियात Tatpur. m. f. n. (-तः-ता-तम्) Approached, esp. with a hostile intention; attacked, assailed. E. या with अभि, kṛit aff. क्त.

अभियाति Tatpur. m. (-तिः) A foe, an enemy. Comp. the following and अभियातृ. (Perhaps the abstract femin. in the sense 'aggression' personified as a masc., like in अभिभूति &c.) E. या with अभि, kṛit aff. क्तिन्.

अभियातिन् Tatpur. m. (-ती) The same as the preceding; (according to *Ráyamuk., Bharata* &c. on the *Amarak.*). E. (according to *Ráyam.*) यत् with अभि, kṛit aff. णिनि; but it seems plausible to connect the E. of this word with that of अभियाति and to derive it from या with अभि by an aff. तिन्; comp. अभिमातिन्.

अभियातृ Tatpur. m. (-ता) An aggressor, an enemy; comp. अभियात. E. या with अभि, kṛit aff. तृच्.

अभियान Tatpur. n. (-नम्) [1] Approaching; e. g. *Śántip. Mahábh.*: अभियाने तु पार्थस्य नरैर्नगरवासिभिः। नगरं राजमार्गं च यथावत्समलंकृतम्. [2] Aggression, assault. E. या with अभि, kṛit aff. ल्युट्.

अभियायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Approaching, going towards, esp. with a hostile intention; aggressing, assaulting. E. या with अभि, kṛit aff. णिनि, ágama युक्.

अभियुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) [1] Diligent, intent, studiously engaged in; e. g. *Sánkhyakár.*: स्वकर्मण्यभियुक्तो यः सङ्गद्वेषविवर्जितः। पूजितस्तद्विधैर्नित्यमाप्नो श्रेयः स तादृशः; also applied to *religious meditation*, i. e. engaged in meditation; e. g. *Bhagavadg.*: अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते। तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् (नित्या°: *Arjunam.*: = सर्वदा मदेकनिष्ठानाम्; *Śankara*: = सतताभियोगिनाम्; *Sadánanda* in his metrical gloss: = आदरेण सदा ध्याने व्यापृतानाम् &c.). [2] Versed in, instructed; e. g. *Kumárila's Mím. Vártt.*: शास्त्रार्थेष्वभियुक्तानां पुरुषाणां हि सर्वदा। लोकेनाप्यन्यथात्वेन शास्त्रार्थो निष्फलो भवेत्; also used absolutely in the sense of *learned, a scholar*, e. g. *Kumárila*: अभियुक्तानभियुक्तज्ञानयोरभियुक्तज्ञानं बलवदितरस्य सुलभापवादत्वात्। अतः शास्त्राभियुक्तत्वादार्यावर्तनिवासिनाम्। या मतिः सैव धर्माङ्गशब्दार्थत्वप्रमा मता॥ एतेनार्यावर्तनिवासिमध्ये ऽपि॥ अभियुक्ततरा ये ये बहुशास्त्रार्थवेदिनः। ते ते यत्र प्रयुञ्जीरन्स सो ऽर्थस्तत्त्वतो भवेत्; or *Rámatírtha* on the *Vedánta S.*: तदुक्तमभियुक्तैः। मुख्यं तु सम्प्रदायकं प्रथितं हि लिङ्गमिति. Comp. also अभियोग. [3] Attacked, assaulted, assailed; e. g. *Śiśupálab.*: अभियुक्तं त्वयैनं ते गन्तारस्त्वामतो ऽपरे (*Mallin.*: अभियुक्तम्। अभियातम्); or *Hitop.*: अभियुक्तो यदा पश्येन्न किंचिद्गतिमात्मनः। युध्यमानस्तदा प्राज्ञो म्रियते रिपुणा सह; or बलीयसाभियुक्तस्तु नृपो ऽनन्यप्रतिक्रियः। आपन्नः संधिमन्विच्छेत्कुर्वाणः कालयापनम्; or *Bharatas.* on the words मृषा ते मयि दुःखबुद्धिः of the *Bhaṭṭik.*: मद्धनाद्विषये दुःखी ऽयमरिभिरभियुक्तो ऽयमिति ते तव बुद्धिर्मृषा मिथ्या. [4] Blamed, rebuked (*Wilson*). [5] (In Law.) Charged, prosecuted, defendant; e.g. *Yájnav.*: अभियोगमनिस्तीर्य नैनं प्रत्यभियोजयेत्। अभियुक्तं च नान्येन &c.; or *Nárada*: अभियुक्तस्तथान्येन राजकर्मोद्यतस्तथा (v. l. राजकार्यो°°)। ...... विषमस्थास्य नासेध्या न चैतानाह्वयेन्नृपः; or *Vyavahárat.* on *Vṛihasp.*: यत्राभियुक्तेन शपथः कर्तव्य इत्युत्सर्गः. Comp. अभियोग. E. युज् with अभि, kṛit aff. क्त.

अभियुग्वन् Tatpur. m. (-ग्वा) (ved.) [1] Assailing, attacking, overpowering; e. g. *Ṛigv.*: स रथेन रथीतमो ऽस्माकेनाभियुग्वना। जेषि जिष्णो हितं धनम्; (*Sáyaṇa*: अभियुग्वनाभियोक्त्रा शत्रूणामभिभवित्रा). [2] The name of a Marut (in the Yajurveda); *Vájas.*: उग्रश्च भीमश्च ध्वान्तश्च धुनिश्च। सासह्वांश्चाभियुग्वा च विक्षिपः स्वाहा. E. युज् with अभि, kṛit aff. क्वनिप्.

अभियुज् Tatpur. m. f. (-क्-क्) (ved.) Attacking, assailing, an enemy, (when used absolutely in the femin., with the ellipsis of प्रजा or सेना); e. g. (masc.) *Ṛigv.*: उत त्वास्य तन्यतोरिव द्योर्ऋघायतो अभियुजो भयन्ते; (*Sáyaṇa*: अभियुजो ऽभियोक्तारो ऽसुराः); or प्रवृण्वन्तो अभियुजः &c. (*Sáyaṇa*: अभियुजो ऽभियोजयितारः); (fem.) *Ṛigv.*: आभिर्विश्वा अभियुजो विषूचीरार्याय विशो ऽव तारीर्दासीः; or *fem. absolutely*: *Ṛigv. Sámav.*: साह्वान्विश्वा अभियुजः .... अपि: (*Sáyaṇa*: अभियुजो ऽभियोक्त्रीः ..... सेनाः); or वि षु विश्वा अभियुजो वज्रिन्विष्वग्यथा वृह (*Sáyaṇa*: अभियुजो ऽभियोक्त्रीः प्रजाः). E. युज् with अभि, kṛit aff. क्विप्.

अभियुज्यमान Tatpur. m.f.n. (-नः-ना-नम्) (In Law.) One who is charged, prosecuted, defendant; e. g. *Vyavahárat.*: प्रौढिवादेनाभियुज्यमानात् &c. Comp. युज् with अभि, and the meanings of अभियुक्त. E. युज् in the pass., with अभि, kṛit aff. शानच्, ágama मुक्.

अभियोक्तव्य Tatpur. m.f.n. (-व्यः-व्या-व्यम्) To be prosecuted, indictable; (comp. युज् with अभि); e. g. *Manu*: यः स्वयं साधयेदर्थमुत्तमर्णो ऽधमर्णिकात्। स राज्ञाभियोक्तव्यः स्वकं संसाधयन्धनम्. Compare अभियोज्य. E. युज् with अभि, kṛitya aff. तव्य.

अभियोक्तृ Tatpur. 1. m. f. n. (-क्ता-क्त्री-क्तृ) Attacking, assailing; comp. the instances s. v. अभियुज्.

2. m. (-क्ता) [1] An assailant, an enemy; e. g. *Hitop.*: अभियोक्ता बलीयस्त्वादलब्ध्वा न निवर्तते; or *Jayam.* on the *Bhaṭṭik.*: परो द्विविधः। अभियोक्ता तद्विशिष्टबलो ऽपरो यत्र इति. [2] (In Law.) A plaintiff, an accuser; e. g. *Kátyáyana*: न कश्चिदभियोक्तारं दिव्येषु विनियोजयेत्; or *Nárada*: अभियोक्ता शिरोवर्ती सर्वत्रैव प्रकीर्तितः. E. युज् with अभि, kṛit aff. तृच्.

अभियोग Tatpur. m. (-गः) [1] Connexion, application; e. g. *Chaurapanch.*: अद्यापि तत्कनककुण्डलघृष्टगण्डमास्यं स्मरामि विपरीतरताभियोगे (*Gaṇapati*: अभियोगः संबन्धः). [2] Energetic effort, exertion; (*Hemach.* = उद्यम); e. g. *Jayamang.* on the *Bhaṭṭik.*: कृतमारणाभियोगा रात्रिचरी. [3] Instructedness, learning, scholarship; e. g. *Śabara*: अनभियोगश्च शब्दार्थेष्वशिष्टानाम्। अभियोगश्चेतरेषाम्; or *Mím. Sútra*: तत्र तत्त्वमभियोगविशेषात्स्यात् (*Śabara*: कथं पुनस्तत्र तत्त्वं शक्यं विज्ञातुम्। शक्यमित्याह। अर्थिनो ह्यभियुक्ता भवन्ति दृश्यते चाभियुक्तानां गुणवतामविस्मरणमुपपन्नम्; *Kumárila*: कः पुनरभियोगः को वा तद्विशेषः कथं वा तेन वाचकत्वनिरूपणमिति। तदुच्यते। श्रवणश्रवणाभ्यासादभियोगः प्रवर्तते &c.). [4] Imputing, ascribing; e. g. *Nyáya S.*: अनियमस्थाने नियमस्थानाभियोगो निरनुयोज्यानुयोगः. [5] Attack, onset, battle; (the same as अभिग्रह 1. q. v. and see there the explanation of *Ráyam.* &c.); e. g. *Bhaṭṭik.*: नराभियोगं नृभुजां प्रधान मन्त्रोन्मुखः किं नयसे गुरुत्वम्; or *Kirátárj.*: अभियोग इमामहीभुजो भवता तस्य ततः कृतावधेः प्रविघाटयिता. [6] Challenge; (the same as अभिग्रह 2. q. v. and see there the explanation of *Nílak.* &c.). [7] Defeat, destruction (?); e. g. *Bhaṭṭik.*: यदा न चेतुः शकदाचाराणां मनोरथा रामकथा-

भियोगे (*Bharatas.*: = रामबलस्य हनने); see the closing remark. ² Curse, reproof (? see the closing remark). ³ (In Law.) An offence as subject of an accusation, a charge; e. g. *Mitákshara* on *Yájnav.*: अभियुज्यत इत्यभियोगो ऽपराधः; or कथमभियोगस्य निह्नवे ऽभियुक्तेन कृते यथाभियोक्ता साक्ष्यादिभिर्भावितो ऽभियुक्तस्तदा तत्समं ...... दद्यात्; or *Nárada*: अभियुक्तो ऽभियोगस्य यदि कुर्यादपह्नवम् &c.; or *Yájnav.*: तुलाग्न्यापो विषं कोषो दिव्यानीह विशुद्धये। महाभियोगेष्वेतानि शीर्षकस्थे ऽभियोक्तरि ..... कुर्यात् (*Raghunand.*: महाभियोगेषु महापातकादिगुरुतराभियोगेषु). — An अभियोग is, according to *Nárada*, either a शङ्काभियोग, a charge on suspicion, or तत्त्वाभियोग, a charge founded on positive indications of guilt (द्व्यभियोगस्तु विज्ञेयः — scil. व्यवहारः — शङ्कातत्त्वाभियोगतः। शङ्कासतां तु संसर्गात्तत्त्वं होडाभिदर्शनात्); and the latter may be again, according to *Vijnáneśwara*, either of a negative kind (प्रतिषेधात्मक), as when a person is accused not to have restored property received by him, or of a positive kind (विध्यात्मक), as when a person is charged with a robbery. The objects or topics of a charge are arraigned by *Manu* &c. under eighteen heads, which are subdivided again by *Nárada* so as to comprise 108, and by *Kátyáyana* so as to comprise 1008 cases; see व्यवहारपद and for the judicial procedure व्यवहार. [N. B. The meaning '*curse, reproof*' is given on the authority of a quotation by *Mallinátha* to *Kirátárj.* 2. 46. from the *Viśwaprak.*, and this quotation would seem also to countenance the meaning '*destruction*' given by *Bharatas.*, viz. अभियोगस्तु शपथे स्यादाहवपराभवाविति विश्वः; the Mss. of this Kosha, however, in the library of the E. I. H. and of the R. S., do not contain an explanation of the word अभियोग, but have the following: अभिषङ्गो ऽथ शपथे स्यादाक्रोशे पराभवे; comp. also *Hemach.*: ... अभिषङ्गः पराभवे। आक्रोशे शपथे च, the latter omitting equally a comment on अभियोग.] E. युज् with अभि, kṙit aff. घञ्.

अभियोगपत्त्र Tatpur. n. (-त्त्रम्) A petition or writing of complaint (*Wilson*'s *Glossary*). E. अभियोग and पत्त्र.

अभियोगिन् Tatpur. 1. m. f. n. (-गी-गिनी-गि) ¹ Intent, engaged in meditation; comp. the explanation of *Śankara* s. v. अभियुक्त 1. ² Assailing, attacking.

2. m. (-गी) (In Law.) A plaintiff, a prosecutor; e. g. *Yájnav.*: मिथ्याभियोगी द्विगुणमभियोगाद्धनं वहेत्. E. युज् with अभि, kṙit aff. णिनि.

अभियोग्य m. f. n. (-ग्यः-ग्या-ग्यम्) Fit for an attack; (the correctness of the word seems doubtful to me; comp. अभियोज्य). E. अभियोग, taddh. aff. यत्.

अभियोजन Tatpur. n. (-नम्) Adding to, putting on (a horse to a harnessed horse); *Sáyaṅa* on the *Śatap.*: अभियोजनं नाम युक्ते पुनर्योजनम्. E. अभि and योजन.

अभियोजयितृ Tatpur. m. f. n. (-ता-त्री-तृ) The same as अभियुज् q. v. of which it is given as an explanation by *Sáyaṅa*. E. युज् in the caus., with अभि, kṙit aff. तृच्.

अभियोज्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) ¹ To be attacked, assailable; e. g. *Hitop.* (ed. *Johnson*, &c.): संत्यज्यते प्रकृतिभिर्विरक्तप्रकृतिर्युधि। सुखाभियोज्यो भवति विषयेष्वतिसक्तिमान् (ed. *Schlegel-Lassen*: सुखाभियोग्यो .... which seems less correct). ² To be prosecuted, indictable; e. g. *Vyavahárat.*: अत्राभियोक्तुः शिरोवर्तिस्तोतेरभियोज्यस्य दिव्यकर्तृत्वं प्रतीयते. E. युज् with अभि, kṙitya aff. यत्.

अभिरक्षा Tatpur. f. (-क्षा) Protection in every quarter or in every respect, universal or complete protection; e. g. *Kirátárj.*: उदारकीर्तेरुदयं दयावतः प्रशान्तबाधं दिशतो ऽभिरक्षया। स्वयं प्रदुग्धे ऽस्य गुणैरुपस्नुता वसूपमानस्य वसूनि मेदिनी; or *Bhaṫṫik.*: प्रयाणमात्रेण परे प्रसाध्ये वर्तेत यानेन कृताभिरक्षः. E. अभि and रक्षा.

अभिरक्षित Tatpur. m. f. n. (-तः-ता-तम्) Protected, guarded, ruled, governed; e. g. *Bhagavadg.*: अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम्; or *Draupadisway.*: प्रयातास्ते .... दक्षिणपञ्चालान्द्रुपदेनाभिरक्षितान्. E. रक्ष् with अभि, kṙit aff. क्त.

अभिरक्षितृ Tatpur. m. f. n. (-ता-त्री-तृ) Protecting, guarding; ruling, a protector, a ruler; e. g. *Manu*: वर्णानामाश्रमाणां च राजा सृष्टो ऽभिरक्षिता. E. रक्ष् with अभि, kṙit aff. तृच्.

अभिरक्ष्य Tatpur. m. f. n. (-क्ष्यः-क्ष्या-क्ष्यम्) To be protected, to be ruled. E. रक्ष् with अभि, kṙitya aff. यत्.

अभिरञ्जित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Coloured, tinted; e. g. *Rámáy.*: निःक्षिप्तमात्रे गर्भे तु तेजोभिरभिरञ्जितम्। सर्वं पर्वतसंनद्धं सौवर्णमभवद्वनम्. ² Affected, filled with affection; e. g. *Rámáy.*: त्वया यतः प्रजाश्चेमाः स्वगुणैरभिरञ्जिताः। तस्मात्त्वं पुष्ययोगेन यौवराज्यमवाप्नुहि. E. रञ्ज् in the caus., with अभि, kṙit aff. क्त.

अभिरत Tatpur. m. f. n. (-तः-ता-तम्) ¹ Pleased, contented with, satisfied; e. g. *Anuśasanap. Mahábh.*: आश्रमाभिरता देव तापसा ये तपोधनाः। ..... कर्मणा केन भगवन्प्राप्नुवन्ति महाफलम्; or *Jayamang.* on the words आकर्णयन्नुत्सुकहंसनादान्लक्ष्ये समाधिं न दधे मृगावित् of the *Bhaṫṫik.*: तत्राभिरतचित्तकत्वात्. Compare also the instance s. v. अभिरत. ² Engaged in, performing, actively intent on; e. g. *Mitáksh.*: ..... अष्टाचत्वारिंशत्संस्कारैः संस्कृतस्त्रिषु कर्मस्वभिरतः &c.; or *Vasishṫhasaṁh.*: न शब्दशास्त्राभिरतस्य मोक्षो न चापि लोके ग्रहणे रतस्य. E. रम् with अभि, kṙit aff. क्त.

अभिरति Tatpur. f. (-तिः) ¹ Pleasure, delight. (² Occupation, practice.) ³ The name of a Buddhistic world situated in the east. E. रम् with अभि, kṙit aff. क्तिन्.

अभिरमण Tatpur. n. (-णम्) ¹ Delighting in, finding pleasure in. ² Causing delight or pleasure. Comp. the following. E. रम् (2. in the caus.), with अभि, kṙit aff. ल्युट्.

अभिरमणीय Tatpur. m. f. n. (-यः-या-यम्) Delightful, agreeable, pleasant; e. g. *Jayam.* on the *Bhaṫṫik.*: .... तुल्ययोगिता। न्यूनस्य लक्ष्मणस्य रामेण सहाभिरमणीयगुणसाम्यविवक्षयाभिरमणतुल्यक्रियायोगात्. E. रम् with अभि, kṙitya aff. यत्.

अभिराज Tatpur. m. (-जः) The proper name of a Burmese king; he is, according to the legend, the founder of one of the oldest dynasties and belongs to the family of the Śákyas in Kapilavastu; he emigrated from the latter city after its destruction by a king of Kośala and, having reached the banks of the Irawaddy, built the city of Tagoung. E. अभि and राजन्, samás. aff. टच्; literally: reigning everywhere.

अभिराद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Propitiated (by penance &c.); e. g. *Śiśupálab.*: दशाननादीनभिराद्धदेवतावितीर्णवीर्यातिशयान्हसत्यसौ. E. राध् with अभि, kṙit aff. क्त.

अभिराम I. Tatpur. 1. m. f. n. (-मः-मा-मम्) Pleasing, agreeable, beautiful; e. g. *Kirátárj.*: ततः शरच्चन्द्रकराभिरामैरुत्सर्पिभिः प्रांशुमिवांशुजालैः &c.; or *Bhaṫṫik.*: च्युतघनवसनं

मनो॰भिरामम् &c. (scil. महेन्द्रम्); or *Meghad.*: चक्षाणोपगतयमुनासंगमेवाभिरामा; or *Chaurapanch.*: कान्ताप्रगीतपरिहासविचित्रगुले क्रीडाभिराम इति यातु मदीयकालः; or comp. the quotation s. vv. अपयुच्, अभिनम्र.

2. m. (-मः) A name of Śiva (in the *Padmapurána*: अभिरामाय तत्त्वाय व्यालकल्पायते नमः).

II. Avyayíbh. (-मम्) Concerning Ráma; comp. the following. E. अभि and राम.

अभिरामकाव्य Tatpur. n. (-व्यम्) The name of a poem referring to the history of Ráma, by Ramánátha or Laramánátha. E. अभिराम (II.) and काव्य.

अभिराष्ट्र Bahuvr. m. f. n. (-ष्ट्रः-ष्ट्रा-ष्ट्रम्) (ved.) Having obtained power or dominion; e. g. *Rigv.*: असपत्नः सपत्नहा अभिराष्ट्रो विषासहिः (*Sáyana*: अभिराष्ट्रो ऽभिगतराष्ट्रः प्राप्तराज्यः). E. अभि and राष्ट्र.

अभिरुचि Tatpur. f. (-चिः) [1] Desire, relish or taste for, pleasure, delight; e. g. *Hitop.*: वरं प्राणत्यागो न च पिशुनवाक्येष्वभिरुचिः (ed. *Schlegel-Lassen*: पिशुनवादेष्वभिरतिः); or *Śihlana*: ..... भैक्षे चाभिरुचिर्धनेषु विरतिः शश्वत्समाधौ रतिः (i. e. finding pleasure in living upon alms &c.). [2] Ambition, a strong desire; e. g. *Hitop.*: .... यशसि चाभिरुचिर्व्यसनं श्रुतौ प्रकृतिसिद्धमिदं हि महात्मनाम्. [3] Splendour(?). E. 1. रुच्, with अभि, krit aff. इक् (*Mádh. Dhátuvr.* on रुचि in reference to *Pán.* III. 3. 108. v. 3.); 2. अभि and रुचि.

अभिरुचित Tatpur. m.f.n. (-तः-ता-तम्) [1] Pleased, delighted. [2] Delighting, finding pleasure in; e.g. *Mahábh. Vanap.*: जलक्रीडाभिरुचितं वाराहं रूपमास्थितः. E. रुच् with अभि, krit aff. क्त.

अभिरुचिर Tatpur. m. f. n. (-रः-रा-रम्) Very pleasing, very bright, very beautiful. E. अभि and रुचिर.

अभिरुत Tatpur. 1. m.f.n. (-तः-ता-तम्) [1] Sounding, uttering; e.g. *Áswam. Mahábh.*: संशयाभिरुतं मूढं शरीरमिति धारणा (*Nílak.*: = संशयोत्पादकं विनाशबीजमित्यर्थः; a v. l. in this passage is संसर्गाभिरतं मूढं &c.). [2] Sounded, sounding with; e.g. *Vanap. Mahábh.*: अपश्यत् ... नदीः .... सारसाभिरुताः; or पश्यन् .... वनानि .... बर्हिणाभिरुतानि.

2. n. (-तम्) Any cry, noise, sound; e. g. *Rámáy.*: कोकिलाभिरुतेन च .... प्रगीतमिव तद्वनम्. E. रु with अभि, krit aff. क्त.

अभिरूप Bahuvr. or Tatpur. 1. m. f. n. (-पः-पा-पम्) [1] Pleasing, agreeable, beautiful; (*Mathureśa, Bhánudikshita* &c.: अभि लक्ष्यं रूपमस्य; *Vardhamána*: शोभनं रूपमस्य । रूपमभिगत इति वा); e. g. *Nal.*: अभिरूपं महात्मानं परव्यूहविनाशनम् । यमस्वेषयि राजानं नलं पद्मनिभेक्षणम्; or *Patanj.* on a *Vártt.* to *Pán.*: चञ्चा अभिरूपः '(a man like) a beautiful straw-puppet' (*Kaiyyata*: तृणमयः पुरुषश्चञ्चा तत्सदृशो मनुष्यश्चञ्चा । संज्ञायामिति विहितस्य कनो लुप् । मनुष्य इति लुप्). [2] Resembling, conform; e. g. *Śatap.*: ऐन्द्री ऽभिरूपा द्वादश भवन्ति &c. [3] Learned, wise; e. g. *Mahábh. Śántip.*: अभिरूपैः कुले जातैर्दक्षैर्भक्तैर्बहुश्रुतैः । सर्वा बुद्धीः परीक्षेथास्तापसाश्रमिणामपि (*Arjunam.*: अभिरूपैः पण्डितैः). [For the abstract noun comp. आभिरूपक and आभिरूप्य.]

2. m. (-पः) [1] A name or epithet of: [a] Káma, [b] Vishńu, [c] Śiva. [2] The moon. [*Śabdaratnáv.*: अभिरूपो बुधे रम्ये कामेन्दुहरविष्णुषु; but amongst the thousand names of Vishńu in the Mahábhárata this name does *not occur*, nor amongst the same amount of names of Śiva in the Padmapurána.] E. अभि and रूप.

अभिरूपक m. f. n. (-कः-का-कम्) The same as अभिरूप (m. f. n.) 1. 1. a.; e. g. *Káśiká* to *Pán.* (VIII. 1. 8., a Sútra ridiculed by *Patanjali* on account of its verbosity): अभिरूपक३ अभिरूपक रिक्तं त आभिरूप्यम्, or अभिरूपका३ अभिरूपक शोभनः खल्वसि माणवक. — According to a *Gańa* to *Pán.* it may form a *Karmadh.* with a word of the Gańa कृतादि (II. 1. 59.); it does not occur, however, in the corresponding Gańa of the *Gańaratnamahodadhi;* comp. similar *Karmadh.* such as अध्यापकोदित, पण्डितजात, कुशलजात, निपुणोद्गत &c. See also कुमाराभिरूपक. E. अभिरूप, taddh. aff. कन्.

अभिरूपपति Bahuvr. m. (-तिः) The name of a fast observed in order to obtain a desirable master in a future world or birth; *Mrichchhak.*: नटी । अज्ज उववासो गहिदो (i. e. आर्य उपवासो गृहीतः) ॥ सूत्रधारः । किंणामधेओ अअं उववासो (i. e. किंनामधेयो ऽयमुपवासः) ॥ नटी । अहिरूववदी णाम (i. e. अभिरूपपतिर्नाम) ॥ सूत्रधारः । अज्जे इहलोइओ आदु पारलोइओ (i. e. आर्ये ऐहलौकिको ऽथवा पारलौकिकः) ॥ नटी । अज्ज पारलोइओ (i. e. आर्य पारलौकिकः) &c. E. अभिरूप and पति, scil. उपवास.

अभिरोरुद Tatpur. m. f. n. (-दः-दा-दम्) (ved.) (Probably.) Causing violent weeping; *Atharvav.*: इदं खनामि भेषजं मांपश्यमभिरोरुदम्. E. रुद्, in the caus. of the intens. with यङ्लुक्, with अभि, krit aff. अच्.

अभिलकपित्थ Karmadh. (?) A large species of the hog-plum (Spondias mangifera); (Mahr. थोर आंबाडा). E. अभिल (?) and कपित्थ.

अभिलक्षित Tatpur. m. f. n. (-तः-ता-तम्) Marked, bearing signs or symbols; e. g. *Yájnav.*: अप्रमत्तश्चरेद्भैक्षं सायाह्ने ऽनभिलक्षितः (*Mit.*: अनभिलक्षितः । ज्योतिर्विज्ञानोपदेशादिना अचिह्नितः). E. लक्ष् with अभि, krit aff. क्त.

अभिलक्ष्य I. Tatpur. m. f. n. (-क्ष्यः-क्ष्या-क्ष्यम्) Notable, remarkable. E. लक्ष् with अभि, kritya aff. यत्.

II. Avyayíbh. (-क्ष्यम्) Towards the aim. E. अभि and लक्ष्य.

अभिलङ्घन Tatpur. n. (-नम्) Jumping over; *Medhatithi* on *Manu* (अधस्तान्नोपदध्याच्च न चैनमभिलङ्घयेत्, scil. अग्निम्): अभिलङ्घनमुत्प्लुत्य गमनम्. E. लङ्घ् with अभि, krit aff. ल्युट्.

अभिलषण Tatpur. 1. n. (-णम्) Wishing, desiring. E. लष् with अभि, krit aff. ल्युट्.

2. m. f. n. (-णः-णा-णम्) Covetous (?) (according to *Hemach.*'s *Dhátupar.* s. v. लष्: भूषाक्रोधार्थेत्यने अभिलषणः, the quoted Sútra corresponding with *Pán.* III. 2. 151.; but it does not appear how the radical लष् with अभि belongs to the category भूषार्थ or क्रोधार्थ). E. लष् with अभि, krit aff. युच्.

अभिलषणीय Tatpur. m. f. n. (-यः-या-यम्) Desirable (*Jayam.*: प्रियाणि = अभिलषणीयानि). E. लष् with अभि, kritya aff. अनीयर्.

अभिलषित Tatpur. 1. m.f.n. (-तः-ता-तम्) Desired, wished; e. g. *Mahábh. Ádip.*: यत्ते ऽभिलषितं प्राप्तुं फलं तस्मात्तपोत्तमात् । अहमेव प्रदास्यामि &c.; or the modern Pandits on *Pán.* (यथाभिप्रेताख्याने) = यथाभिलषितार्थाख्याने.

2. n. (-तम्) Desire, wish; e. g. *Hitop.*: एतावता भवतामभिलषितं संपन्नम्; or *comm.* on the *Nalod.*: नलस्य दमयन्तीमनो॰भिलषितं समपूरयत्. E. लष् with अभि, krit aff. क्त.

अभिलषत् Tatpur. m. f. n. (-न्-न्ती-त्) Desirous of; e. g. *Bhaṭṭik.*: मामुपागमभिलषन्ती ..... स्वतन्त्रा कथमश्नुषि. E. लष् with अभि, kṛit aff. शतृ.

अभिलाप Tatpur. m. (-पः) Speech, expression; e. g. *Sáhityad.*: (रसः) अभिलापसंसर्गयोग्यत्वविरहान्न ... सविकल्पकसंवेद्यः (comm. सविकल्पकज्ञानसंवेद्यानां हि वचनप्रयोगयोग्यता न तु रसस्य); or *Ved. Sútras*: न च स्मार्तमतद्धर्माभिलापः (*Śankara*: .... यद्यप्यदृष्टत्वादिव्यपदेशः प्रधानस्य संभवति तथापि न द्रष्टृत्वादिव्यपदेशः संभवति ..... अदृष्टो द्रष्टा अश्रुतः श्रोता अमतो मन्ता अविज्ञातो विज्ञाता इति हि वाक्यशेष इह भवति); or संस्कारपरामर्शात्तदभावाभिलापाच्च (*Anupandr.*: .... न संस्कारो न व्रतानि शूद्रस्येति तदभावोऽभिलापश्च न शूद्रे ऽधिकारः); or अन्याधिष्ठिते पूर्ववदभिलापात् (*Śankara*: .... को ऽभिलापस्य तद्भावः। कर्मव्यापारमन्तरेण संकीर्तनम्); or *Prakramádhikaraṅa* (as quoted by *Rádhákántad.*): काम्याभिलापसहितः कुशतिलजललाभरूपः संकल्पः शास्त्रार्थः 'the intention (of performing a vow) implies the *enunciation* of the voluntary rite (to be performed); it consists in such oblations as those of kuśa, oil and water, and is founded on the sacred precepts' (comp. *Mádh. Jaiminíyanyáyam.*: संकल्पो ऽस्यानुष्ठेयव्रतस्येन विधीयते). See अभीलाप and comp. अभिव्याहार. E. लप् with अभि, kṛit aff. घञ्.

अभिलाव Tatpur. m. (-वः) [1] Cutting, destroying; e.g. *Bhaṭṭik.*: (Sugríva speaks to Hanúmat and his monkeys:) यात यूयं .... वनाभिलावान्कुर्वन्तः स्वेच्छया चारुविक्रमाः (*Jayam.*: वनाभिलावान् = वनविध्वंसान्, *Bharatas.*: = अरण्यविध्वंसान्). [2] Mowing (*Ráyam.*, *Bharatam.* &c. on the *Amarak.*: = धान्यादिच्छेदन). E. लू with अभि, kṛit aff. घञ्.

अभिलाष Tatpur. m. (-षः) Desire, craving, covetousness; e. g. *Vijnáneśwara* on *Manu* (कामाद्दशगुणं, scil. दण्ड्यः &c.): कामः स्त्रीव्यतिकराभिलाषः; or *Kirátárj.*: यस्त्वतनान्यः स मृषा वचाद्वा मोहं विधत्ते विषयाभिलाषः; or *Nyáya S.*: प्रेत्याहाराभ्यासकृतात्स्तन्याभिलाषात्; or *Sánkhya Prav.*: यथा दुःखाद्द्वेषः पुरुषस्य न तथा सुखादभिलाषः; or *Daśakumárach.*: नृत्योत्थिता च सा सिञ्जिताभयोधिनी किं विलासात्किमभिलाषात्किमकस्मादेव न जाने &c.; or an *Aśwaśástra*: अश्ववाहनाद्यभिलाषैः श्वेताश्वः सर्वकामदः. — Amongst the works on poetry which distinguish in their definition of Love (see शृङ्गार), Love under difficulties (see विप्रलम्भ) and Love the course of which runs smooth (see संभोग), the *Kávyaprakáśa* mentions अभिलाष or *longing* as one (the first in the given enumeration) of the *five* erotic conditions of the first kind; the *Sáhityadarp.* which subdivides 'Love under difficulties' into four categories, names *longing* (अभिलाषः स्पृहा) as one (the first in the given enumeration) of the *ten* erotic conditions of the पूर्वराग or 'affection arising from hearing or sight before the lovers meet', which is the first of those subdivisions; either work quoting as an instance the verse of the *Málatím.*, ed. Calc. p. 76, line 4 &c. Similarly the *Sangitadámodara*. *Bharata* as quoted by *Śankara* on the *Śákuntala*, calls 'longing' the commencement of love (प्रथमे त्वभिलाषः स्यात्, and in the same words the *Sangítad.*) when *Śák.* v. 22. (ed. *Boehtlingk*) or v. 24. (ed. *Williams*) would be an instance. An example, however, of अभिलाष as belonging to the other description of the Erotic (the संभोग), is in the verse of the *Bhaṭṭik.*: आलिङ्गिताया सहसा त्रपावांस्तासामभिलाषानुगतो रताद्रौ विश्वासिताया रमणेन वध्वा 'विमर्दरम्यो मदनो बभूव. — [An objectionable reading is अभिलास, for the word is given in the form अभिलाष not only in the commentaries on the *Dhátupáthas* s. r. लष् (not s. r. लस्), but as an अन्त्यमूर्धन्य in the chapter on orthography of the *Viśwapr.* and amongst the words that contain a ष् only in a similar treatise by *Purushottama.*] E. लष् with अभि, kṛit aff. घञ्.

अभिलाषक Tatpur. m. f. n. (-षकः-षिका-षकम्) Desirous, wishing; e. g. *Rámáy.*: अतीव रोषणश्चण्डः संग्राममभिलाषकः. E. लष् with अभि, kṛit aff. ण्वुल्.

अभिलाषिन् Tatpur. m. f. n. (-षी-षिणी-षि) Wishing, desiring, covetous; e. g. *Vikram.*: अहो दुर्लभाभिलाषी मदनः. [A reading of this word, अभिलासिन् is objectionable; comp. the remark s. v. अभिलाष.] E. लष् with अभि, kṛit aff. घिनुण्.

अभिलाषुक Tatpur. m. f. n. (-कः-का-कम्) The same as the preceding; with a noun in the accus.; e. g. *Kirátárj.*: जयमत्रभवान्नूनमरातिष्वभिलाषुकः. E. लष् with अभि, kṛit aff. उकञ्.

अभिलास Tatpur. m. (-सः) The same as अभिलाष of which it is given as a various reading; this form, however, is objectionable; comp. the remark s. v. अभिलाष. [*Bharatam.* on the *Amarak.*: अभिलाषः। अभिलासो ऽपि दन्त्यान्तः; *Náráyaṅa*: अभिलाषः। अभिलासः; *Nilak.*: अभिलाषः। अभिलासो ऽपीत्येके.]

अभिलासिन् Tatpur. m. f. n. (-सी-सिनी-सि) The same as अभिलाषिन् of which it is a various but objectionable reading; see the remark s. v. अभिलाष.

अभिलिखित Tatpur. m. f. n. (-तः-ता-तम्) Written upon, inscribed. E. लिख् with अभि, kṛit aff. क्त.

अभिलीन Tatpur. m. f. n. (-नः-ना-नम्) Adhering, embracing, shrouding; e. g. *Meghad.*: पश्चादुच्चैर्भुजतरुवनं मण्डलेनाभिलीनः सान्ध्यं तेजः प्रतिनवजपापुष्परक्तं दधानः। नृत्तारम्भे हर पशुपतेरार्द्रनागाजिनेच्छाम्. E. ली with अभि, kṛit aff. क्त.

अभिलुप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) The same as the following. E. लुप् with अभि, kṛit aff. क्त.

अभिलुलित Tatpur. m. f. n. (-तः-ता-तम्) Agitated, disturbed, injured, inconvenienced; e. g. *Śákuntala*: अनभिलुलितज्याघाताङ्कं मुहुर्मणिबन्धनात्कनकवलयं स्रस्तं मया प्रतिसार्यते (v. l. अनतिलुलित° which seems less correct) 'the golden bracelet slipping from the wrist while the scars produced by the friction of the bow-string remain unhurt &c.'. E. लुल् with अभि, kṛit aff. क्त.

अभिलूता Tatpur. f. (-ता) A kind of spider, the bite of which is curable; e. g. *Suśruta*: साध्याभिरभिलूताभिर्दष्टमात्रस्य देहिनः। वृद्धिपर्वेण मतिमान्सम्यगादंशमुद्धरेत्. For the other kinds of spiders see लूता. E. अभि and लूता.

अभिलेखन Tatpur. n. (-नम्) Writing upon, inscribing. E. लिख् with अभि, kṛit aff. ल्युट्.

अभिवदन Tatpur. n. (-नम्) Addressing, allocution. E. वद् with अभि, kṛit aff. ल्युट्.

अभिवत् m. f. n. (-वान्-वती-वत्) Containing the word अभि (as a verse); *Śatap.*: अभि त्वा देव सवितरित्यनुचरो ऽभिवानभिभूत्यै रूपम्. E. अभि, taddh. aff. मतुप्.

अभिवन्दन Tatpur. n. (-नम्) Saluting respectfully; e. g. *Ma-*

hábh. Sávitŕ.: उभयोरेव शिरसा चक्रे पादाभिवन्दनम्. See अभिवादन. E. वन्द् with अभि, kŕit aff. ल्युट्.

अभिवयस् Bahuvr. m.f.n. (-याः-याः-यः) Having obtained food (ved.), an epithet of Soma; *Ŕigv.*: तीव्रस्याभिवयसो अस्य पाहि (*Sáyańa*: वय इत्यन्ननाम। अभिगतं चरुपुरोडाशाद्यन्नं यस्य तादृशस्य। अस्य सोमस्येति क्रियाग्रहणं कर्तव्यम्). E. अभि and वयस्.

अभिवर्ग. See अभीवर्ग.

अभिवर्त. See अभीवर्त.

अभिवर्तिन् Tatpur. m. f. n. (-र्ती-र्तिनी-र्ति) Going towards, approaching. E. वृत् with अभि, kŕit aff. णिनि.

अभिवर्षण Tatpur. n. (-णम्) Raining upon, sprinkling with rain, rain; e. g. *Mímánsá Sútra*: स्नानदीतरणाभिवर्षणामेध्यप्रतिमन्त्रणेषु चैवम्; or *Rámáy.*, ed. *Gorresio*: यथामृतस्य संप्राप्तिर्यथा काले ऽभिवर्षणम् &c. Comp. अभिवृष्ट. E. वृष् with अभि, kŕit aff. ल्युट्.

अभिवर्षिन् Tatpur. m. f. n. (-र्षी-र्षिणी-र्षि) Raining upon, sprinkling, raining. E. वृष् with अभि, kŕit aff. णिनि.

अभिवह Tatpur. m. f. n. (-हः-हा-हम्) Carrying towards, conveying; comp. the following; e. g. *Suśruta*: यदा तु नाडीषु विमार्गमागतः (scil. deranged air) स एव शब्दाभिवहासु तिष्ठति। शृणोति शब्दान्विविधांस्तदा नरः प्रणादमेनं कथयन्ति चामयम्. E. वह् with अभि, kŕit aff. अच्.

अभिवहत् Tatpur. m.f.n. (-न्-न्ती-त्) The same as the preceding; e. g. *Suśruta*: ऊर्ध्वगाः (scil. धमन्यः) शब्दस्पर्शरूपरसगन्धप्रश्वासोच्छ्वासजृम्भितक्षुद्धसितकथितरुदितादीन्विशेषानभिवहन्त्यः शरीरं धारयन्ति. E. वह् with अभि, kŕit aff. शतृ.

अभिवहन Tatpur. n. (-नम्) Carrying towards, conveyance, transmission; e. g. *Nirukta*: अभिवहनस्तुतिं .... मन्यन्ते (viz. the *Ŕigv.* verse: शंसावाध्वर्यो प्रति मे &c.; *Durga*: सोम एव हि देवानां वोढा भवति ......। एवमियमभिवहनस्तुतिरेवमेतच्छस्त्रमाभिमुख्यगामि). Comp. the comm. on अभिवाह्य. E. वह् with अभि, kŕit aff. ल्युट्.

अभिवा. See the E. of अभिवान्यवत्सा.

अभिवातम् Avyayíbh. Windwards. E. अभि and वात.

अभिवाद Tatpur. m. (-दः) [1] The same as अभिवादन. [2] Opprobrious or harsh speech. The same as अतिवाद of which it occurs as a v. l. in the *Amarakosha*. E. वद् with अभि, kŕit aff. घञ्.

अभिवादक Tatpur. m. f. n. (-दकः-दिका-दकम्) [1] One who salutes or makes the अभिवादन q. v.; e. g. *Kullúka* on *Manu*: अभिवादको विप्रादिरायुष्मान्भव सौम्येति वाच्यः. [Like other nouns formed with the kŕit aff. ण्वुल् it may have the same sense as the infin. of the corresponding verb (i. e. = अभिवादितुम्), if it is logically connected with another verb; e. g. *Nalop.*: आगतो ऽस्म्यत्सुवाचैनं भवन्तमभिवादकः '.... to salute thee'.] [2] One who has the habit of making salutations, civil, polite (*comm.* on the *Amarak.*: = अभिवादनशील). E. वद् (in the caus.) with अभि, kŕit aff. ण्वुल्.

अभिवादन Tatpur. n. (-नम्) Respectful salutation of a superior or elder, especially of a Guru, by a junior or inferior for the sake of obtaining his blessing; (*Víramitr. Áchárprak.*: अभिवादननाम वटोरात्मानमभि गुरोराशीर्वचनानुकूलो व्यापारः). It consists of three acts, viz. 1. the प्रत्युत्थान or rising from the seat, 2. the उपसंग्रहण or पादोपसंग्रहण, the peculiar mode of Hindu obeisance, and 3. the अभिवाद or the uttering of the formula of salutation.

[a] The first act is indispensable on the part of the person whose duty it is to make the salutation, whatever be the quality of the person saluted (*Ápastamba*: सर्वत्र तु प्रत्युत्थायाभिवादनम्); but the two other acts undergo various modifications according to the rank or quality of the person saluted and the person saluting.

[b] With regard to the उपसंग्रहण or the obeisance, the general rule is, according to *Manu*, that the saluter should with crossed hands (*comm.*: the right hand being placed over the left) clasp the feet of his *Guru*, touching the left foot with his left, and the right foot with his right, hand; (*Manu*: व्यस्तपाणिना कार्यमुपसंग्रहणं गुरोः। सव्येन सव्यः स्प्रष्टव्यो दक्षिणेन च दक्षिणः); the same injunction is given by *Áśwaláyana* and *Baudháyana* with the addition that he should first touch, with composure of mind, his own left ear with his left and his right ear with his right, hand, and then make his bow, in the indicated manner, by touching his Guru from the knees to the feet; (*Áśwaláy.*: वामं वामेन संस्पृश्य दक्षिणेन तु दक्षिणम्। हस्तेन कर्णौ हस्ताभ्यां गुरूणामभिवादनम्। वामोपरि करं कृत्वा दक्षिणं नाम चोच्चरेत्। जानुप्रभृति पादान्तमारभ्य पादयोर्नमेत्; *Baudháy.*: श्रोत्रे संस्पृश्य मनः समाधायाधस्ताज्जान्वोरा पद्भ्यामित्युपसंग्रहणम्); according to some, his hands must be made hollow, when he touches the feet of the Guru and he is forbidden, under the threat of loosing the benefit of all his pious actions, to perform this act only with one hand (*Paiṭhínasi*: उत्तानाभ्यां पाणिभ्यां दक्षिणेन दक्षिणं सव्येन सव्यं पादमभिवादयेत्; *Vishńu*: अजाकर्णेन विदुषां मूर्खाणामेकपाणिना; *Víramitr.* on the latter: श्रोत्रसमौ करौ कृत्वा पुनराकर्णवत्संपुटितेन करद्वयेनेत्यर्थः; *Vishńu*: जन्मप्रभृति यत्किंचिच्चेतसा धर्ममाचरेत्। सर्वं तन्निष्फलं याति एकहस्ताभिवादनात्); *Ápastamba* enjoins, on his part, that a Bráhmańa when saluting should raise his right arm as far as his ears, a Kshatriya as far as his breast (or according to a v. l. as far as his shoulder), a Vaiśya as far as his navel and that a Súdra making his obeisance should hold it down (*Ápast.*: स्वं दक्षिणं बाहुं श्रोत्रसमं प्रसार्य ब्राह्मणो ऽभिवादयेतोरःसमं राजन्यो मध्यसमं वैश्यो नीचैः शूद्रः प्राञ्जलिः; *Víram.* on the latter: अंससमं राजन्य इत्यपि पाठः। मध्यं नाभिः; *Atri*, however, seems to reserve this mode of salutation for a learned Bráhmańa in general, while he enjoins the touching of the feet, if the person saluted is a Guru; दक्षिणं पाणिमुद्धृत्य प्रकाममभिवादयेत्। श्रोत्रिये त्वञ्जलिः कार्यः पादोपग्रहणं गुरोरिति). If the person to be saluted is a woman, the politeness of touching her from the knees to the feet is subject to some restrictions: if she is the wife of the *Guru*, but not of the same class as her husband, *Manu* and other legislators dispense with it altogether; if she is of the same class and the student is young, he must pay her that respect only when he returns from a journey, on other occasions he prostrates himself before her at his daily salutation, (*Víram.* on *Manu* 2. 217. and *Gautama*: विप्रोष्येति वचनान्न प्रत्यहमिति गम्यते); but if she is young and the young man knows already to distinguish right from wrong which

is the case when he has completed his twentieth year (according to *Manu*; or his sixteenth year, according to the *Víram.* on *Gautama*) he must never touch her feet but always prostrate himself before her; *Manu* enjoins further that the sister of his mother, the wife of his maternal uncle, his own wife's mother and the sister of his father must be treated by him like the wife of his Guru, equally so the wife of his brother (*comm.*: the eldest wife, of the same class), and that the sister of his father and of his mother as well as his own elder sister must be saluted in the same manner as his mother, but that his paternal and maternal kinswomen are to be greeted by touching their feet only on his return from a journey. *Gautama*'s rule that the wives of a brother and one's own wife's mother are never to be touched in this manner is restricted by the *Víramitrodaya* to the wives of the same class (*Gaut.*: नोपसंग्रहणं भ्रातृभार्याणां स्वश्वास्; *Víram.*: यन्नोप°° इति गौतमवाक्यं तदसवर्णाविषयम्), and when the same legislator enjoins that with the exception of a mother, the wife of a paternal uncle and a sister, no woman must be touched by her feet in being greeted except on the return from a journey, the same commentator infers that this ceremony is obligatory on the latter occasion (*Gautama*: नाविप्रोष्य स्त्रीणाममातृपितृव्यभार्याभागिनीनाम्; *Víram.*: अविप्रोष्येति वचनाद्विप्रोष्य तु पादोपसंग्रहणं कर्तव्यमेव).

c. The formula of salutation consists in general, if the person greeted is a man, of the word अभिवादये 'I greet', followed by the declaration of the saluter's own name and ending with the reverential word भोः (*Manu*: अभिवादात्परं विप्रो ज्यायांसमभिवादयन्। असौ नामाहमस्मीति स्वं नाम परिकीर्तयेत्। ...... भोःशब्दं कीर्तयेदन्ते स्वस्य नाम्नो ऽभिवादने। नाम्नां स्वरूपभावो हि भोभाव ऋषिभिः स्मृतः); e. g. अभिवादये देवदत्तो ऽहं भोः, or अभिवादय इन्द्रवर्माहं भोः, or अभिवादय इन्द्रपालितो ऽहं भोः, or (if a woman greets) e. g. अभिवादये गार्ग्यहं भोः; according to the *Víram.*, some combine with the declaration of the name also that of the family and the descendants when the word अभिवादये is placed at the end of the salutation, e. g. अमुकप्रवरो ऽमुकगोत्रो ऽमुकशर्माहं भो भिवादये 'father of such and such a son, descendant of such and such a family, I, such and such a ..... sarman, (e. g. कृष्णशर्मन्) Sir, greet (thee)'; if husband and wife salute there is no other restriction (*Gaut.*: स्त्रीपुंयोगे ऽभिवादतो ऽनियममेके), but the formula becomes shortened in this way: अभिवादये गार्ग्यहं गार्गशर्माहं भोः. If the person saluted is a woman or a Śúdra or a man who either does not understand the Sanskrit meaning of the proper name or does not know the proper manner of protracting the final vowel of the name in the return of the salutation or is otherwise ignorant of the proper manner of returning it (see g.), the formula of the saluter is simply thus: 'अभिवादये ऽहम्' 'I greet', such an address being not considered an अभिवादन; (*Víram.* on *Manu* 2. 123. and 126.: नामधेयस्याभिवादनिकस्याभिवादमभिवादनवाक्यार्थत्वं ये न जानते तान्स्त्रीं च प्रत्यहमिति लौकिकं नाम चोच्चरेत्प्राज्ञो न पूर्वोक्तमभिवादनवाक्यम्। यद्वा नामधेयस्याभिवादकनाम्नो ऽन्ते ऽभिवादं प्लुताकारादिकं न जानते तान्प्रतीति द्वेधा मेधातिथिर्व्याचख्यौ; *Medhátithi* referring to the Śútra and Várttikas of *Páńini* VIII. 2. 83.). [*Medhátithi* and *Govindarája* take the word नाम in the passage of Manu quoted above in its literal sense and give the formula; e. g. *Medhát.*: अभिवादये देवदत्तनामाहं भोः, but this mode of salutation is not approved of by other authorities; e. g. *Kullúka* in reference to this use of नामन्: मेधातिथिगोविन्दराजयोरभिधानमप्रमाणम्.]

d. The general rule that prevails at a salutation is that the person who receives it must be an 'elder' or what is technically termed a *Guru* and that the person who pays it must be a 'youth' or an inferior; such a salutation may be of course occasional, but it is a duty of a youth to salute his 'elders' or 'Gurus' every morning after he has managed the consecrated fire (*Yájnav.*: अग्निकार्यं ततः कुर्यात्संध्ययोरुभयोरपि॥ ततो ऽभिवादयेद्वृद्धानसावहमिति ब्रुवन्; *Yama*: ततो ऽभिवादयेद्वृद्धानग्निकार्यादनन्तरम्; *Gautama*: गुरोः पादोपसंग्रहणं प्रातः). — For the persons comprised under the name गुरु and their relative superiority or inferiority see s. v., it may suffice here to give the definition of *Devala* who enumerates as male Gurus: the teacher (see उपाध्याय), the father, the eldest brother, the king, the maternal and paternal uncle, the father-in-law, an initiated householder, the maternal and paternal grandfather, and the eldest of the same class; as female Gurus: the mother, the maternal and paternal grandmother, the sisters of father and mother, the mother-in-law, and the old nurse; and to add from the definition of others the priest (see ऋत्विज्) and the spiritual teacher (see आचार्य). If there are several persons present who have a claim to a salutation, the teacher who has given instruction either on worldly or ritual or spiritual matters, has precedence before all others, according to *Manu* (लौकिकं वैदिकं चापि तथाध्यात्मिकमेव च। आददीत यतो ज्ञानं तं पूर्वमभिवादयेत्), and, in general, every superior Guru has precedence before the one next to him in degree. [In the passage of *Gautama*: पादोपसंग्रहणं गुरुसमवाये ऽन्वहम्। अभिगम्य तु विप्रोष्य मातृपितृतद्बन्धूनां (i. e. mother, father, maternal uncle and aunt, paternal uncle and aunt &c.) पूर्वजानां (i. e. elder brothers &c.) विद्यागुरूणां (i. e. the Upádhyáya, Áchárya &c.) तत्तद्गुरूणां च (i. e. their maternal or paternal grandfathers &c.) संनिपाते परस्य, the last word (परस्य) does not imply that each *following* precedes in rank each preceding, but means each *superior*; *Víram.*: मात्रादीनां पुरा यत्संनिपाते समागमे परस्योत्कृष्टस्य प्रथममुपसंग्रहणं कर्तव्यम्.] The term 'youth' mentioned above is not to be taken in its literal, but in its metaphorical sense; for *Manu* rules that fellow citizens are equal (as to age) for ten years, dancers and singers for five, learned theologians for three, but persons related by blood for a very short time; again, that one must consider a Bráhmańa though but ten years old, as if he were the father of a Kshatriya though aged a hundred years; therefore a friend, e. g., is not to be addressed with the words भोः or भवत्, unless he be older than ten years, and a Bráhmańa must never salute first a Kshatriya or a man of a lower class, however distinguished he be (*Víram.*: दशवर्षाधिकः सखा भोभवच्छब्दाभ्यां संबोध्यः; *Śátátapa*: नाभिवाद्यास्तु वि-

मेण चभियाद्याः कथंचन। ज्ञानकर्मगुणोपेता यद्यप्येते बहुश्रुताः); for if he does so, he incurs severe spiritual penalties.

e. Persons *not to* be saluted are, according to *Manu, Gautama, Baudhdyana*: a priest (*Ṙitwij*), a wife's father, a maternal and paternal uncle, learned and pious persons, *if they are younger;* they are merely to be addressed with the words 'I, so and so, am here' असावहम्, and to be honoured by rising from the seat; this ceremony does not constitute, therefore, an अभिवादन. [In *Manu* 2. 130. the word गुरून् is to be taken in the sense of 'an elder by learning and piousness'; it does not occur in the corresponding passages of *Gautama* and *Baudh.*; the former: ऋत्विक्श्वशुरपितृव्यमातुलानां तु यवीयसां प्रत्युत्थानमनभिवाद्याः; the latter with the same words except for the last, प्रत्युत्थायाभिभाषणम्.] In law courts, in houses of penance and palaces where Bráhmańas are assembled, the latter are not to be saluted individually, but the words सर्वेभ्यो नमः 'respect to all' are to be addressed to the whole assembly; this mode of address is called the नमस्कार, which is different therefore from the अभिवादन; (*Vishńu*: सभासु चैव सर्वासु यज्ञराजगृहेषु च नमस्कारं न कुर्वीत ब्राह्मणं नाभिवादयेत्; *Viram.* on those words: सर्वासु धर्मव्यवहारप्रायश्चित्तादिनिर्णयसभासु नमस्कारं न कुर्यात्। प्रत्येकमिति शेषः। किं तु सर्वेभ्यो नम इत्येव वक्तव्यम्; *Vṙihadvishńu*: सभां नाभिवादयेत्); *Ápastamba* forbids to salute a man who carries fuel, flowers, kuśa grass, fire, water and rice in his hands and one who performs the Japahoma; *Kátyáyana*: a wicked man, a cripple, a stranger, one who has enemies after him, a diseased person, a Yogin, one bent upon doing penance and a youngster (similarly *Vṙihaspati*); *Śátátapa*: a heretic, an outcaste (पतित), a Vrátya (q. v.), a person while his head is oiled, while eating, yawning, cleansing his teeth, performing his natural functions &c.; the *Vṙihadnáradíya*: an atheist, a libertine (भिन्नमर्याद), an impious man, a thief and a cheat, a man fond of litigation, a drunken man, one who vomits or stands in water, one who carries rice given to him as alms or one who is in a lying position, one who performs a Śráddha, a vow or a sacrifice; amongst *women Śátátapa* forbids to greet: one in her courses, one recently delivered, one who has killed her husband and one who has miscarried.

f. A man must not salute, according to *Ápastamba*, while he has his shoes on, while his head is covered (वेष्टितशिराः) and while his hands are stretched out; according to *Śankha*, while he carries water in his hands, while he is unclean, performs funeral rites or is in a lying position ....., according to *Baudhdyana*, while he carries fuel, a water-jug, flowers or rice.

g. The return of the salutation or the प्रत्यभिवादन consists, generally, in uttering first the words आयुष्मान्भव सौम्य 'long mayst thou live, friend' or similar words to the same effect; (*Manu*: आयुष्मान्भव सौम्येति वाच्यो विप्रोऽभिवादने, where the word इति indicates, according to *Medhátithi* and the *Víramitrodaya*, that the preceding words are merely an illustration of the phrase to be used; thus the address may be worded also in this manner: आयुष्मानेधि or दीर्घायुर्भूयाः or चिरं जीव &c.); these words are followed by the name of the person who has greeted first and, if the latter is a Bráhmańa, the last vowel of his name, which at the same time is the last vowel of the whole phrase, becomes protracted (according *to the general* rules on making vowels प्लुत q. v.); some require moreover, that the name should always receive the addition of the word शर्मन्, others, however, consider this addition unnecessary (*Manu*: अकारश्चास्य नाम्नोऽन्ते वाच्यः पूर्वाक्षरः प्लुतः; *Viram.*: तत्र नामैवेति केचित्। शर्मान्तमित्यपरे); the return of the salute to a Bráhmańa would therefore run on the following pattern: आयुष्मान्भव सौम्य देवदत्ता३, or आयुष्मान्भव सौम्य देवदत्तशर्मा३न्, or आयुष्मान्भव पिणाकपाणा३इ (= पिणाकपाणे), or ...... विष्णा३उ (= विष्णो), or आयुष्मानेधि .... &c.; (the omission of the word शर्मन् when it originally belongs to the name, or the omission of *the name* altogether are rebuked by *Kullúka*). If the person thus addressed is a Kshatriya or Vaiśya or if the word भोः is added after the name (which seems permitted according to *Kátyáyana* on *Páń.* VIII. 2. 83., although *Patanjali* observes that other authorities do not approve of the combination of the name *and* भोः, but allow only the enunciation of the one or the other), the protraction of the vowel is optional; e. g. in returning the salute to a Kshatriya: आयुष्मानेधीन्द्रवर्मा३न् or .... °वर्मन्, to a Vaiśya: आयुष्मानेधीन्द्रपालिता३ or .... °पालित; or with भोः, आयुष्मानेधि देवदत्त भोः३ or .... भोः (but the latter phrase should be, according to the above mentioned observation, *either* आयुष्मानेधि भोः३ or .... देवदत्ता३); if the person addressed is a woman or a Śúdra or spoken to in contempt or derision, no protraction of the vowel takes place, e. g. a woman: आयुष्मती भव गार्गि; a Śúdra: आयुष्मानेधि तुषजक; or in contempt: आयुष्मानेधि स्थालिन् (*Patanjali*: असूयकस्त्वमसि जाल्म। न त्वं प्रत्यभिवादनमर्हसि। भिद्यस्व वृषल स्थालिन्; *Kaiyyaṭa*: असूयकः प्रत्याचष्टे। प्रत्यभिवादवाक्यान्तस्थस्य नाम्नो गोत्रस्य च प्लुत इष्यते नान्यस्येति यौगिकस्य प्लुतो न विधेयः। तत्र प्रत्यभिवादयित्रा स्थालिशब्दं संज्ञां मत्वा प्लुतो विहितः। यदा तूपहासार्थमसूयकस्तमाचिष्यति तदासौ प्रत्यभिवादं नार्हत्याशीर्वचनं हि प्रत्यभिवादो गृह्यते। प्रतिसंभाषणमात्रं तु प्रत्यभिवादं मत्वा वार्त्तिककृतासूयके प्रतिषेध उक्तः; in phrases such as देवदत्त कुशल्यसि, देवदत्त आयुष्मानेधि which are not worded in the proper manner in which the return of a salutation should be made, since the name does not stand at the end of the sentence, the protraction of the vowel is equally prohibited). — If the person to whom the salutation is to be returned, has performed the preparatory observances of a sacrifice, his name should not be enounced but in its place the reverential word भोः; and to the wife of another or to any woman not related by blood the epithet of address should be भवति or सुभगे or भगिनि (according to *Manu*). After *the person* has returned the greeting, he may put the usual polite questions, after the saluter's health &c.; (it is not therefore the latter who asks after the health &c. of the person who returns the salute, for *Govindarája* who expresses that opinion, is rebuked for it by *Kullúka*); the model, however, laid down by *Manu* and *Ápastamba*, that a Bráhmańa must be asked whether he prospers, a Ksha-

triya whether he is quite well, a Vaiśya whether he is happy, and a Śúdra whether he is free from disease (*Manu*: ब्राह्मणं कुशलं पृच्छेत्क्षत्रबन्धुमनामयम्। वैश्यं क्षेमं समागम्य शूद्रमारोग्यमेव च; *Ápastamba*: कुशलमवरवयसं समानवयसं वा विप्रं पृच्छेत्। अनामयं क्षत्रियं क्षेमं वैश्यमारोग्यं शूद्रम्) is not to be taken in its literal sense, as the commentators observe and as may be inferred from instances in the epic and dramatic literature; thus in the *Sabháparvan* of the *Mahábhárata*, *Nárada* after having returned the salute of *Yudhishthira* does not content himself with the question whether the king is quite well, but overwhelmes him with an interrogatory of 110 Slokas (v. 151–260) which is perhaps the completest of its kind, though probably an overdone illustration of this part of a Hindu greeting.

h. The object of the प्रत्यभिवादन being a blessing (*Vishńu*: शिष्याणामाशिषं दद्यात्पादोपग्रहणे गुरुः and compare the commencement of this article), a person who omits to return the salutation is threatened by *Yama* to become guilty of all the sins of the person he ought to have greeted (अभिवादे तु यः पूर्वमाशिषं न प्रयच्छति। यद्दुष्कृतं भवेत्तस्य तस्याग्रागं प्रपद्यते), by *Angiras* to fall into hell and by the *Bhavishya-Puráńa* moreover, if the person thus slighted is a Bráhmańa, to be reborn in a future life as a tree on a cemetery which will be inhabitated by vultures and crows; (*Bhav.-Pur.*: अभिवादे कृते यस्तु न करोत्यभिवादनम्। आशिषं वा न कुर्वीत स याति नरकं ध्रुवम्। अभिवादे कृते यस्तु तं विप्रं नाभिवादयेत्। श्मशाने जायते वृक्षो गृध्रकाकनिषेवितः). —

i. As a reward for performing properly and habitually the ceremony of a salutation *Manu* promises an increase of life, wisdom, fame and strength (अभिवादनशीलस्य नित्यं वृद्धोपसेविनः। चत्वारि संप्रवर्धन्त आयुर्विद्या यशो बलम्) and the Buddhistic work *Dhammapáda* which has modified the quoted verse, an increase of life, beauty, happiness and strength (अभिवादनशीलस्स निच्चं वड्ढापचायिनो। चत्तारो धम्मा वड्ढन्ति आयु वण्णो सुखं बलं). Comp. अभिवन्दन. E. वद् in the caus., with अभि, kŕit aff. ल्युट्.

अभिवादनशील Bahuvr. m. f. n. (-लः-ला-लम्) In the habit of making the अभिवादन q. v., civil, polite; e. g. *Manu*: अभिवादनशीलस्य नित्यं वृद्धोपसेविनः। चत्वारि संप्रवर्धन्त आयुर्विद्या यशो बलम्. E. अभिवादन and शील.

अभिवादनीय m. f. n. (-यः-या-यम्) I. Tatpur. The same as अभिवाद्य. E. वद् in the caus., with अभि, kŕitya aff. अनीयर्. II. Concerning or referring to, the respectful salutation (see अभिवादन); e. g. *Áswaláy. Gŕihya S.*: अभिवादनीयं च समीक्षेत तन्मातापितरौ विद्यानामोपनयनात्. E. अभिवादन, taddh. aff. छ.

अभिवादयत् Tatpur. m. f. n. (-न्-न्ती-त्) Saluting respectfully, making the अभिवादन q. v. E. वद् in the caus., with अभि, kŕit aff. शतृ.

अभिवादयितृ Tatpur. m. f. (-ता-त्री) One who salutes respectfully, one who makes the अभिवादन q. v.; e. g. *Kullúka* on *Manu*: अभिवादयिता ऽभिवादये ऽहमित्येवं ब्रूयात्. E. वद् in the caus., with अभि, kŕit aff. तृच्.

अभिवादित Tatpur. m. f. n. (-तः-ता-तम्) Saluted respectfully; (comp. अभिवादन); e. g. *Mahábh.*: कांश्चिदभ्यवदत्प्रेम्णा कैश्चिदप्यभिवादितः. E. वद् in the caus., with अभि, kŕit aff. क्त.

अभिवादिन् Tatpur. m.f.n. (-दी-दिनी-दि) Telling, enouncing, representing (in words); e. g. *Nirukta*: ..... तस्मिन्नृते प्रसन्निन्द्र आपः। तदभिवादिन्येषर्भवति (*Durga*: तस्यार्थस्याभिमुख्येन वादिनी एषा ऋग्भवति). E. वद् with अभि, kŕit aff. णिनि.

अभिवाद्य Tatpur. m. f. n. (-द्यः-द्या-द्यम्) To be saluted respectfully, deserving an अभिवादन q. v.; e. g. *Manu*: यो न वेत्त्यभिवादस्य विप्रः प्रत्यभिवादनम्। नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः. E. वद् in the caus., with अभि, kŕitya aff. ण्यत्.

अभिवाद्यता f. (-ता) The being worthy of a respectful salutation (comp. अभिवादन). E. अभिवाद्य, taddh. aff. तल्.

अभिवाद्यमान Tatpur. m. f. n. (-नः-ना-नम्) Saluted respectfully (comp. अभिवादन). E. वद् in the caus., with अभि, kŕit aff. शानच्, ágama मुक्.

अभिवान्या Bahuvr. f. (-न्या) (ved.) A cow who (has lost her own calf and) suckles another; comp. अभिवान्यवत्सा). The word occurs in the *Mánava Kalpa Sútras* where it is rendered by *Kumárila* विवत्सा, and twice in a quotation of *Mádhava's Jaiminíyanyáyam.* from a passage referring to the Mahápitŕiyajna: महापितृयज्ञ एवं श्रूयते। पितृभ्यो ऽग्निष्वात्तेभ्यो ऽभिवान्यायै दुग्धे मन्थमिति; when *Mádhava* says on one occasion: अत्र वत्सरहिताया अभिवान्याशब्दाभिधेयाया धेन्वा दुग्धे &c. and on another: मृतवत्सा धेनुरभिवान्या &c.; but while all the Mss. of this work within my reach coincide in reading अभि°°, the corresponding passage in *Weber*'s ed. of *Śatap.* II. 6. 1. 6. runs: अथ पितृभ्यो ऽग्निष्वात्तेभ्यः। निवान्यायै दुग्धे सकृदुपमथित एकशलाकया मन्थो भवति, and the E. I. H. Ms. 657 of *Sáyańa*'s (*Mádhava*'s) comm. of the *Śatap.* has also the reading निवान्या without any further remark. It is probable, however, that the quotation of the *Jaiminíyanyáyam.* belongs to a school of the *black Yajurveda* and that अभिवान्या and the reading of the *Śatapathabr.* निवान्या are synonymous terms. Comp. अभिवान्यवत्सा. E. doubtful, perhaps अभिवा and अन्य.

अभिवान्यवत्सा Bahuvr. f. (-त्सा) (ved.) A cow who (has lost her own calf and) suckles another; *Aitareya Br.*: अभिवान्यवत्सायाः पयसा कुर्यादन्यद्वैतत्पयो यदभिवान्यवत्साया अन्यद्वैतदग्निहोत्रं यत्रैतस्य (*Sáyańa*: वा गतिगन्धनयोरिति धातोरभिपूर्वस्याभिवा इति रूपम्। अन्यस्यासौ वत्सस्तान्यवत्सः। अभिप्राप्तो ऽन्यवत्सो यस्य गोः सेयमभिवान्यवत्सा पोषणादिप्रकारेणोपस्थितेत्यर्थः). Comp. अभिवान्या. A less correct reading is अपिवान्यवत्सा. E. doubtful; acc. to *Sáyańa* as quoted: अभिवा (i. e. obtained) and अन्य-वत्स.

अभिवास Tatpur. m. (-सः) Covering; see the quotation under the following word. [A reading अभिवासगृहेषु in the verse 36 (37) of the *Chaurapanch.*: अद्यापि धावति मनः किमहं करोमि सार्धं सखीभिरभिवासगृहेषु कान्ते is incorrect instead of सखीभिरति वास° (comm. वासगृहे। अति अत्यर्थम् &c.).] E. वस् cl. 2, in the caus., with अभि, kŕit aff. घञ्.

अभिवासन Tatpur. n. (-नम्) Covering; comp. the preceding; e. g. *Mádh. Jaiminíyanyáyam.*: पुरोडाशाभिवासानस्यापकर्षो ऽस्ति दर्शके। न वाद्यो ऽस्त्वपकृष्टाया वेदेर्वैगुण्यहानये॥ अभिवासात्परा वेदिरिति तत्क्रमबोधतः। प्रागेव विहिता दर्शे वेदिर्नातो ऽपकर्षणम्॥ दर्शपूर्णमासयोः पुरोडाशस्य कपालेषु स्थापितस्याच्छादनमाम्नातम्। भस्मनाभिवासयतीति।.....

पूर्वेद्युरमावास्यायां वेदिं करोतीति । तत्र वेदेः पूर्वभाविनो ऽभिवासनमात्रस्याङ्गसमूहस्यापकर्षः कर्तव्यः ..... । ..... वेदिपदार्थस्याभिवासनादूर्ध्वं दर्शपूर्णमाससाधारणेनाम्नानात्; or *Kumárila's Kalpabh.*: अभिवासनान्ते मा भूदिति पूर्वेद्युर्ग्रहणम्; or वाचं च यच्छत्याभिवासनात् (i. e. आ अभिवसनात्; *Kumárila*: आङ्शब्दो ऽभिविधौ). E. वस् cl. 2, in the caus., with अभि, kṛit aff. ल्युट्.

अभिवासस् Avyayíbh. On or over the garment or cloth; e. g. *Śatap.*: स वा अभिवासः संनह्यति. E. अभि and वासस्.

अभिवाह्य Tatpur. 1. m. f. n. (-ह्यः-ह्या-ह्यम्) To be carried towards, to be brought near.

2. n. (-ह्यम्) The carrying towards, conveyance, transmission; e. g. *Manu*: तं (scil. ब्राह्मणं) हि स्वयंभूः स्वादास्यात्तपसाप्स्वादितो ऽसृजत् । हव्यकव्याभिवाह्याय &c. (*Medhátithi*: यद्देवानुद्दिश्य क्रियते तद्धव्यम् । पितॄनुद्दिश्य तत्कव्यम् । तयोरभिवहनाय देवान्पितॄंश्च प्रति प्रापणाय । अभिवाह्यायेति भावे कृत्यः कथंचिद्द्रष्टव्यः; comp. *Páṅ.* III. 4. 70.). E. वह् with अभि, kṛitya aff. ण्यत्.

अभिविख्यात Tatpur. m. f. n. (-तः-ता-तम्) Made known, manifested; e. g. *Lalitav.*: अथ तस्मिन्समये ऽयं त्रिसाहस्रमहासाहस्रलोकधातुः स्वरेणाभिविज्ञप्तो ऽभूत्. E. ख्या with वि and अभि, kṛit aff. क्त.

अभिविधि Tatpur. m. (-धिः) Comprehension, complete pervasion, inclusion of the point of limit; e. g. frequently used as the interpretation of the meaning 'until *(inclusively)*' of आ (आङ्) and in contradistinction from the rendering मर्यादा of its meaning 'until *(exclusively)*'; thus *Kaiyy.* on a *Kár.* to *Páṅ.*: आङ् मर्यादाभिविध्योरिति समासविधौ त्रिर्निर्दिष्टः । विना तेनेति मर्यादा । सह तेनेत्यभिविधिः; or *Káś.* on *Páṅ.* III. 2. 134.: अभिविधौ चायमाकारः; or on *Páṅ.* V. 1. 19.: अभिविधौ चायमधिकारः (i. e. the Sútra V. 1. 63. *inclusively*); or *Kumárila* on the words आ चतुर्थात्कर्मणः of a *Mánava-Kalpas.*: अभिविधिपक्षे संनमनादेः । मर्यादापक्षे ऽनुमार्जनादेः (comp. also s. v. अभिवासन); or *Káś.* (on *Páṅ.* अभिविधौ भाव इनुण्): अभिविधिरभिव्याप्तिः । क्रियागुणाभ्यां कार्त्स्न्येन संबन्धः (i. e. when completeness of act and properties are implied); or *Káś.* (on *Páṅ.* अभिविधौ संपदा च): यदैकदेशेनापि सर्वा प्रकृतिर्विकाररूपं संपद्यते सो ऽभिविधिः (i. e. when the *complete* or *thorough* transformation of the original substance is implied). E. अभि and विधि.

अभिविनीत Tatpur. m. f. n. (-तः-ता-तम्) Well trained, well schooled in the performance of duties; e. g. *Mit.* on *Yájnav.*: .... त्रिषु कर्मस्वभिरतः षट्सु वा सामयाचारिकेष्वभिविनीतः; or *Rámáy.*: (Ráma is) वृद्धैरभिविनीतश्च द्विजैर्धर्मार्थदर्शिभिः. E. अभि and विनीत.

अभिविमान Tatpur. m. (-नः) The same as अभिमान 1. q. v. and therefore used in the *Chhándogya Upanishad* as an epithet of *Vaiśwánara* or the worldly form of the Supreme Soul, since he conceives the whole of mankind as referring to him exclusively (viz. 'I am Brahman'); *Chh. Up.*: यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मस्वन्नमत्ति (*Śankara*: प्रत्यगात्मतयाभिविमीयते ऽहमिति ज्ञायत इत्यभिविमानः 'because it is conceived as Supreme Soul under the notion of I, it is called Abhivimána'; and comp. the passage of the *Vedánta Sára* where Vaiśwánara is defined as the Supreme Soul conceived as wordly Totality: एतत्समष्ट्युपहितं चैतन्यं वैश्वानरो विराडिति चोच्यते सर्वनराभिमानित्वात्, this passage and esp. the latter word being founded on the quoted words of the *Chh. Upan.*; as Vaiśwánara is the Supreme Soul in its reference to the world there is a tendency to equivocation in the Upan., for प्रादेश which means there 'space' in general, might convey the notion of limitedness — in its sense 'span' — and अभिविमान remind of विमान 'absence of measure'; or अभिविमान might be taken in the sense 'creator', scil. of the universe; these possibilities are alluded to by *Sankara* in his commentary on the *Vedánta Sútras*, but the first explanation is clearly that adopted in preference by him and the Vedántists; comp. *Śank.* on the *Vedánta Sútra* (I. 2. 24.): वैश्वानरः साधारणशब्दविशेषात् where the given passage is alleged, and on the *Ved. Sútra*: आमनन्ति चैनमस्मिन् (I. 2. 32.) where he observes: अभिविमानश्रुतिः प्रत्यगात्मताभिप्राया । प्रत्यगात्मतया सर्वैः प्राणिभिरभिविमीयत इत्यभिविमानः (i. e. 1. *as above*) । अभिगतो वायं प्रत्यगात्मत्वाद्विमानश्च मानवियोगादित्यभिविमानः (i. e. 2. *'resorted to, because he has the nature of the Supreme Soul, and illimited, because he is devoid of measure'*) । अभिविमिमीते वा सर्वं जगत्कारणत्वादित्यभिविमानः (i. e. 3. *'creator'*) । तस्मात्परमेश्वरो वैश्वानर इति सिद्धम्; *Govindánanda*: आभिमुख्येनाहं ब्रह्मेति विमिमीयते ज्ञायत इत्यभिविमानः प्रत्यगात्मा (i. e. 1.) । अभिगतश्चासौ विमानः सर्वस्वरूपत्वे सत्यानन्त्यात् । मानमत्र परिमाणम् (i. e. 2.) । अभिविमिमीत इति निर्मिमीते (i. e. 3.) । तस्माद्वैश्वानरवाक्यमुपास्ये ब्रह्मणि समन्वितमिति सिद्धम्. E. 1. (and 3.) मा with वि and अभि, kṛit aff. ल्युट्; (2. अभि and विमान).

अभिविश्रुत Tatpur. m. f. n. (-तः-ता-तम्) Celebrated, widely known; e. g. *Rámáy.*: नानासत्त्वगणावासः क्षाम इत्यभिविश्रुतः; or *Mahábh.*: अरिष्टायास्तु यः पुत्रो हंस इत्यभिविश्रुतः. E. अभि and विश्रुत.

अभिवीक्षित Tatpur. m. f. n. (-तः-ता-तम्) Beheld, seen; e. g. *Bhaṭṭik.*: उद्पतद्वियदाकुललोचनैर्नृरिपुभिः सभयैरभिवीक्षितः (scil. वानरः). E. ईक्ष् with वि and अभि, kṛit aff. क्त.

अभिवीर Bahuvr. m. (-रः) Surrounded by heroes, a vaidik epithet of Indra; *Ṛigv.*, *Sámav.*, *Yajurv.*: अभिवीरो अभिसत्वा सहोजा जैत्रमिन्द्र रथमा तिष्ठ गोवित्. E. अभि and वीर.

अभिवृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Going towards; e. g. *Rámáy.*: जाह्नवीमभिवृत्तायास्तस्याः (scil. सरय्वाः) शब्दो ऽयमीदृशः; comp. अभिवर्तिन्. E. वृत् with अभि, kṛit aff. क्त.

अभिवृद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Grown, increased. E. वृध् with अभि, kṛit aff. क्त.

अभिवृद्धि Tatpur. f. (-द्धिः) Growth, increase, augmentation; e. g. *Manu*: मानदण्डौ प्रशंसन्ति नित्यं राष्ट्राभिवृद्धये; or *Suśruta*: तेनोपस्नेहेनास्याभिवृद्धिर्भवति; or *Jaiminiyanyáyam.*: इतरौषधविनाशकाले ऽभिवृद्धिर्दीर्घशूकेषु दृश्यते न तु प्रियंगुषु. E. वृध् with अभि, kṛit aff. क्तिन्.

अभिवृष्ट Tatpur. 1. m. f. n. (-ष्टः-ष्टा-ष्टम्) Rained upon, sprinkled with rain; e. g. *Ṛigv.*: मण्डूको यदभिवृष्टः कनिक्रन् (*Sáyaṅa*: अभिवृष्टः पर्जन्येनाभिषिक्तः); or *Mahábh.*: तेषां छिन्नानि गात्राणि विसृजन्ति स्म शोणितम् । प्रावृषीवाभिवृष्टानि शृङ्गाण्यथ धराभृताम्.

2. n. (-ष्टम्) The same as अभिवर्षण; e. g. *Śabara* (on the *Mím. S.* quoted s. v. अभिवर्षण): तदाभिवृष्टस्य । उन्दतीरोजो धत्त इति. E. वृष् with अभि, kṛit aff. क्त.

अभिवेग Tatpur. m. (-गः) Determination, intention; *Rigv.*: असत्तु मे जरितः साभिवेगो यत्सुन्वते यजमानाय शिक्षम् (*Sáyańa*: हे जरितः स्तोतः। मे मम। सु शोभनः। स तादृशः। अभिवेगो ऽभिगमनं मनसो वृत्तिविशेषः। असत्। अस्ति भवति। यत् &c.; the irregular Sandhi सभिवेगः instead of सो ऽभिवेगः is noticed by the *Prátiś.*). E. विज् with अभि, kṛit aff. घञ्.

अभिव्यक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Revealed, made manifest, distinct, apparent; e. g. *Mím. Sútra*: तथोत्पत्तिरभिव्यक्ता स्यात्; or *Ved. S.*: मायामात्रं तु कार्त्स्न्येनानभिव्यक्तस्वरूपत्वात्; or *Nyáya S.*: न प्रदीपार्चिःसंततत्वभिव्यक्तग्रहणवत्तद्ग्रहणमनवस्थायित्वे ऽपि; or *Kaiyy.* on *Páń.*: यदा तु प्राक्संबोधनपदं प्रयुज्यते। तदा हैहयोर्वोत्वाभावादानर्थक्यम्। यदा तु तयोः प्राक्प्रयोगस्तदामन्त्रणादभिव्यक्तार्थत्वादर्थवत्त्वम्; or *Bhojad.* on the word प्रादुर्भाव in a *Yoga S.*: प्रादुर्भावो वर्तमाने ऽध्वन्यभिव्यक्तरूपतयावस्थानम्; or *Raghuv.*: ततः परमभिव्यक्तसौमनस्यनिवेदितैः। युयोज पाकाभिमुखैर्भृत्यान्विज्ञापनाफलैः; or *Sáhityad.*: चुम्बनमनुभावः। लज्जाहासौ व्यभिचारिणौ। एतैरभिव्यक्तः सहृदयरतिभावः शृङ्गाररूपतां भजते; or *Suśruta*: गर्भहृदयप्रव्यक्तभावाच्चेतनाधातुरभिव्यक्तो भवति. E. अञ्ज् with वि and अभि, kṛit aff. क्त.

अभिव्यक्ति Tatpur. f. (-क्तिः) Revelation, manifestation, appearance, the making or becoming of a thing evident to the senses; (therefore 'belonging to the present time, and not applicable to wisdom or knowledge': *Vijnánách.* — on the *Sánkhya Sútra* नाभिव्यक्तिनिबन्धनौ व्यवहाराव्यवहारौ —: अभिव्यक्तित उत्पत्तिव्यवहारो ऽभिव्यक्त्यभावाच्चोत्पत्तिव्यवहाराभावः। न स्वतः सत्त्वेत्यर्थः। अभिव्यक्तिश्च न ज्ञानं किं तु वर्तमानावस्था; or the same — on the *Sánkhya S.* सत्कार्यसिद्धान्तश्चेत्सिद्धसाधनम् —: अभिव्यक्तिर्यद्यनागतावस्थात्यागेन वर्तमानावस्थालाभ इत्युच्यते &c.); e. g. *Sánkhya Sútra*: नानन्दाभिव्यक्तिर्मुक्तिर्निर्धर्मत्वात्, *Vijnánách.*: आत्मन्यानन्दरूपो ऽभिव्यक्तिरूपश्च धर्मो नास्ति स्वरूपं च नित्यमेवेति न साधनसाध्यम्। अतो नानन्दाभिव्यक्तिर्मोक्ष इत्यर्थः; or *Yoga Sútra*: ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम्; or *Nyáya Sútras*: बाह्यप्रकाशानुग्रहाद्विषयोपलब्धेरनभिव्यक्तितो ऽनुपलब्धिः॥ अभिव्यक्तौ चाभिभवात् (*Viśwan.*: अभिव्यक्तौ प्रत्यक्ष उद्भूतत्वे); or *Ved. Sútra*: अभिव्यक्तेरित्याश्मरथ्यः (*Śankara*: अतिमात्रस्यापि परमेश्वरस्य प्रादेशमात्रत्वमभिव्यक्तिनिमित्तं स्यात्); or *Jaiminíyanyáy.*: एवं फलमित्यस्मिन्प्रथमैकवचने नपुंसकाभिव्यक्तिः; or *Ánandag.* on *Śank.* on the *Kenop.*: प्रत्यगात्मतया ब्रह्मणो यथाभिव्यक्तिः स्यात्तथोपदिश्यते; or *Páń.*: द्वन्द्वं रहस्यमर्यादा••• अभिव्यक्तिषु; or *Sáhityad.*: खेदप्रस्थापनैः स्निग्धैर्वीक्षितैर्मृदुभाषितैः। दूतीसंप्रेषणैर्नार्या भावाभिव्यक्तिरिष्यते. E. अञ्ज् with वि and अभि, kṛit aff. क्तिन्.

अभिव्यङ्ग्य Tatpur. m. f. n. (-ङ्ग्यः-ङ्ग्या-ङ्ग्यम्) To be made manifest, to be made out; e. g. *Dáyabhága*: अविभक्तधने हि स्वत्वं गुटिकापाताभिव्यङ्ग्यम्। तथा चास्मिन्भागे यदि मम गुटिकापातो नैतन्मम धनम्. E. अञ्ज् with वि and अभि, kṛitya aff. ण्यत्.

अभिव्यञ्जक Tatpur. m. f. n. (-ञ्जकः-ञ्जिका-ञ्जकम्) Making clear, revealing, manifesting, evidencing; e. g. *Sáyańa* (on the *Rigv.*: गोमातरो यच्छुभयन्ते अञ्जिभिः): अञ्जिभी रूपाभिव्यञ्जकैराभरणैः; or *Viramitr.*: अनयोश्च साचिलेख्ययोः शब्दाभिव्यञ्जकत्वाच्छब्दप्रमाणे ऽन्तर्भावः; or *Sáhityad.*: गुणशब्दो ऽत्र गुणाभिव्यञ्जकशब्दार्थयोरुपचर्यते। अतश्च गुणाभिव्यञ्जकाः शब्दा रसस्योत्कर्षकाः. E. अञ्ज् with वि and अभि, kṛit aff. ण्वुल्.

अभिव्यञ्जन Tatpur. n. (-नम्) The making clear, manifesting, revealing, evidencing. E. अञ्ज् with वि and अभि, kṛit aff. ल्युट्.

अभिव्यादान Bahuvr. n. (-नम्) (In vaidik Grammar.) A suppressed sound; viz. such a long vowel आ, separated from a preceding आ by a biatus, as becomes *wrongly* absorbed by the protracting beyond the legitimate measure of such a preceding आ; as if in the pronunciation of ता आपः, अवसा आ, या आपः, ता आ (in verses of the Rigveda), the speaker commits the fault of allowing the final आ of ता, अवसा, या to absorb, by unduly protracting it, the beginning आ of आपः and आ. [In the *Rik-Prátiś.-Sútra* अभिव्यादानं च विवृत्तिपूर्वे कण्ठ्ये ता आपो ऽवसा एति दीर्घे it would seem more natural to look upon अभिव्यादान as a Tatpur. and render it 'absorption'; but as व्यादान means 'enouncing, pronouncing' and as a negative value of अभि is but seldom admissible in a *Tatpur.*, it appears better to adopt *Uvaṭa*'s comment which represents the word as a *Bahuvr.* and supplies अक्षर, viz.: व्यादानमास्यम्। विविधं विपुलं विशालं वादानमथवादानमेव व्यादानम्। केनचिदभिव्याप्तमभिभूतं वा व्यादानं तस्य तदिदमभिव्यादानं भवत्यक्षरम्; and since the condition of *this* defect of pronunciation is the meeting of *two* आ, there seems equally no choice left but to adopt the elliptical interpretation of this comm., as regards विवृत्तिपूर्वे कण्ठ्ये दीर्घे, which words he renders as neuters in the dual accus., for in giving them the apparently more natural value of a locat. sing. the rule would not necessarily imply the meeting of *two* long vowels आ.] E. अभि and व्यादान, scil. अक्षर.

अभिव्याधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Wounding excessively; *Atharv.*: मा नो विदन्विव्याधिनो मो अभिव्याधिनो विदन्। आराच्छरव्या अस्मद्विषूचीरिन्द्र पातय (comp. *Vájas.*: शूर इषव्यो ऽतिव्याधी). E. अभि and व्याधिन्.

अभिव्यापक Tatpur. m. f. n. (-पकः-पिका-पकम्) Comprehending, including, surrounding, absorbing; e. g. *Bharatam.* (on *Bhaṭṭik.*: प्रोर्णुविन्वीं दिवमस्तत्र पुरीं द्रक्ष्यथ काञ्चनीम्): प्रोर्णुविन्वीम् = अभिव्यापिकाम्; or *Siddhk.* (on *Páń.* II. 3. 36.): औपश्लेषिको वैषयिको ऽभिव्यापकश्चेत्याधारस्त्रिधा। कट आस्ते। स्थाल्यां पचति। मोक्ष इच्छास्ति। सर्वस्मिन्नात्मास्ति; (this definition is taken from *Patanj.* on *Páń.* VI. 1. 72. where व्यापक stands in the room of अभिव्यापक; *Bhaṭṭoj.* might have done better, too, to copy the six instances of *Kaiyyaṭa* (two for each category) instead of giving four odd ones: *Patanj.*: अधिकरणं नाम त्रिप्रकारं व्यापकमौपश्लेषिकं वैषयिकमिति॥; *Kaiyy.*: व्यापकमिति। यथा। दध्नि सर्पिः। तिलेषु तैलमिति॥ औपश्लेषिकमिति। यथा। कटे तिष्ठति। मथुरायां वसतीति। सर्वावयवव्याप्त्यभावात्कटादेर्व्यापकत्वाभावः॥ वैषयिकमिति। यथा। खे शकुनयः। गुरौ वसतीति). E. आप् with वि and अभि, kṛit aff. ण्वुल्.

अभिव्यापिन् Tatpur. m. f. n. (-पी-पिनी-पि) The same as the preceding. E. आप् with वि and अभि, kṛit aff. णिनि.

अभिव्याप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) [1] Comprehended, included, absorbed; e. g. *Suśr.*: दुर्विरेच्या हि मधुमेहिनो भवन्ति मेदोऽभिव्याप्तशरीरत्वात्. [2] Comprehending, including, absorbing; e. g. *Śankara* (on the *Chhánd. Up.* सर्व-

मिदमभ्याप्तः): सर्वमिदं जगद्ब्याप्तो ऽभिव्याप्तः । आप्तेर्व्याप्त्यर्थस्य कर्तरि निष्ठा. E. आप् with वि and अभि, kṛit aff. क्त.

अभिव्याप्ति Tatpur. f. (-प्तिः) Universal pervasion, comprehension &c. The same as अभिविधि q. v.; e. g.: *Káśiká* (on *Páń.* आङ् मर्यादावचने): अवधिर्मर्यादा । वचनग्रहणादभिव्याप्तिः परिगृह्यते; the same (on *Páń.* अभिविधौ संपदा च): अभिविधिरभिव्याप्तिः; *Ráyam.*, *Ramán.* &c. on the *Amarak.*, *Vallabhag.* on *Hemach.*: = सर्वतो वृत्तिः. E. आप् with वि and अभि, kṛit aff. क्तिन्.

अभिव्याप्य Tatpur. m. f. n. (-प्यः-प्या-प्यम्) To be comprehended, to be included; e. g.: *Suśruta*: अभिव्याप्यापकर्षणमपवर्गः: '*apavarga* is the removal of what ought to be included' (i. e. excepting that which otherwise would be included in a general rule &c.). E. आप् with वि and अभि; kṛitya aff. यत्.

अभिव्याहरण Tatpur. n. (-णम्) The same as the following. E. हृ with आ, वि and अभि, kṛit aff. ल्युट्.

अभिव्याहार Tatpur. m. (-रः) [1] Enouncing, pronouncing, uttering, speaking; e. g. *Chhánd. Up.*: यो वेदेदमभिव्याहराणीति स आत्माभिव्याहाराय वाक् (*Śankara*: यो वेदेदं वचनमभिव्याहराणीति वदिष्यामीति स आत्माभिव्याहरणक्रियासिद्धये करणं वागिन्द्रियम्); or *Nirukta*: निष्पन्ने ऽभिव्याहारे ऽभिविचारयन्ति प्रथमात्पृथिवीस्थानाः (*Durga*: अभिव्याहरणमभिव्याहारः). [2] An uttered word or speech; e. g. *Mitáksh.* (on *Yájnav.*): वाचिकस्तु (scil. स्वीकारः) ममेदमित्याद्यभिव्याहारोल्लेखी सविकल्पकः प्रत्ययः. E. हृ with आ, वि and अभि, kṛit aff. घञ्.

अभिव्याहारिन् Tatpur. m. f. n. (-री-रिणी-रि) Uttering, pronouncing, speaking; e. g. *Patanj.*: कोकिलाभिव्याहारी 'one who talks like a cuckoo'. E. हृ with आ, वि and अभि, kṛit aff. णिनि.

अभिव्याहृत Tatpur. m. f. n. (-तः-ता-तम्) Uttered, pronounced, spoken. [This word is mentioned in a *Káriká* of *Patanj.* on *Páńini* as being among those past partic. which may be used, also, in the sense of a partic. of the present tense.] E. हृ with आ, वि and अभि, kṛit aff. क्त.

अभिव्लङ्ग Tatpur. m. (-ङ्गः) (ved.) Attack, assault; *Ṙigv.*: यासां तिस्रः पञ्चाशतो ऽभिव्लङ्गैरपावपः (*Sáyańa*: अभिव्लङ्गैरभिगमनैः); comp. अभियान. E. व्लङ्ग् with अभि, kṛit aff. घञ्.

अभिशंसक Tatpur. m. f. n. (सकः-सिका-सकम्) The same as अभिशंसिन्. E. शंस् with अभि, kṛit aff. ण्वुल्.

अभिशंसन Tatpur. n. (-नम्) Abusing, blaming, insulting, uttering an accusation whether founded on truth or not; e. g. *Manu*: पञ्चाशद्ब्राह्मणो दण्ड्यः क्षत्रियस्याभिशंसने; or *Vṙihaspati*: विप्रे शतार्धं दण्डस्तु क्षत्रियस्याभिशंसने; or *Mit.* on *Yájnav.*: एतच्च ब्राह्मणस्यैव ब्राह्मणेनाभिशंसने कृते द्रष्टव्यम् । यदा तु ब्राह्मणः क्षत्रियादेरभिशंसनं करोति &c.; or (an accusation not founded on truth) *Yájnav.*: शतं स्त्रीदूषणे (if the abuse is founded on truth) दद्याद्द्वे तु मिथ्याभिशंसने; comp. अभिशाप and the remark s. v. अभिशस्त. E. शंस् with अभि, kṛit aff. ल्युट्.

अभिशंसिन् Tatpur. m. f. n. (-सी-सिनी-सि) Abusing, blaming, insulting, accusing (more esp. falsely accusing), comp. the preceding; e. g. *Yájnav.*: मिथ्याभिशंसिनो दोषो द्विःसमो भूतवादिनः । मिथ्याभिशस्तदोषं च समादत्ते मृषा वदन्; or *Mit.* on *Yájnav.*: भूताभिशंसिनस्तु पूर्वोक्तार्थवादानुसारेण इच्छानुसारेण च तदर्धं कल्पनीयम् । तथातिपातकाभिशंसिन एतदेव व्रतं पादोनं पातकाभिशंसिनस्त्वर्धम् । उपपातकाभिशंसिनस्तु पादः. E. शंस् with अभि, kṛit aff. णिनि.

अभिशङ्का Tatpur. f. (-ङ्का) Fear, alarm, doubt, anxiety; e. g. *Rámáy.*: हरणं च परस्वानां परदाराभिमर्षणम् । सुहृदामभिशङ्का (doubting one's own friends) च त्रयो दोषाः क्षयावहाः; or *Suśruta*: अभिचाराभिशापाभ्यां मनोभूताभिशङ्कया .... ज्वरो प्रवर्तते. E. शङ्क् with अभि, kṛit aff. अ.

अभिशङ्कित Tatpur. m. f. n. (-तः-ता-तम्) Alarmed, frightened, doubtful; e. g. *Bhaṫṫik.*: प्रबिभयांचकारासौ काकुत्स्थादभिशङ्कितः. E. शङ्क् with अभि, kṛit aff. क्त.

अभिशपन Tatpur. n. (-नम्) The same as अभिशाप q. v. E. शप् with अभि, kṛit aff. ल्युट्.

अभिशप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) [1] Cursed, imprecated. [2] Falsely accused, calumniated; e. g. *Rámáy.*: न कुध्यत्यभिशप्तो ऽपि क्रोधनीयानि वर्जयन्; or *Hariv.* (ed. Calc.): स्नातो ऽभिशप्तवाञ्छार्थमपुमानिति राजनि । सो ऽभिशप्तस्तदा राजन्नगरे त्वजितंजये । लिप्सुः पुत्रं ततो मत्वा तपस्तेपे सुदारुणम् (a *v. l.*, however, सो ऽभिशस्तस्तदा &c. quoted also by *Vallabhag.* on *Hemach.* s. v. अभिशस्त is preferable). E. शप् with अभि, kṛit aff. क्त.

अभिशब्दित Tatpur. m. f. n. (-तः-ता-तम्) Said, declared, named; e. g. *Manu*: ध्यानिकं सर्वमेवैतद्यदेतदभिशब्दितम्; or *Mahábh.*: दक्षस्य दुहिता या तु सुरभीत्यभिशब्दिता. E. शब्द् with अभि, kṛit aff. क्त.

अभिशस् Tatpur. f. (-शः) (ved.) (Probably.) Asking, solicitation; *Ṙigv.*: यदाशसा निःशसाभिशसोपारिम जाग्रतो यत्स्वपन्तः (v. l. *Atharvav.*: अवशसा निःशसा यत्पराशसोपारिम &c.). [The Ms. comm. of *Sáyańa* on the *Ṙigv.* at my disposal omits the gloss on this word; it renders आशसा = अभिलाषेण and निःशसा = निर्गताभिलाषेण.] E. शंस् with अभि, kṛit aff. क्विप्.

अभिशस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) I. [1] Insulted, blamed, accused, whether rightly or wrongly, but esp. wrongly; hence, calumniated; e. g. *Baudháyana*: पातकाभिशंसने कृच्छ्रस्तदर्धमभिशस्तस्य; or *Manu*: वत्सस्य ह्यभिशस्तस्य पुरा भ्रात्रा यवीयसा । नाग्निर्ददाह रोमापि सत्येन जगतः स्पशः; or *Kátyáy.*: द्रुग्धस्थाने ऽभिशस्तानां महापातकिनां नृणाम् । नृपद्रोहे प्रवृत्तानां राजद्वारे प्रयोजयेत्; or *Yájnav.*: अभिशस्तो मृषा कृच्छ्रं चरेदाग्नेयमेव वा &c.; compare also the quotation s. v. अभिशप्त. — According to *Yájnavalkya* 3. 285 ff. a man exonerates himself from a false accusation by undergoing the penance Kṙichchhra, or by sacrificing to Agni the Purodáśa, or to Váyu a sacrificial animal (compare the legend in *Manu* 8. 116. and in the *Hariv.* 6428 &c.; *Vijnáneśwara* holds that the term अपाङ्क्त, when used by *Manu* 11. 200., comprises the अभिशस्त); whoever makes a false accusation becomes twice as guilty as if he had divulged the real blemish of a person, and assumes, moreover, all the other evils that may arise to the slandered person; he undergoes, besides, the penalty of fasting during a whole month, muttering the Śuddhavatí prayers and abstaining from sensual enjoyments. The civil liabilities for an insult or slander are regulated according to the nature of the offence and relative caste, sex &c. of the

parties; comp. *Manu* 8. 267, 270.; *Yájnav.* 2. 204-211. and the synopsis of the various law authorities as given by the *Mitákshara* on the named verses of *Yájnav.*, by the *Viramitrod.* p. 148 a ff., the *Vivádachint.* p. 69 &c. &c. — [2] Ill-famed, defamed, of doubtful character; e. g. *Manu*: पापरोग्यभिशस्तश्च दाम्भिको रसविक्रयी (scil. वर्ज्याः) (*Medhát.*: अभिशस्तः पातकयोः कर्तेति लोके प्रसिद्धः । असत्यकर्तृकत्वनिश्चये; *Kull.*: अभिशस्ति ऽपि तत्त्विन्महापातकादौ जाताभिशापः); or नियम्य प्रयतो वाचमभिशस्तांस्तु वर्जयेत् (*Medh.*: अ° = कृतपातकास्ते प्रसिद्धाश्चदृष्टपातकाश्चापि); or the *Mit.* when it explains in a verse of *Kátyáy.* the word संदिग्धः = अभिशस्तः. Several commentators on the *Amarak.* restrict the sense of the word to the meaning 'a married man or woman slandered on the score of chastity', others however take it in the general sense of the first meaning: *Ráyam.*, *Bharatam.*, *Padárthak.*, *Nílak.*, *Bhanújid*, &c. मैथुनं प्रति मिथ्यादूषितयोः परस्त्रीपरपुरुषयोः, or मिथ्यामैथुनपरिवाददुष्टे, but also: परस्त्रियां परपुरुषे वा मिथ्यादूषिते मैथुनं प्रति आहत इति केचित् । उपपन्नपातक इति केचित् । मिथ्यादूषितमात्र इति केचित् (*Bharatam.*); thus *Sárasund.* = मिथ्यावाक्यदूषितः, *Kshírasw.* अश्लीलोत्पन्नपातकव्यपदेशः. E. शंस् with अभि, krit aff. क्त.

II. Hurt, struck, inflicted; e. g. *Rámáy.*: देवि केनाभिशस्तासि केन वासि विमानिता; or *Manu*: आतुरामभिशस्तां वा चौरव्याघ्रादिभिर्भयैः । पतितां पङ्कलग्नां वा सर्वोपायैर्विमोचयेत् (*Kull.*: = व्याधितां चौरव्याघ्रादिभयहेतुभिः; but, besides सर्वप्राणैर्विमोचयेत् instead of the latter words, there is a *v. l.* अभिपन्नाम् in the place of अभिशस्ताम्, which is also adopted by *Medhátith.*: अभिपन्नां = गृहीताम्); or *Nárada*: वधाद्धृते ब्राह्मणस्य न वधं ब्राह्मणो ऽर्हति । शिरसो मुण्डनं दण्डस्तस्य निर्वासनं पुरात् । ललाटे चाभिशस्ताङ्कः (a mark of infamy stamped on his forehead) प्रयाणं गर्दभेन च. E. शस् with अभि, krit aff. क्त.

अभिशस्तक m. f. n. (-स्तकः-स्तिका-स्तकम्) The same as the preceding: I. e. g. *Yájnav.*: भृतकाध्यापकः क्लीवः कन्यादूष्यभिशस्तकः (scil. निन्दिताः) (*Mit.*: सतासता वा ब्रह्महत्यादिनाभियुक्तो ऽभिशस्तः i. e. one rightly or wrongly accused of a crime); or स्त्रीबालवृद्धकितवमत्तोन्मत्ताभिशस्तकाः scil. असाक्षिणः (*Mit.*: अभिशस्तः । अभियुक्तो ब्रह्महत्यादिना; *Víram.*: = महापातकाभिशस्ताः). II. e. g. *Suśruta*: दैवबलप्रवृत्ता ये (scil. व्याधयः) देवद्रोहादभिशस्तकाः 'the diseases which proceed from divine power are those *inflicted* through the wrath of the gods'. E. अभिशस्त, taddh. aff. क (स्वार्थे).

अभिशस्ति Tatpur. f. (-स्तिः) I. [1] Abuse, calumny, scandal, defamation (*Med.*, *Hemach.*, *Viśwapr.*, *Bhúripr.*, *Ajayap.*, *Śabdaratnáv.*, &c. = अपवाद or लोकापवाद); e. g. *Rigv.*: उरुष्या णो अभिशस्तेः सोम (*Sáyańa*: अभिशस्तेरभिशंसनाद्भिशापरूपान्निन्दनात्); or *Vájas.*, *Atharv.*: अमुत्र भूयादध (v. l. °धि) यद्यमस्य बृहस्पते ऽभिशस्तेरमुञ्चः (*Mahídh.*: अभिशस्तेः । अभिशापादपि लोकापवादादपि); hence personified: (ved.) a *slanderer*, an *enemy*; e. g. *Rigv.*: जहो चिकित्वो अभिशस्तिमेताम् (*Sáy.*: = एनमभिशंसकम्); or त्वं देवाँ अभिशस्तेरमुञ्चः (*Sáy.*: = अभिशंसकाच्छत्रोः); in the verse of the *Rigv.*: युवं सिन्धूँरभिशस्तेरवद्यादग्नीषोमावमुञ्चतं गृभीतान् it is probably more correct to take अवद्यात् as an apposition to अभिशस्तेः than to consider अभिशस्तेः as a masc. or as an adject. referring to अवद्यात् i. e. 'you have liberated the rivers from that crime, the slander', (but *Sáy.* from 'that notorious crime': अभिशस्तेरभिशस्यमानाद्भितः प्रकटितादवद्यात्गर्ह्यात्पापादमुञ्चतम्). [2] Asking, begging; (according to the various Koshas mentioned above; some comm. of the *Amarak.* however restrict its sense to the 'religious begging'; thus *Ráyam.*, *Ramán.*, *Nílak.*, &c.; भिक्षामात्रे, *Bharatam.*: व्रतभिक्षायाम्). E. शंस् with अभि, krit aff. क्तिन्.

II. Injury, destruction (ved.); e. g. *Rigv.*: नभो न रूपं जरिमा मिनाति पुरा तस्या अभिशस्तेरधीहि (*Sáy.*: अभिशस्तेर्हिंसाहेतोः); or सोम्यासः.... तितिक्षन्ते अभिशस्तिं जनानाम् (*Sáy.*: अभिशस्तिं = हिंसाम्; but *Mahídh.* takes the word in the latter instance, when it occurs in the corresponding verse of the *Vájas.*, in the sense and etym. of I. 1. viz. = दुर्वचनम्); or *Vájas.*: समिदसि सूर्यस्त्वा पुरस्तात्पातु कस्याश्चिदभिशस्त्यै (*Mahídh.*: = हिंसायाः); also personified in this sense: *an enemy;* when *Sáyańa* however, and probably wrongly, analyzes it as a Bahuvr. m.; comp. अभिशस्तिपा, अभिशस्तिपावन् and the following. E. शस् with अभि, krit aff. क्तिन्.

अभिशस्तिचातन Tatpur. m. (-नः) (ved.) Destroyer of enemies (acc. to *Sáyańa*, of the evil genii which impede the sacrifice: अभिशस्तीनामरातीनां यज्ञविघ्नकारिणां रक्षसां चातयिता नाशयिता); an epithet of Agni. E. अभिशस्ति (II.) and चातन.

अभिशस्तिपा Tatpur. m. (-पाः) (ved.) [1] Protecting against calumny or abuse; e. g. as an epithet of ájya or clarified butter, *Vájas.*: अनभिशस्तभिशस्तिपा अनभिशस्तेन्यम् (*Mahídh.*: अभिशस्तिर्श्लिलिषां परस्परविरोधेन निन्दनं तस्याः पाति रक्षतीत्यभिशस्तिपाः; or protecting against slanderers; e. g. as an epithet of Soma, *Rigv.*: किमङ्ग त्वा ब्रह्मणः सोम गोपां किमङ्ग त्वाहुरभिशस्तिपां नः (*Sáy.*: = अभिशंसकेभ्यः पालयितारम्). [2] Protecting against injury or destruction; e. g. as an epithet of Soma, *Rigv.*: सोम.... सुवीरो अभिशस्तिपाः (when *Sáyańa* analyzes the latter word instead of अभिशस्ति-पा, into अभि and शस्ति-पा which seems unnecessary: अभितो हिंसातो रक्षकः; comp. the following word and its explanation); or protecting against those who inflict injury, against enemies; e. g. also as an epithet of Soma, *Sáy.*: अभितः शस्तिर्हिंसा येषां ते ऽभिशस्तयः शत्रवः तेभ्यः परिरक्षकः (comp. the remark s. v. अभिशस्ति II.). Comp. the following. E. अभिशस्ति I. and II., and पा.

अभिशस्तिपावन् Tatpur. m. (-वा) (ved.) The same as the preceding; as epithet of Agni, e. g. protecting against calumny or abuse, *Vájas.*: अपावषिश्चरति प्रविष्ट ऋषीणां पुत्रो अभिशस्तिपावा (*Mahídh.*: = अभिशापस्तस्मात्पाति); or protecting against injury: *Rigv.*: प्र सु विश्वान्रक्षसो धक्ष्यग्ने भवा यज्ञानामभिशस्तिपावा (*Sáy.*: अभिशस्तेर्हिंसायाः पाता रक्षिता); or protecting against slanderers or enemies: *Rigv.*: मनुष्वदग्न इह यक्षि देवान्भवा नो दूतो अभिशस्तिपावा (*Sáy.*: अभिशंसकाच्छत्रवात्पावा रक्षिता). E. अभिशस्ति and पावन्.

अभिशस्तृ Tatpur. m. f. n. (-स्ता-स्त्री-स्तृ) Hostile, an enemy. E. शस् with अभि, krit aff. तृच्.

अभिशस्त्य m. f. n. (-स्त्यः-स्त्या-स्त्यम्) (ved.) Blameable, reproachable. Comp. अनभिशस्त्य. E. अभिशस्ति, taddh. aff. यत्.

अभिशस्यमान Tatpur. m. f. n. (-नः-ना-नम्) Divulged, notorious (? comp. the explanation of अभिशस्ति I. 1. by *Sáyaṅa*: अभिशस्यमानात् = अभितः प्रकटितात्). E. अभि and शस्यमान. [The word may mean the same as अभिशस्त 'inflicted, injured' and would then be derived from शस् with अभि, kṛit aff. शानच्, ágama मुक्.]

अभिशान्त्व. See अभिसान्त्व.

अभिशान्त्वयत् Tatpur. m. f. n. (-न्-न्ती-त्) Appeasing, comforting, reconciling; e. g. *Rámáy.*: उवाच च तदा रामर्स्तं मार्य्यमभिशान्त्वयन्. Also अभिसान्त्वयत्. E. शान्त्व् with अभि, kṛit aff. शतृ.

अभिशाप Tatpur. m. (-पः) [1] Charge, accusation; more esp. a heavy charge, and one from which the accused is able to exonerate himself; hence a false imputation, a calumny; e. g. *Yájnav.*: नृपार्थेष्वभिशापे च वहेयुः शुचयः सदा (*Mit.*: नृपद्रोहेषु महापातकाभियोगे च); or साहसस्तेयपारुष्यगोऽभिशापात्यये स्त्रियाम् । विवादयेत्सद्य एव कालो ऽन्यत्रेच्छया स्मृतः (*Mit.*: अभिशापः पातकाभियोगः); or *Kátyáy.*: अभिशापे समुत्तीर्णे प्रायश्चित्ते कृते बुधैः । विशुद्धिपत्रकं देयम् &c.; or the same उत्तमेषु समस्तेषु अभिशापे समागते । वृत्तानुवादलेख्यं यत्तज्ज्ञेयं संधिपत्रकम्; or *Vyása*: भागाभिशापसंदिग्धे यः सम्यग्विजयी भवेत् । तस्मै राज्ञा प्रदातव्यं जयपत्रं सुनिश्चितम्. [2] A curse, an imprecation (esp. uttered by a Bráhmaṅa, a Guru, an old man and a magician; *Vijayarakshita* as quoted by *Rádhákaṅtad.*: = ब्राह्मणगुरुवृद्धसिद्धानामनिष्टाभिशंसनम्; *Chakrapáṅidatta* in his comm. *Bhánumati* on *Suśruta*: अभिशापो गुरुवृद्धसिद्धाचार्यादिभिरभिशपनम्); e. g. *Nalop.*: यस्याभिशापाद्दुःखार्तो दुःखं विन्दति नैषधः । तस्य भूतस्य नो दुःखाद्दुःखमप्यधिकं भवेत्. According to the medical superstition, a kind of fever is produced by the imprecation of a Bráhmaṅa &c. the symptoms of which are delirium and thirst and otherwise like those of the fever produced by incantation (comp. अभिचारज्वर); e. g. *Suśruta*: अभिचाराभिशापाभ्यां ..... ज्वरो प्रवर्तते; and अभिचाराभिशापाभ्यां मोहस्तृष्णाभिजायते. — Also अभीशाप. E. शप् with अभि, kṛit aff. घञ्.

अभिशापज्वर Tatpur. m. (-रः) Fever produced by imprecation; see the preceding. E. अभिशाप and ज्वर.

अभिशीत Tatpur. m. f. n. (-तः-ता-तम्) Cold; e. g. अभिशीतो वायुः. [This form is given by the *Káśiká* on *Páṅ.* VI. 1. 26., besides अभिश्यात; but neither form occurs in the *Siddhk.* or in the commentaries on the Dhátus by *Mádhava*, *Hemach.*, &c.; nor is there a Vártt. or a Bháshya on the named Sútra, to countenance these past partic. of श्यै with अभि, ending in त.] E. श्यै with अभि, kṛit aff. क्त, with samprasár. of the semivowel.

अभिशीन Tatpur. m. f. n. (-नः-ना-नम्) Coagulated; e. g. *Káśiká*: अभिशीनं घृतम्. Also अभिश्यान. E. श्यै with अभि, kṛit aff. क्त with samprasár. of the semivowel and final न instead of त.

अभिशोक Tatpur. m. (-कः) (ved.) (Probably.) Excessive grief; *Atharv.*: यदि शोको यदि वाभिशोको यदि वा राज्ञो वरुणस्यासि पुत्रः । हूडुर्नामासि हरितस्य देव स नः संविद्वान्परि वृङ्धि तक्मन्. E. अभि and शोक.

अभिशोच Tatpur. m. (-चः) (ved.) (Probably.) One causing much pain or grief; *Atharv.*: अवकादानभिशोचानप्सु ज्योतयमामकान् । पिशाचान्त्सर्वानोषधे प्र मृणीहि सहस्व च. E. शुच् with अभि, kṛit aff. अच्.

अभिशोचन Tatpur. n. (-नम्) Pain, grief or excessive pain, excessive grief; e. g. *Atharv.*: नैनं प्राप्नोति शपथो न कृत्या नाभिशोचनम् । नैनं विष्कन्धमश्नुते यस्त्वा बिभर्त्याञ्जन. E. शुच् with अभि, kṛit aff. ल्युट् or अभि and शोचन. (The word is udátta on the third syllable; a derivation with kṛit aff. युच् according to *Páṅ.* III. 2. 150. and a meaning 'one who causes pain' is therefore not admissible.)

अभिशोचयिष्णु Tatpur. m. f. n. (-ष्णुः-ष्णुः-ष्णु) Causing pain or grief; e. g. *Atharv.*: अयं यो अभिशोचयिष्णुर्विश्वा रूपाणि हरिता कृणोषि । तस्मै ते ऽरुणाय बभ्रवे नमः कृणोमि वन्याय तक्मने. E. शुच् in the caus. with अभि, kṛit aff. इष्णुच्.

अभिशौरि Avyayíbh. Towards Kṛishṅa; e. g. *Mágha*k.: अभिशौरि काचिदनिमेषदृष्टिना पुरदेवतेव वपुषा व्यभाव्यत. E. अभि and शौरि.

अभिश्यात Tatpur. m. f. n. (-तः-ता-तम्) Cold; e. g. *Káśiká*: अभिश्यातो वायुः; comp. the remark s. v. अभिशीत and the following. E. श्यै with अभि, kṛit aff. क्त.

अभिश्यान Tatpur. m. f. n. (-नः-ना-नम्) Coagulated, thick; e. g. *Káśiká*: अभिश्यानं घृतम्; comp. the preceding and अभिशीन. E. श्यै with अभि, kṛit aff. क्त, with न instead of त.

अभिश्रवण Tatpur. n. (-णम्) Repeating a portion of the Veda, or sitting down to food at a Śráddha (*Molesworth*). E. श्रु with अभि, kṛit aff. ल्युट्.

अभिश्राव Tatpur. m. (-वः) The becoming universally heard, renown, fame; e. g. *Ṛigv.*: ऋतं दिवे तदवोचं पृथिव्या अभिश्रावाय प्रथमं सुमेधाः. E. अभि and श्राव.

अभिश्रिष् Tatpur. f. (-ट्) (ved.) A bandage, a ligature; *Ṛigv.*: य ऋते चिदभिश्रिषः पुरा जत्रुभ्य आतृदः । संधाता संधिं मघवा पुरूवसुरिष्कर्ता विहुतं पुनः (*Sáyaṅa*: य इन्द्रो ऽभिश्रिषो ऽभिश्लिषो ऽभिश्लेषणात्संधानद्रव्यादृते चित् विनापि &c.; to judge from an E. I. H. Ms. of *Sáyaṅa*'s comm. on the *Sámav.*, which however is very indifferent, the corresponding verse in the *Sámav.* seems to have been read by *Sáyaṅa*: य ऋते चिदभिश्रियः पुरा &c., for the comm. runs there: य इन्द्र ऋते यस्ते ..... । अभिराभिमुख्येन श्रयति श्रयणार्थः । आभिमुख्येन सृत; (sic) । अभिसृतस्य (sic) अभिसृपः (sic) यस्ते । आश्रितस्य महावीरस्येत्यर्थः). E. श्रिष् with अभि, kṛit aff. क्विप्.

अभिश्री (ved.) I. Tatpur. m. f. (-श्रीः-श्रीः) [1] Approaching, having recourse to; e. g. *Ṛigv.*: एवा त इन्द्रो सुभ्वं सुपेशसं रसं तुञ्जन्ति प्रथमा अभिश्रियः (*Sáyaṅa*: प्रथमा मुख्या यावाणो ऽध्वर्यवो वा । अभिश्रियः । अभिश्रयन्तः सन्तः); or असश्चतः । शतधारा अभिश्रियो हरिं नवन्ते ऽव ता उदन्युवः (*Sáyaṅa*: अभिश्रयः । अभितः सोमं श्रयन्त्यः); or *Ṛigv.*, *Sámav.*, *Vájas.*: आ सुते सिञ्चत श्रियं रोदस्योरभिश्रियम् । रसा दधीत वृषभम् (*Sáyaṅa*: अभिश्रियमभिश्रयणम्; but comp. II.). [2] To be had recourse to, to be respected or venerated everywhere; e. g. *Ṛigv.*, *Sámav.*, *Vájas.*: घृतवती भुवनानामभिश्रियोर्वी पृथ्वी मधुदुघे सुपेशसा (*Sáyaṅa* and *Mahidh.*: अभिश्रिया = अभिश्रयणीये or आश्रयणीये); or *Ṛigv.*, *Vájas.*: वैश्वानरस्य सुमतौ स्याम राजा हि कं भुवनानामभिश्रीः (*Sáyaṅa*: अभिश्रीरभिश्रयणीय आभिमुख्येन सेवितव्यः;

Mahidh.: = आश्रयणीयः । अभि समन्तात् । श्रीयते सेव्यते ऽभिश्रीः); or *Rigv.*: एनी त एते बृहती अभिश्रिया हिरण्ययी वक्तारी बर्हिराशाते (*Sáyańa*: = अभितः सेव्ये; but comp. II.). E. श्री with अभि, kṛit aff. क्विप्.

II. Bahuvr. m.f. (-श्रीः-श्रीः) [1] Splendid or shining everywhere; e. g. in the verse आ सुते &c. quoted above (p. 272, col. *b*, line 49), where *Mahidh.* explains अभिश्रियम् as epithet of वृषभम्, viz. अभि सर्वतः श्रीः शोभा यस्य सोऽभिश्रीः। तम्. [2] Omnipotent, all-powerful; e. g. in the verse एनी त एते quoted above (line 2) where *Sáyańa* says that the word might mean also प्राप्तैश्वर्ये. E. अभि and श्री.

अभिश्रिष् Tatpur. f. (-श्रुक्) The same as अभिश्रिष् (of which it is given as an explanation by *Sáyańa*). E. श्रिष् with अभि, kṛit aff. क्विप्.

अभिश्रेषण Tatpur. n. (-णम्) The same as अभिश्रिष् (of which it is given as an explanation by *Sáyańa*); comp. अन्तःश्लेषण. E. श्रिष् with अभि, kṛit aff. ल्युट्.

अभिश्वस् Tatpur. m. (-श्वाः) (ved.) One who breathes towards; e. g. *Rigv.*: भीमस्य वृष्णो जठरादभिश्वसो दिवे दिवे सहुरि स्तन्नबाधितः (*Sáy.*: अभिश्वसः। आभिमुख्येन श्वसतः। जठरात्। उदरात्। अन्तरिक्षात्). E. श्वस् with अभि, kṛit aff. क्विप्.

अभिश्वास Tatpur. m. (-सः) Breathing towards, blowing into (e. g. a flame); e. g. *Kátyáy. Śrautas.*: तस्याभिश्वासः प्राणममृते दध इति (*Karka*: अभिश्वासेन च प्राश्नाति ऽग्निः). E. श्वस् with अभि, kṛit aff. घञ्.

अभिषक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) [1] Defeated, humiliated; e. g. *Mahábh. Vanap.*: यदि न स्युर्मानुषेषु क्षमिणः पृथिवीसमाः। न स्यात्संधिर्मनुष्याणां क्रोधमूलो हि विग्रहः। अभिषक्तो (*Chaturbhuj.*: = परिभूतो) ह्यभिषजेदाहन्याद्गुरुणा हतः। एवं विनाशो भूतानामधर्मः प्रथितो भवेत्. [2] Possessed by evil spirits; e. g. *Suśruta*: तद्विचिकित्सेज्ज्वरयाभिषक्तमवेदनं मृत्युवशप्रयातम्. Compare also the meanings of अभिषङ्ग. E. सञ्ज् with अभि, kṛit aff. क्त.

अभिषङ्ग Tatpur. m. (-ङ्गः) [1] Contact, union, connexion, attachment; e. g. *Mághak.*: भृङ्गरिति वनविभ्रमाभिषङ्गादतमि तदा नितरां नितम्बिनीभिः (*Mallin.*: वन° = वनभ्रमणसङ्गात्); also figur., e. g. *Suśruta*: सात्त्विकास्तु (scil. गुणाः) आनृशंस्यं.... धृतिर्धृतिरनभिषङ्गः (i. e. want of attachment). [2] Embracing, copulation; (*Haláyudha*: संसर्गोभिभवाक्रोशेष्वभिषङ्गः प्रकीर्तितः). [3] Possession by evil spirits or passions; *Chakrapáńidatta* on the *Sútrasth.* of *Suśruta*: अभिषङ्गो देवादीनां विपर्ययानुप्रवेशः; *a modern medical comm.*: = भूतानां कामादीनां च शरीरे मनसि वा संबन्धः; e. g. *Suśruta*'s *Uttarat.*: केचिद्भूताभिषङ्गोत्थं ब्रुवते विषमज्वरम्; or भूताभिषङ्गादुद्वेगहास्यकम्पनरोदनम्. See also अभिषङ्गज्वर. [4] An oath (= शपथ *Trik.*, *Hem.*, *Viśwapr.*, *Med.*, *Śabdaratnáv.* of *Mathureśa*, *Bhúripr.*; = शाप *Ajayap.* and comm. on the *Amarak.*). [5] Curse, imprecation (= आक्रोश *Amarak.*, *Hem.*, *Viśwapr.*, &c.); e. g. *Mahábh. Śántip.*: वैपायमाहमभिषङ्गव्यलीकं निगृह्णाति ज्वलितं यश्च मन्युम्। अदुष्टचेता मुदितो ऽनसूयुः स आदत्ते सुकृतं वै परेषाम्. [6] False accusation, calumny; (*Mathureśa* on the *Amarak.*: = शापे मिथ्याभिशंसने). [7] Defeat, misfortune, calamity (= पराभव *Amarak.*, *Hem.*, *Viśwapr.*, *Śabdar.*, &c.; = अभिभव *Haláy.*, *Ajayap.*); e. g. *Sáhityad.*: तीव्राभिषङ्गप्रभवेण वृत्तिं मोहेन संस्तम्भयतेन्द्रियाणाम्। अज्ञातभर्तृव्यसना मुहूर्तं कृतोपकारेव रतिर्बभूव; or *Raghuv.*: ततो ऽभिषङ्गानिलविप्रविद्धा.... धरणीं लतेव सीता सहसा जगाम; or.... गुरुराश्रमाश्रितः। अभिषङ्गजड विजज्ञिवान् (comm.: = अभिषङ्गेण दुःखेन जडम्). Also अभीषङ्ग and in the three first meanings probably also अभिष्वङ्ग or अभीष्वङ्ग (*Sárasund.* on the *Amarak.* 3. 3. 6. reads अभिष्वङ्ग, and *Bharatam.*: द्वे शापे। अभेरितो दीर्घः। यत्नम्। अभीषङ्गः। अभिषङ्गश्च। इत्यमपि निर्विकारः). E. सञ्ज् with अभि, kṛit aff. घञ्.

अभिषङ्गज्वर Tatpur. m. (-रः) (In Medicine.) A kind of fever supposed to be produced by evil spirits; its symptoms are, according to *Suśruta*, alternate agitation, trembling, laughing and crying, and, according to others, moreover, loss of bashfulness, of consciousness and of sleep; this kind of fever belongs to the class of the 'accidental fevers' (see आगन्तु) and is called also भूतावेशज्वर. E. अभिषङ्ग and ज्वर.

अभिषञ्जन Tatpur. n. (-नम्) The same as अभिषङ्ग (of which it occurs as an explanation). E. सञ्ज् with अभि, kṛit aff. ल्युट्.

अभिषव Tatpur. 1. m. (-वः) [1] The religious act of pressing out the juice of the Soma plant or Asclepias acida (see also सोमाभिषव), or in default of this plant, of its substitute, the Pútiká or Cæsalpinia bonducella (see also पूतीकाभिषव); it constitutes an essential ceremony of the Soma sacrifices (see ज्योतिष्टोम), and is performed the day after the sacrificial acts called उपसद् (q. v.), by means of stones (ग्रावन्) which press on two boards (called अधिषवण); the act takes place in the southern part of a building erected in the western part of the Uttaravedi near a cart which is placed there and bears, like the building, the name हविर्धान. (Comp. e. g. *Mádhava vv. ll.*: यदि सोमं न विन्देत पूतीकानभिषुणुयादिति श्रूयते; — दीक्षादिवसादूर्ध्वं सोमाभिषवदिवसात्पूर्वं कर्तव्या होमा उपसदः; — *Mahidhara*: अध्वर्युभिः सुता अभिषवधर्मेण ग्रावभिः द्रवीभावमापादिताः; *Mádhava*: सोमाभिषवाधारयोरधिषवणफलकयोः संतर्दनं कार्यम्; — उत्तरवेद्याः प्रतीचीने मण्डपे ऽभिषवः; — हविर्धाने ग्रावभिरभिषुत्याहवनीये हुत्वा सदसि भक्षयन्ति; — ज्योतिष्टोमे श्रूयते। उत यत्सुन्वन्ति सामिधेनीस्तदन्वाहुरिति। हविर्धानमण्डपगतयोर्दक्षिणोत्तरभागयोरवस्थितयोर्हविर्धाननामकयोः शकटयोर्मध्ये दक्षिणं शकटमत्र यत्तच्छब्दाभ्यामभिधीयते। तत्र समीपे सोमस्याभिषवः). [2] [a.] Religious bathing, ablution preparatory to religious rites; [b.] Drinking the juice of the Soma plant. [Some of the comm. on the *Amarak.* 2. 7. 46. give only the first meaning (2. a.), others both meanings; *Ráyam.*, *Tarkavágíśa*, *Ramán.*, &c. = यज्ञस्नाने; *Bharatam.*, *Sárasund.*, *Nílak.*: यज्ञस्नाने सोमलतापाने च.] [3] Sacrifice in general (*Med.*, *Śabdar.*, *Bhúripr.*, *Viśwapr.* = यज्ञ; *Hem.* = क्रतु; *Trik.* = याग). [4] Bathing in general (*Med.*, *Trik.*, *Hem.*, &c. &c.). [5] Ferment, yeast, any substance producing vinous fermentation (*Amarak.* = संधान; *Ráyam.* on this word: = मद्यकल्कं; *Ramán.* = मद्यसज्जीकरणे; *Bhánud.* = आम्रादिसंधाने; *Śabdamuktám.* = वंशाङ्कुराम्रफलादिवनितचिरस्थापितमथोत्पादकद्रव्यविशेषे; *Ajayap.* = मद्यसंहती; *Śabdar.* = मद्यसंधाने; *Bhúripr.*, *Jaṭádh.* = शीधुसंधाने; a meaning 'distillation' given to this word elsewhere is therefore erroneous).

2. n. (-वम्) Sour gruel; comp. अभिषुत; (*Haláy.*, *Rájanigh.* = काञ्जिक). E. सु (षुञ्) with अभि, kṛit aff. अप्.

अभिषवण Tatpur. 1. n. (-णम्) The same as अभिषव 1. q. v.; e. g. *Nirukta*: अभिषवणस्तुतिमभिषवणप्रवादां स्तुतिं मन्यन्ते.
2. f. (-णी) (ved.) Probably; the juice of the Soma plant pressed out for sacrificial purposes (comp. अभिषव 1. 1.); *Atharv.* (where it occurs among sacrificial implements besides ऋजीष, the stale Soma or the remains of the plant, after its juice has been extracted): शूर्पं पवित्रं तुषा ऋजीषाभिषवणीराप:. E. सु (षुञ्) with अभि, kṛit aff. ल्युट्.

अभिषवणीय Tatpur. m. f. n. (-य:-या-यम्) Fit for a Soma sacrifice, (said of the juice of the Soma plant). E. सु (षुञ्) with अभि, kṛitya aff. अनीयर्.

अभिषवदिन Tatpur. n. (-नम्) The day on which the अभिषव (q. v. 1. 1.) takes place. E. अभिषव and दिन.

अभिषवदिवस Tatpur. m. (-स:) The same as अभिषवदिन. E. अभिषव and दिवस.

[**अभिषष्टि**. A bad reading in the printed edition of the *Śeshás* of *Hemach.* for अभिशस्ति 'begging'; in a similar manner अभिषस्त *Hem. nán.* 4. 123, which occurs in Mss., is a bad reading for अभिशस्त.]

अभिषह्माण Tatpur. m. f. n. (-ण:-णा-णम्) Overpowering, defeating. E. सह् with अभि, kṛit aff. शानच्, ágama मुक्.

अभिषाच् Tatpur. m. f. n. (-क्-क्-क्) (ved.) ¹Revering, paying attention (to sacrifices), pious; e. g. *Ṛigv.*: .....शमभिषाच: शमु रातिषाच: &c. (*Sáyaṇa*: अभिषाचो यज्ञमभित: सेवमानास्य न शं शान्त्यै भवन्तु). ²Overpowering, defeating; e. g. *Ṛigv.*: शतक्रतुमर्णवं शाकिनं नरं गिरो म इन्द्रमुप यन्ति विश्वत:। वाजसनिं .....अभिषाचं स्वर्विदम् (*Sáyaṇa*: अभिषाचं शत्रूणामभिभवितारम्); or शाण्डो दाद्धिरणिन: स्मद्दिष्टीन्दश वशासो अभिषाच ऋष्वान् (*Sáyaṇa*: ऋ° = शत्रूनामभिभावुकान्). E. सच् in the caus., with अभि, kṛit aff. क्विप्.

अभिषावक Tatpur. m. (-क:) One who presses out the juice of the Soma plant. Compare the following. E. सु (षुञ्) with अभि, kṛit aff. ण्वुल्.

अभिषावकीय् denom. parasm. (-यति) To have a desire for one who presses out the juice of the Soma plant. [This denom. is an example to the *Vártt.* न वानुपसर्गत्वात् to *Páṇ.* VIII. 3. 65.; the latter Sútra enjoins that स् of the rad. सु (षुञ्) when preceded by certain prefixes, e. g. by the upasarga अभि, becomes ष्; e. g. अभिषुणोति; thereupon a *Vártt.* (नामधातोस्तु प्रतिषेध:) observes that if a denomin. is formed of a deriv. of सु (e. g. सावकीय् of सावक) and such a denom. is preceded by a prefix like अभि, the change of स् into ष् does *not* take place; thus सावकीय् when prefixed with अभि, remains, for instance, अभि सावकीयति; the mentioned *Vártt.* न वा° then limits the generality of this restriction by adding that स् remains unchanged, only if e. g. अभि is not उपसर्ग to सु; for अभि being upasarga to सु in the derivat. अभिषावक, स् becomes ष् not only in the latter, but also in its denom. अभिषावकीय्; the case being different from that of अभि सावकीयति where अभि is not upasarga to सु but to सावकीय्; forms like अभिसावकीय् or परिसावकीय् are therefore *not* simple denom., but must, like other radicals with upasargas prefixed, be looked for under the simple form, i. e. under सावकीय्. *Patanj.*: नामधातोस्तु प्रतिषेधो वक्तव्य:। सावकमिच्छति। अभि सावकीयति। परि सावकीयति॥ (*Vártt.*: न वानुपसर्गत्वात्)। न वा वक्तव्य:। किं कारणम्। अनुपसर्गत्वात्। यत्क्रियायुक्तास्तं प्रति गत्युपसर्गसंज्ञे भवत:। न चाभि सुनोतिं प्रति क्रियायोग:। किं तर्हि सावकीयतिं प्रति; *Kaiyy.*: न वेति। अभि: क्रमर्थस्येच्छाया विशेषणत्वादुपसर्गो न सुनोते:। सुनोतेरुपसर्गत्वे त्वभिषावकमिच्छति। अभिषावकीयति। भवत्येव षत्वं नासावेवमिति.] E. अभिषावक, denom. aff. क्यच्.

अभिषाह्. See अभीषाह्.

अभिषिक्त Tatpur. m. f. n. (-क्त:-क्ता-क्तम्) ¹Sprinkled over; e. g. *Chaurapanch.*: अद्यापि तां प्रणयियोगविषोपमेयां सङ्गे पुनर्बहुतरामसृताभिषिक्ताम्.....स्मरामि. ²Sprinkled over with consecrated water &c. (as an idol or a king), inaugurated, solemnly invested, enthroned, see अभिषेक; e. g. *Hariv.*: श्रुत्वाभिषिक्तं राजेन्द्रं बहुभिर्वसुधाधिपै: &c.; or *Bhágavata Pur.*: यदाभिषिक्त: पृथुरङ्ग विप्रैरामन्त्रितो जनतायाश्च पाल:; or *Hitopad.*: अहं भगवत्या वनदेवतया स्वहस्तेनारण्यराज्ये सर्वौषधिरसेनाभिषिक्त:; or *Vîramitr.*: पार्थिवोऽभिषिक्तक्षत्रिय:. E. सिच् with अभि, kṛit aff. क्त.

अभिषिक्तवंश्य m. (-श्य:) One who belongs to the family of a Kshatriya inaugurated as king; e. g. *Káśiká* (on *Páṇ.* राजन्यबहुवचनद्वन्द्वेऽन्धकवृष्णिषु): राजन्यग्रहणमिहाभिषिक्तवंश्यानां क्षत्रियाणां ग्रहणार्थं। एते च (viz. the द्वैप्य and the हैमायन) नाभिषिक्तवंश्या:. E. अभिषिक्त-वंश, taddh. aff. यत्.

अभिषिच्यमान Tatpur. m. f. n. (-न:-ना-नम्) The same as अभिषिक्त; e. g. *Śatapath.*: शीर्षतो वा अभिषिच्यमानोऽभिषिच्यत उपरि धार्यमाण:. E. सिच् with अभि, kṛit aff. शानच्, ágama मुक्.

अभिषिषिचत् Tatpur. m. f. n. (-न्-न्ती-त्) ¹Desirous of sprinkling over; e. g. (figur.) *Bhaṭṭik.*: बलान्यभिषिषिचन्तं तरुभि: कपिवारिदम्। विजिगीषु: पुनश्चक्रे व्यूहं दुर्जयमिन्द्रजित्. ²Desirous of enthroning, of inaugurating as a king. E. सिच् in the desider., with अभि, kṛit aff. शतृ.

अभिषिषिचान Tatpur. m. f. n. (-न:-ना-नम्) (ved.) The same as अभिषिक्त; e. g. *Śatapathabr.*: वरुणाद्ध वा अभिषिषिचानाद्भर्गोऽपचक्राम (*Sáy.*: = पूर्वमभिषिच्यमानस्य); or *Aitar. Br.*: भितस्याभिषिषिचानस्याशान्ता आपो वीर्यं निर्हण्युरिति (*Sáy.*: = अभिषेकं प्राप्तस्य; comp. s. v. अभिषेक p. 276, col. *a*, l. 16. 17). E. सिच् with अभि, kṛit aff. कानच्, as *ádeśa* of लिट्.

अभिषिषेणयिषु Tatpur. *m. f.* n. (-षु:-षु:-षु) Desirous of attacking with an army; e. g. *Mághak.*: अभिषिषेणयिषुं भुवनानि य: स्मरमिवाख्यत लोध्ररजश्चय:। क्षुभितसैन्यपरागविपाण्डुरद्युतिरयं तिरयन्नुदभूद्दिश:. E. सेनि (सेना, denom. aff. णिच्), in the desider., with अभि, kṛit aff. उ.

अभिषुक m. (?) (-क:?) The name of a fruit supposed to remove disorders of bile and phlegm; *Suśruta*: वातामाक्षोडाभिषुकनिचुलपिचुनिकोचकोरुमाणप्रभृतीनि। पित्तश्लेष्महराण्याहु: &c. E. अभिषु, taddh. aff. क?

अभिषुत Tatpur. 1. m. f. n. (-त:-ता-तम्) Pressed out (as the juice of the Soma plant; see अभिषव 1. 1.).
2. n. (तम्) Sour gruel; comp. अभिषव 2. E. सु with अभि, kṛit aff. क्त.

अभिषुविक्रान्त Tatpur. n. (-न्तम्) Spirituous liquor; see माधवी (*Nigh. Prak.* = माधवीमद्य). E. अभिषु and विक्रान्त.

अभिषेक Tatpur. m. (-क:) *Sprinkling over;* hence 1. Sprinkling consecrated liquid over a sacrificer, *inaugurating* or *consecrating* him; e. g. (in reference to the sacrifice अभिषेचनीय q. v.) *Śatapathabr.*: षट्पुरस्तादभिषेकस्य जुहोति; or *Mádh. Jaim. nyáy.*: राजसूये सोमयागस्याभिषेचनीयस्य संनिधौ विदेवनशौन:शेपाख्यानाभिषेका: क्रमेणाम्नाता:. The term ap-

plies especially to a ceremony performed by a *king* and a *military commander* and concerns, as such, the rites of the *second* caste only; (comp. *Sáyańa* on the *Aitar. Br.* chap. 38 seqq.: उक्तं द्वात्रिंशदध्यायैः कर्म वर्णत्रयान्वितम् । अथ त्वष्टभिरध्यायैर्वक्ष्यते राजकर्तृकम्, the ceremony being described in the chapters 37 – 39). The general object of the ceremony is attainment of supreme power in this and the future world, as well as long life and happiness. (A detailed account of this purpose, as given in the *Aitar. Br.* is subjoined p. 278 *a*, l. 32 ff.; for the post-vaidik period comp. e. g. *Mahábh. Anuśásanap.*: ये राजानो राजसूयाभिषिक्ता धर्मात्मानो रक्षितारः प्रजानाम् । ये चाश्वमेधावभृथे प्लुताङ्गास्तेषां लोका धृतराष्ट्र न तत्र; or *Harivanśa*: भवान्राजास्तु मान्यो मे यदूनामग्रणीः प्रभुः । विजयायाभिषिच्यस्व स्वाराज्ये राजसत्तम; or राजसूयाभिषिक्तस्तु पृथुरेभिर्नराधिपैः वेददृष्टेन विधिना राजराज्ये नराधिप ॥).

A. Inauguration of a king. This ceremony is either part of a Rájasúya, and performed by a king at the end of this sacrifice — when it is called पुनरभिषेक or *second inauguration*, since the *Abhisheka* or first inauguration of a king must have taken place previously —; or it is not part of a sacrifice and occurs at a king's accession to the throne — then it is the अभिषेक proper. [Both ceremonies are described in the *Aitareya Bráhmańa*, first the *Punarabhisheka*, then the *Abhisheka*; in conformity with this authority the same order has been preserved in the following account, since the *Abhisheka* ceremony refers in many respects to that of the *Punarabhisheka*.]

a. The *Punarabhisheka* is performed by a king at the end of a *Rájasúya*, after he has undergone preliminary purification (दीक्षा), when he has risen from the *Avabhŕitha* ceremonies, has performed the *Anúbandhya* sacrifice and completed the final rite, the *Udavasaniyá*. There must have been prepared for the occasion a throne-seat (आसन्दी) of the wood of the *Udumbara* (ficus glomerata), resting on four legs a span (प्रादेश) high, with boards placed on them (शीर्षण्य; see below page 277 *b*, line 6 ff.) and side boards (अनूच्य; see ibid.) of the dimension of a cubit (or two spans; अरत्नि, *Sáyańa*: प्रादेशद्वयमरत्निः); the whole well fastened together with a texture made of cords of *Munja* grass (Saccharum munja), a tiger skin which is placed on the seat with the hairs upwards and the neck to the east, a large (four cornered) ladle (चमसः; *Sáy.* at a later occasion: = चतुष्कोणो दण्डयुक्तः पात्रविशेषः) of *Udumbara* wood and a branch of the same; in the ladle have been put eight things: curd (दधि), honey (मधु), clarified butter (सर्पिस्), water proceeding from rain during sunshine, before it has fallen down (आतपवर्ष्या आपः; *Sáy.*: = आतपयुक्तवर्षभवाः); blades of *Syáma* grass (शष्पाणि; *Sáy.*: = श्यामतृणानि), sprouts (तोक्मानि; *Sáy.*: = अङ्कुराणि), spirituous liquor (सुरा) and *Dúb* grass (दूर्वा, Panicum dactylon). (To prepare a site for the throne three lines have been drawn on a place of sacrifice with the sacrificial implement called *Sphya* (q. v.), one southwards, another westwards and a third northwards); the one to the south is that on which the throne is to be placed with its front towards the east, so that the two feet to the north come to stand within the Vedi or sacrificial ground and the two to the south without; this latter spot occupied by the throne-seat is called *Śrí*; (as a type of happiness or prosperity; *Sáy.*: श्रीर्वै संपद्रूपैव). The place within the Vedi being small, but that without being illimited, this position of the throne indicates that the sacrificer may obtain definite and indefinite wishes within and without the Vedi. The tiger skin is the type of increase of Kshatriya power, for the tiger is the Kshatriya or hero of the wild beasts; the Udumbara wood of the throne, ladle and branch is the type of essential juice (ऊर्ज् *Sáy.*: = क्षीरादिरसः) and of food (which the sacrificer is supposed to acquire by this symbol); curd, honey and clarified butter typify the essence of water and plants; (curd and butter, as *Sáyańa* observes, because they originate in grass and water which are the food of cattle; honey, because it originates in the juice of plants collected by bees); water proceeding from rain during sunshine, before it has fallen down typifies (on account of the sunshine) lustre (or energy; तेजस्) and (rain being the consequence of oblations to the gods) holiness (ब्रह्मवर्चसम्; *Sáy.*: = श्रुताध्ययनसंपत्तिः); grass and sprouts typify food (इरा; they being the food of cattle), hence prosperity (पुष्टि, increase) and progeny (प्रजा); spirituous liquor is the type of a Kshatriya's power (on account of its fierceness or hotness; *Sáy.*: सुरया क्षत्रियस्येव मद्योगात्क्षत्ररूपत्वम्) and of the essence of food (or rice, liquor being made of rice; comp. अन्नरस; अन्नस्य रसः; *Sáy.*: अन्नजन्यत्वादन्नरसत्वम्); *Dúb* grass (being the Kshatriya of the plants and firmly established in the soil with its many roots) is the type of Kshatriya-power and of a firmly established rule. — The principal features of the ceremony itself are the following. The king who performs the sacrifice kneels down at the back part of the throne-seat with his face to the east and his right knee touching the ground (while his left knee remains upwards); he then touches with his hands the throne-seat and invites the gods to ascend it together with various metres: *Agni* with the metre Gáyatrí, *Savitŕi* with the Ushńih, *Soma* with the Anushtubh, *Bŕihaspati* with the Bŕihatí, *Mitra* and *Varuńa* with the Pankti, *Indra* with the Trishtubh, the *Viśwe-Devás* with the Jagati, for the purpose of obtaining kingly power (राज्यम्; *Sáy.*: = देशाधिपत्यम्), righteous government (साम्राज्यम्; *Sáy.*: = धर्मेण पालनम्), increase of enjoyment (भौज्यम्; *Sáy.*: = भोगसमृद्धिः), independent rule (स्वाराज्यम्; *Sáy.*: = अपराधीनत्वम्), attainment of more distinguished qualities than those possessed by other kings (वैराज्यम्; *Sáy.*: = इतरेभ्यो भूपतिभ्यो वैशिष्ट्यम्), coming (after death) into the world of Brahman (पारमेष्ठ्यम्; *Sáy.*: एतदूर्ध्वमैहिकम् — i. e. what precedes — अथामुष्मिकमुच्यते । पारमेष्ठ्यं प्रजापतिलोकप्राप्तिः) and obtaining there dominion (राज्यम्; *Sáy.*: = तत्र राज्यमैश्वर्यम्), a mighty rule (माहाराज्यम्; *Sáy.*: = तत्रत्येभ्य इतरेभ्य आधिक्यम्), mastership (आधिपत्यम्; *Sáy.*: = तानितरान्प्रति स्वामित्वम्), independence (स्वावश्यम्; *Sáy.*: = अपारतन्त्र्यम्) and a long residence there (आतिष्ठम्; *Sáy.*: चिरकालवासित्वम्). [Of the metres mentioned before each following metre has four

syllables more than each preceding one; the invitation itself which is addressed to the gods is founded on the *Ṛigv.* 10. 130. 4.; and the company of the gods is solicited by the king in order to ensure the attainment of what was before unattained by him (योग:; *Sáy.*: = अप्राप्तस्य लाभस्य प्राप्ति:) and the preservation of what he has obtained (क्षेम:; *Sáy.*: = प्राप्तस्य वस्तुनो रक्षणम्).] The gods have arrived and the king now ascends himself the throne-seat, first with his right and then with his left knee. — The next ceremony is the propitiation of the liquid in the ladle, which is performed by the priest who will pour it over the king, by reciting the hymn: 'waters behold me with a favourable eye, with a favourable body touch my skin; all fires, for they reside in water, I invoke on your account; do you produce in me beauty, bodily strength and energy'; and by the king repeating these words after him. If this propitiation did not take place, the liquid would destroy the vigour of the king. (The quoted verse occurs, though with some variations, in the *Atharvav.* 10. 1. 12 and 13.) After this, the priest covers the head of the king with the *Udumbara*-branch and pours the liquid over him while reciting the following three *Ṛigveda*-verses: 'These waters are most propitious, they have healing power to free from all disease (*Sáy.* 'poverty and other diseases': दारिद्र्यादिरोगस्य भेषजी:); they are the augmenters of kingly power, and (therefore) its supporters; they are immortal.' 'With which Prajápati sprinkled Indra, the king Soma and Manu, with these I sprinkle thee, that thou becomest king of kings in this world.' 'The queen, thy mother, bore thee to be great amongst the great, and a righteous ruler over men; an auspicious mother bore thee'; and this *Yajurveda*-verse: 'The divine Savitṛi has given his consent, therefore I pour (this liquid) over thee with the arms of the Aświns (*Sáyaṅa*: not with my own), with the hands of Púshan, with the beauty of Agni (तेजस्; *Sáy.*: = शारीरकान्ति:), with the radiance of Súrya (वर्चस्; *Sáy.*: = बाह्यप्रकाश:) and with the (sharp) senses of Indra (इन्द्रियम्; *Sáy.* 'with the sharpness of the eyes' &c.: = चक्षुरादिपाटवम्), for the sake of strength (बलम्), prosperity (श्री:; *Sáy.*: = हस्त्यश्वादिसंपद्), glory and increase of food (अन्नम्; *Sáy.*: = अन्नसमृद्धि:)'. If the priest wishes that the king may enjoy good health (lit. may eat food), he must, after these verses, utter the sacred word *Bhúr!* (earth!). If he wishes that the king may enjoy good health and live to see a son and a grandson (द्विपुरुष) he must utter the sacred words: *Bhúr! Bhuvas!* (earth! intermediate region between earth and sun!), and if he wishes him to enjoy good health and live to see three generations (त्रिपुरुष), or if he wishes him to remain unrivalled, he must utter the sacred words: *Bhúr! Bhuvas! Swar!* (earth! intermediate region! heaven!). [The *text* of the *Aitar. Br.* mentions on this occasion that some authorities object to the enunciation of the latter words; but it quotes, too, the opinion of the Ṛishi *Satyakáma*, the son of *Jábálá*, who maintains that a king who is not inaugurated with these *Vyáhṛitis* or sacred words, will die before the due term of his life, and that of *Uddálaka*, the son of *Aruṅa*, who says that a king who is inaugurated with these words, will arrive at the full term of his life and conquer his enemies.] Since at the pouring of the liquid the essence of water, holiness and the other boons which are conferred on the king by the ingredients placed in the ladle, are shed and go away, as it were, from the king, he must, to secure them, before the liquid is poured over him, make two oblations (while uttering the words: ब्रह्म प्रपद्ये स्वाहा क्षत्रं प्रपद्ये स्वाहा i. e. I am obtaining holiness, Swáhá! I am obtaining power, Swáhá!). After the liquid has been poured over the king, the priest places in his hand a goblet of spirituous liquor and recites the following verse (*Ṛigv.* 9. 1. 1. = *Sámav.* 2. 39. = *Vájas.* 26. 25.): 'Soma with thy most sweet exhilarating drops purify (this sacrificer), for thou wast poured out for Indra to drink.' Then he recites and makes the king repeat after him the following invocation: '(Soma and spirituous liquor), because a separate residence has been allotted to you by the gods, therefore do not combine in the lofty æther; liquor, thou art powerful, but thou, Soma, art a king; do not harm him (the king), when you enter into your several receptacles (i. e. into his stomach).' [This verse occurs with some variations in the *Vájas.* 19. 7.] By the recital of these verses spirituous liquor and Soma become identified; compare page 279*a*, line 52 ff. Having drunk the king then presents the rest to a man whom he considers his friend, for drinking out of the same cup is the mutual practice of friends. He then places the Udumbara branch on the ground as a symbol of essential juice (ऊर्ज्) and food, and prepares himself for descending from the throne-seat; but while he is still seated and puts his feet on the ground he says: 'I firmly stand on heaven and earth, I firmly stand on exhaled and inhaled air (प्राण and अपान), I firmly stand on day and night, I firmly stand on food and drink; on what is Brahmaṅa, on what is Kshatriya, on these three worlds stand I firmly.' He then descends, sits down on the ground with his face towards the east, utters thrice the words 'adoration to what is Bráhmaṅa' and offers a gift (*Sáy.*: a cow) to a Bráhmaṅa; the object of this gift is the attainment of victory in general (जिति:), of victory everywhere (अभिजिति:; *Sáy.*: = अभित: सर्वेषु देशेषु जिति:); of victory over strong and weak enemies (विजिति:; *Sáy.*: = प्रबलदुर्बलशत्रूणां तारतम्येन विविधो जय:) and of complete victory (संजिति:; *Sáy.*: = शत्रुराहित्याय सम्यग्जय:); and his threefold expression of adoration to what is a Bráhmaṅa implies that a kingdom prospers and has valiant men when it is under the control of the Bráhmaṅas, and that a valiant son will be born to him. After this ceremony the king rises and puts fuel into the Áhavaníya fire while uttering the words: '(wood) thou art fuel, bestow on me sharpness of sense and strength of body'. Then he is going to take three steps to the east, north (and as *Sáy.* explains), to the north-east, but previously to doing so points to the region, and addresses the step he is about to take with these words: 'thou subduest for me the regions; enable me therefore to adore the gods, and may attainment of my desires and preser-

vation of what I have attained be granted to me; may there be no danger (or fear) to me'. [The injunctions which follow in the text of the *Aitar. Br.* are merely incidental and refer to the conduct of a king and the ceremonies he has to perform, when his assistance in warfare is sought for by another king.] Upon this and having recited the *Ṙigveda*-verse (10. 181. 1.), with the purpose of freeing himself from enemies, he returns to his palace, when he will be without foes and peril and day by day increase in prosperity, authority and sovereignty. There he sits down by the domestic fire and the Adhwaryu priest makes for him, out of a goblet, four times three oblations with clarified butter to Indra while reciting the three *Ṙigveda*-verses 9. 110. 1-3. or *Sámav.* 2. 714. 716. 715. [The recital of these verses takes place in a peculiar manner, called प्रपदम्, which consists in inserting between the syllables of some word in the second Páda of either of these verses certain other words which are foreign to the text of the *Ṙigv.*-hymn, viz. the words भूर्ब्रह्म प्राणममृतं प्रपद्यते ऽयमसौ शर्म वर्माभयं स्वस्तये सह प्रजया सह पशुभिः between the second and third syllables of the word वृत्राणि in the second Páda of *Ṙigv.* 9. 110. 1.; the words भुवो ब्रह्म &c. ..... पशुभिः between the second and third syllables of the word समर्यराज्ये in the second Páda of *Ṙigv.* 9. 110. 2.; and the words स्वर्ब्रह्म &c. ..... पशुभिः between the first and second syllables of the word शक्मना in the second Páda of *Ṙigv.* 9. 110. 3.; the sense of these words is: 'he (the king) seeks the protection of earth (भूर्; in the second verse ... of भुवस् or the intermediate region; in the third of स्वर् or heaven), of the Veda, of life, of Amṙita; for the sake of his bliss grant him (o Indra) happiness, armour and safety with his children and his cattle'.] A king for whom these libations are made to Indra in the indicated manner becomes free from disease, cannot be injured by enemies, is exempt from poverty, everywhere protected against danger, and thus becomes victorious in all the quarters, and after death established in Indra's heaven. — At the end of the whole ceremony the king prays for increase in cows, horses and progeny and more especially to obtain a son who would be liberal towards the priests at his sacrifices and a powerful protector of his subjects. — Priests who understand well how to perform the whole rite will raise the king to an exalted position; those on the contrary who are ignorant of the manner in which it is to be performed, will bring him unto perdition. (As an instance of the efficacy of this part of the Rájasúya sacrifice when performed by priests who well understand their duties, the text of the *Aitar. Br.* quotes the instance of *Janamejaya*, the son of *Parikshit.*)

b. The rites of the *Abhisheka* which is not part of a Rájasúya sacrifice, but a ceremony performed at a king's accession to the throne, are similar to, but not identical with, those of the *Punarabhisheka*; they are founded on the proceedings which took place when Indra was consecrated by the gods as their supreme ruler, and which form the subject of the 38th chapter of the *Aitareya Bráhmańa.* It is there told that the throne-seat which served at Indra's inauguration was made of *Ṙigveda*-verses, its eight parts consisting of *Sámaveda*-verses, viz. the two fore-legs of the *Bṙihat* and *Rathantara*, the two hind-legs of the *Vairúpa* and *Vairája*, the two top boards of the *Śákwara* and *Raivata*, and the two side boards of the *Naudhasa* and *Káleya*. [In the corresponding passage of the *Punarabhisheka, Sáyańa* speaks of *several* शीर्षण्य and renders the word 'boards placed on the legs of the throne-seat': तेषां पादानां शिरस्सुपरिभागे ऽवस्थितानि शीर्षण्यानि; in the present passage the text has the dual शीर्षण्ये which *Sáyańa* explains as the board where the head of Indra and, by implication, as the board where his feet rest upon: आसन्द्यां शयानस्येन्द्रस्य शिरोदेशस्थं फलकं शीर्षण्यम्। तस्य पाद-देशावस्थितस्य फलकस्याप्युपलक्षणम्; *Sáyańa* likewise speaks in his comm. on the first passage of several अनूच्य, while the text of the latter mentions *distinctly* two, viz. अनूच्ये; the former explanation of शीर्षण्य seems more natural, since the latter is at variance with the dimensions of the throne-seat stated before, but it is probably more correct to view the compound शीर्षण्यानूच्यानि which occurs in the chapter on the Punarabhisheka, as representing two duals]; of the threads of the texture which was to hold this structure together, those that went lengthwise were made of *Ṙigveda*- and those that went crossways of *Sámaveda*-, the intervals being *Yajurveda*-verses; the covering of the throne was (the goddess of) *Glory*, the pillow (*Sáy.*: where his head rested upon) *Śrí* (the goddess of Happiness). *Savitṙi* and *Bṙihaspati* supported the fore-legs, *Váyu* and *Púshan* the hind-legs, *Mitra* and *Varuńa* the two top boards and the two *Aświns* the two side boards of the throne-seat, while Indra ascended it after having invited the *Vasus* to take place on it with the metre Gáyatrí, the Stoma (q. v.) Trivṙit and the Sáman (q. v.) Rathantara for the sake of obtaining righteous government (साम्राज्य), the *Rudras* for increase of enjoyment (भौज्य), the *Adityas* for independent rule (स्वाराज्य), the *Viśwe-Devas* for the attainment of distinguished qualities (वैराज्य), the *Sádhyas* and *Áptyas* for dominion (राज्य), the *Maruts* and *Áṅgirasas* for coming into the world of Brahman (पारमेष्ठ्य), superiority (माहाराज्य), mastership (आधिपत्य), independence (स्वावश्य) and a long residence there (आतिष्ठ), these divinities being accompanied severally, like the Vasus, with various metres, Stomas and Sámans (as specified in the text of the *Ait. Br.*). All these gods having then proclaimed the high qualities of Indra, to strike terror, by their panegyric, into the mind of his enemies, and Prajápati who performed the function of inaugurating priest, having recited the *Ṙigveda*-verse 1. 25. 10. (where between the ending words साम्राज्याय and सुक्रतुः the words भौज्याय, स्वाराज्याय &c. &c. are inserted), the latter placed himself before (i. e. east of) the throne with his face towards the west, covered the head of Indra with a moist *Udumbara* branch (i. e. with an Udumbara branch the leaves of which had been wetted) and a gold Pavitra (q. v.) and sprinkled him with the liquid, while reciting the three *Ṙigveda*-verses 'these waters &c.', the *Yajurveda*-verse 'the divine Savitṙi &c.' and uttering the three sacred words,

Bhúr, Bhuvas, Swar (see above page 276 *a*, line 22 ff.). Thirty-one days after this inauguration by Prajápati, the divine *Vasus* sprinkled him in the East with the same liquid while reciting the same verses and uttering the same sacred words, to ensure his righteous government (साम्राज्य), hence the inaugurated kings of the Eastern peoples are called *Samráj*; next in thirty-one days the *Rudras* performed the same ceremony in the South to ensure his increase of enjoyment (भौज्य), hence the inaugurated kings of the *Satwats* in the South are called *Bhoja*; then in other thirty-one days the *Ádityas* performed this ceremony in the West, to ensure his independent rule (स्वाराज्य), hence the inaugurated kings of the *Nichyas* and *Apáchyas* in the West are called *Swaráj*; then in other thirty-one days, the *Viśwe-Devas* in the North, to ensure his attainment of higher qualities than those possessed by others (वैराज्य), hence the inaugurated kings of the *Uttarakurus* and *Uttaramadras* are called *Viráj*; afterwards in other thirty-one days the *Sádhyas* and *Áptyas* performed the same ceremony in the central region (which is the 'fixed' region, since east, west &c. become determined through it, and which at the same time is the region where the vaidik rites are established), for the sake of his rulership (राज्य), hence the inaugurated kings of the *Kurus* and *Panchálas* and of the *Vaśas* and *Uśinaras* in that region are called *Rájan*. Lastly, in further thirty-one days the *Maruts* and the *Angirasas* performed this ceremony in the upper region (or Swarga) to ensure his attainment of the supreme abode (पारमेष्ठ्य), his mighty rule there over every one (माहाराज्य), as well as his mastership (आधिपत्य), independence (स्वावश्य) and long residence there (आतिष्ठ), hence he attained the supreme abode (परमेष्ठिन्) and became united with Prajápati (प्राजापत्य). 'Thus inaugurated by that great inauguration Indra conquered all conquerable battle grounds (जितीः; *Sáy.*: = जेतव्याः सर्वा युद्धभूमीः), took possession of all worlds, obtained the highest dignity amongst gods (श्रैष्ठ्यम्; *Sáy.*: = अतिशयेन प्रशस्तत्वम्), transcendent rank (अतिष्ठाम्; *Sáy.*: = सर्वानतिक्रम्यावस्थानम्) and preeminence (परमताम्; *Sáy.*: = उत्कृष्टत्वम्), conquered righteous government, increase of enjoyment, absolute dominion, distinguished *qualities*, supreme abode, rulership and mighty rule and mastership there; and thus he became in this world a Prajápati, an absolute king, long-lived (अमृतः; *Sáy.*: = इतरमनुष्यवदल्पकाले मरणरहितः), and in the other world having obtained all his desires, he became entirely exempt from death' (or liberated; अमृतः; *Sáy.*: = मरणरहितो मुक्तः).

The purpose for which the inauguration of a mortal king takes place, is defined by the *Aitar. Br.* in precisely the same terms as those contained in the preceding passage, [with the obvious alteration of 'amongst kings' instead of 'amongst gods'. This definition occurs ch. 39. 5.; in the commencement of ch. 39. 1. the purpose of the ceremony is worded somewhat differently at the end of the passage but its bearing is similar, viz.: if he (i. e. a priest) wishes that a king should conquer all conquerable battle grounds &c. &c. .... (up to the words: 'and mastership there'), that he should attain (every thing) in space and time (सर्वं समन्तपर्यायी स्यात्; *Sáy.*: देशतः कालतः सर्वव्यापी स्यात्), all land up to the seashore and all life to infinity (lit. to the amount परार्ध; सार्वभौमः सार्वायुष आन्तादा परार्धात्; *Sáy.*: समुद्रतीरपर्यन्तं सार्वभौमत्वं देशव्याप्तिः। आ परार्धात्परार्धशब्दाभिधेयकालसंख्यापर्यन्तं सार्वायुषत्वं कालव्याप्तिः), and that he should become a sole ruler over the whole earth up to the ocean (पृथिव्यै समुद्रपर्यन्ताया एकराट्), let him &c. &c. ..... and: if a king wishes, that he should conquer &c. &c., let him &c.]. — The ceremony as practised at the *vaidik period*, is thus described in the *Ait. Br.* The priest in the commencement of the solemnity causes the king to take the following oath: 'if I (the king) do ever harm to thee, thou (the priest) mayst deprive me of all pious acts (इष्टापूर्तम्; *Sáy.*: श्रौतस्मार्तद्वयम्) which I have done from the time of my birth up to that of my death, of heaven and whatever else good has been accomplished by me, of long life and offspring'. He then orders his attendants to bring four kinds of fruits: the fruit of the *Nyagrodha* (ficus Indica), of the *Udumbara* (ficus glomerata), of the *Aśwattha* (ficus religiosa) and of the *Plaksha* (ficus infectoria); besides, four kinds of grain (ओषधानि ..... तोक्मकृतानि; *Sáy.*: अङ्कुरनिमित्तान्यौषधिद्रव्याणि): rice with small grain (व्रीहीणाम्; *Sáy.*: सूक्ष्मबीजरूपा व्रीहयः), rice with large grain (महाव्रीहीणाम्; *Sáy.*: प्रौढबीजरूपा महाव्रीहयः), *Priyangu* and barley. Next they bring, at his command, a throne-seat of *Udumbara* wood (made in the manner as described above, page 275 *a*, line 34 ff.), a (four-cornered) ladle of *Udumbara* or, instead of the latter, a vessel of *Udumbara* (or, acc. to *Sáyaṇa*, an earthen vessel of an arbitrary shape) and an *Udumbara* branch. Then they put the four kinds of fruit and grain in the ladle or vessel and pour over them curds, honey, clarified butter and water proceeding from rain during sunshine, before it has fallen down; afterwards, having placed the ladle or vessel on the ground, they address the throne-seat with a Mantra which recalls the component parts of Indra's throne and thus tends to identify both: 'may thy front legs be Bṛihat and Rathantara &c. &c.; may Savitṛi and Bṛihaspati support thy fore-legs &c. &c. (see above page 277 *b*, line 1 ff.)'. Then the priest asks the king to ascend the throne-seat, inviting the Vasus, Rudras, Ádityas and the other divinities which were invited by Indra at his inauguration (see page 277 *b*, line 31 ff.), to ascend his throne with the same metres, Stomas and Sámans and for the same purposes as mentioned above. Upon this the relatives of the king (literally: 'the king-makers', राजकर्तारः; *Sáy.*: = पितृभ्रात्रादयः 'father, brother &c.'), proclaim his high qualities in the same words as the gods proclaimed the greatness of Indra; the priest recites the *Ṛigveda*-verse 1. 25. 10. (with the same modifications as mentioned above) and, placing himself before the throne with his face towards the west, covers the head of the king with the Udumbara branch, the leaves of which have been wetted, and with a gold Pavitra, and sprinkles him with the liquid (in the ladle or vessel), while reciting the three *Ṛigveda*-verses, the *Yajurveda*-verse and uttering the

three sacred words mentioned above (*page* 276*a*, line 22 ff.). Lastly he addresses the king with the prayer that the Vasus, the Rudras and the other divinities who performed this ceremony for Indra in the East, South &c. may severally do the same for him in thirty-one successive days and to the same effect as mentioned before (page 278*a*, line 1 ff.). — The ingredients of the sacred liquid used at this Abhisheka differ in some measure, as will have been seen, from those used at the *Punarabhisheka*; they differ from the latter also in their typical qualities. The *Nyagrodha* being on account of its wide spread the Rájan of the trees, and rice with small grain being among plants principally productive of strength, the fruit of the former and the grain of the latter are the type of the qualities of a Kshatra (क्षत्रम्), which the king is supposed to acquire by these ingredients; and in a similar manner the fruit of the *Udumbara* and the grains of *Priyangu* are the type of increase of enjoyment (भौज्यम्), the fruit of the *Aśwattha* and rice with large grains the type of righteous government (साम्राज्यम्), the fruit of the *Plaksha* the type of independent rule (स्वाराज्यम्) and attainment of more distinguished qualities than those possessed by other kings (वैराज्यम्), barley the type of military commandership (सैनान्यम्); curds typify the sharpness of senses (इन्द्रियम्; *Sáy.*: 'because they make the senses sharp': इन्द्रियपाटवहेतुत्वात्), honey typifies the essence of plants and trees (रस ओषधिवनस्पतिषु; *Sáy.*: 'because it originates in flowers': पुष्पजन्यत्वेन); clarified butter, the brightness of cattle (तेजः पशूनाम्; *Sáy.*: 'on account of its oily gloss': स्निग्धभास्करत्वेन) and the water, freedom from death or long life (अमृतम्; *Sáy.*: 'because it nourrishes' आप्यायनहेतुत्वात्). — The ceremony having been completed, the king has to make a present to the inaugurating priest, viz. a thousand (Nishkas) of gold, a field and cattle (चतुष्पाद्; *Sáy.*: गवादिकम् cows &c.); but this amount seems merely to constitute a minimum acknowledgement of the exertions of the priest; for the text of the Aitareya adds that 'they say, a king should give innumerable, illimited presents, since a king is illimited (in wealth) and thus will obtain illimited benefit to himself'; and the author of the *Aitar. Br.* seems rather inclined to adopt the latter opinion, for, amongst the instances he gives of royal inaugurations which have been performed in this fashion, he does not mention such at which the Bráhmaṅas received the 'limited' gifts, but tells, *e. g.*, that *Udamaya*, the son of Atri, promised to his priest ten thousand elephants and ten thousand female slaves and gave each of the sons of that priest every day at the noon-oblation two thousand cows *out* of a thousand millions; that *Anga* gave his priest eighty thousand young white horses fit for carrying burdens on their back &c.; that *Bharata* distributed in Mashṅára a hundred and seven thousand millions of black elephants with white tucks and decked with gold &c. &c. (comp. also *Colebr. Ess.* I. p. 41 ff.). — After the priest has received the gift, he hands to the king a goblet of spirituous liquor in reciting the verse: 'Soma with thy most sweet exhilarating drops &c.' (see above p. 276*b*, line 13 ff.), and the king drinks of it after having recited this verse: 'what is left (in this goblet) of the tasteful liquid and what Indra (drank when it was consecrated by) various rites, that portion of it I consume now with a placid mind, (as if it were) the royal Soma', and this verse: 'to thee, supreme (Indra), I offer this liquid for drink, for it has been poured out on thy behalf, rejoice in it until thou art happy'; [the former of these mantras occurs with a few variations in the *Vájas.*, 19. 35., the other in the *Ṛigv.*, 8. 48. 22. or *Sámav.*, 1. 161.]. By this manner of drinking, the spirituous liquor becomes a kind of Soma, and it is the Soma not the spirituous liquor that is drunk by the king. Lastly the king recites the two *Ṛigveda*-verses 8. 48. 3. and 4. [What follows in the text of the *Aitareya Br.* up to the end of the 39[th] ch. are illustratations of the happiness which is felt by a king in consequence of such an inauguration, and historical instances of kings who had this ceremony performed for them and bestowed liberal gifts on the functioning priests; for this portion of the text compare also the literal translation of it in *Colebrooke*'s *Essays* I. p. 39 seqq. —

Inaugurations of a purely mythical nature are mentioned in the *Upanishads, Epic poems* and in the *Puráṅas*; thus the *Harivaṅśa* reports, ch. 109, an inauguration of *Kṛishṅa*, the *Śalyap.* of the *Mahábh.*, ch. 48, that of Varuṅa; a whole list is given in the *Vishṅup.* 1. ch. 22 (where a note of *Wilson* refers to the corresponding passages in other *Puráṅas*); compare also *Bṛihadár. Up.* 1. 4. 11. One of the completest lists of this kind is that which occurs in the 4[th] chapter, and is varied in the 227[th] chapter, of the *Harivanśa*. According to the former, *Soma* was inaugurated as king of the Bráhmaṅas (द्विजानाम्; comm.: = ब्राह्मणानाम्), plants, constellations, planets, sacrifices and austerities; *Varuṅa* as king of the waters; *Kuvera* as king of the kings; *Vrihaspati*, of the Angirasas; *Kávya*, of the Bhṛigus; *Vishṅu*, of the Ádityas; *Pávaka*, of the Vasus; *Daksha*, of the Prajápatis; *Vásava*, of the Maruts; *Prahráda*, of the Daityas and Dánavas; *Yama*, the *son of Vivaśwat*, of the defunct ancestors (or Manes); *Śiva* (with the trident) of the Yakshas, Rákshasas, serpents (पार्थिवानाम्; comm.: = भूधराणाम् । नागाः सर्पास्त्वनेकफणास्ते भिन्नाः), Piśáchas and all other evil genii (and, acc. to a v. l., of the Mátṛis or female energies of the gods, the religious vows, the vaidik hymns and the cows); *Himavat*, of the mountains; *Ságara*, of the rivers; *Náráyaṅa*, of the Sádhyas; *Śiva* (with the bull in his banner), of the Rudras; *Viprachitti*, of the Dánavas (*sic*); *Váyu*, of odours, winds, and beings that are incorporeal, have the property of sound and reside in the æther; *Chitraratha*, of the oceans, rivers, clouds, rain and Gandharvas; *Vásuki*, of the Nágas; *Takshaka*, of the serpents (सर्पे); *Śesha*, of all the reptiles with large teeth; *Airávata*, of the elephants; *Uchchaiḥśravas*, of the horses; *Garuḍa*, of the birds; the *tiger*, of the wild beasts; the *bull*, of the cows; the *Plaksha* (ficus infectoria), of the large trees; *Káma*, of the Gandharvas and Apsarasas; *Samwatsara* (the year), of the seasons, months, days, half-months, nights, hours, lunar-days (तिथि) and holy days (पर्वन्), minutes, seconds, the two *Ayanas* (q. v.) and the

astronomical *Yogas* (q. v.); besides, *Sudhanwan*, son of the *Prajápati Vairája*, was inaugurated as king of the East; *Śankhapáda*, the son of *Kardama*, of the South; *Ketumat*, the son of *Rajas*, of the West; and *Hiranyaroman*, the son of *Parjanya*, of the North; all these kings inaugurated *Prithu* as king of kings. — The other list (ch. 227) is similar, but it represents *Śiva* as becoming the inaugurated king of the Piśáchas and other evil genii, of the Matris, cows, meteors, planets, diseases, pests, calamities and ghosts; *Vaiśravańa*, of the Yakshas, Rákshasas, Guhykas, of wealth and jewels; *Parjanya*, of the oceans, rivers, clouds, rain and Ádityas; *Chitraratha*, of the Gandharvas; *Kámadeva*, of the Apsarasas; the *bull* (the emblem of Śiva), of all beasts of burden and quadrupeds in general; *Hiranyáksha*, of the Daityas (his *Yuvarája* being *Hiranyakaśipu*, comp. page 281 *b*, line 46 ff.); *Viprachitti*, of the Dánavas and Asuras; it mentions besides that *Mahákála* was inaugurated as king of the Kálakeyas; *Vritra*, of the sons of Anáyushá; *Ráhu*, of inauspicious meteors; *Arwia*, of the Yogas and Sádhyas; *Viratha*, as guardian-king of the East; *Yama*, the son of *Áditya*, of the South; *Amburája*, the son of *Kaśyapa*, of the West, and *Pingala*, the one-eyed son of *Pulastya*, of the North; comp. also *Mahábh. Śántip.* v. 4494 ff.]

The type of the inauguration ceremony as practised at the *Epic period* may probably be recognized in the history of the inauguration of *Ráma*, as told in the *Rámáyańa*, and in that of the inauguration of *Yudhishthira*, as told in the *Mahábhárata*. Neither ceremony is described in these poems with the full detail which is given of the vaidik rite in the *Aitar. Br.*; but the allusion that *Ráma* was inaugurated by *Vasishtha* and the other Bráhmańas in the same manner as Indra by the Vasus (*Yuddhakáńda*: वसिष्ठो वामदेवश्च &c. ..... अभ्यषिञ्चन्नरवरं प्रसन्नेन सुगन्धिना । सलिलेन सहस्राक्षं वसवो वासवं यथा) and the observation which is made in some passages that a certain rite of the inauguration was performed 'according to the sacred rule' (*Yuddhak.*: शास्त्रदृष्टेन विधिना स तदा विधिवच्छुचिः राघवस्याभिषेकार्थं स द्विजेभ्यो न्यवेदयत्; *Śántiparv.*: जुहाव पावकं धीमान्विधिमन्त्रपुरस्कृतम् or पूजयामास तांश्चापि विधिवद्भूरिदक्षिणः), admit of the conclusion that the ceremony was supposed to have taken place in conformity with the vaidik injunction. This inference is confirmed moreover by another passage of the *Śántip.* (v. 2496) which says 'that inaugurating a king is a chief duty of the people of a country ..... for the Veda states: because they chose Indra for their king &c. ...' (राष्ट्रस्यैतत्कृत्यतमं राज्ञ एवाभिषेचनम् ..... इन्द्रमेव प्रवृणुते यद्राजानमिति श्रुतिः &c.; *Arjunam.* राष्ट्रस्य = अस्य देशवासिनो लोकस्य). Yet it results from the description given in the Epic poems that the vaidik ceremony had undergone various modifications at the time of their composition. — As the inauguration of *Ráma* was intended and the necessary preparations for it were made, when his father *Daśaratha* was still alive, but as the ceremony itself, through the intrigues of his stepmother *Kaikeyí*, did not take place then, but fourteen years later, after the death of *Daśaratha*, an account of the preparatory ceremonies is given in the *Ayodhyákáńda* as well as in the *Yuddhakáńda* of the Rámáyańa, but an account of the complete ceremony in the latter book alone. According to the *Ayodhyák.* on the day preceding the intended inauguration *Ráma* and his wife *Sítá* held a fast, and in the night they performed this preliminary rite: *Ráma*, having made his ablutions, approached the idol of Náráyańa, took a cup of clarified butter, as the religious law prescribes (विधिवत्), made a libation of it *into* the kindled fire and drank the remainder while wishing what was agreeable to his heart. Then, with his mind fixed on the divinity, he lay, silent and composed, together with *Sítá*, on a bed of Kuśa-grass, which was spread before the altar of Vishńu, until the last watch of the night, when he awoke and ordered the palace to be prepared for the solemnity. At day-break, reminded of the time by the voices of the bards, he performed the usual morning devotion and praised the divinity. In the mean time the town Ayodhyá had assumed a festive appearance and the inauguration implements had been arranged: a beautiful golden throne-seat (भद्रासन or सिंहासन, also called in other passages भद्रपीठ; the vaidik term is आसन्दी) covered with a tiger-skin, water taken from the confluence of the Ganges and Jumna as well as from other sacred rivers in all directions and from all oceans, golden jars filled with shoots of the *Udumbara* tree and various lotus flowers (पद्मोत्पल), *Ruchakas* (citrons?) and *Rochanas* (pomegranates?), clarified butter, honey, milk, curd, as well as soil, water and other propitious objects taken from places of pilgrimage (तीर्थ), a white pearl sceptre, a *chowri* (चामर), a fan, and a white parasol decorated with beautiful garlands; besides, a white bull, a white horse and a splendid, furious elephant (मत्तो गजवरः), also eight beautiful damsels in fine attire, all kinds of musical instruments and bards in festive dress. [This is the account according to the text of the *Rámáyańa* in Mr. *Gorresio*'s edition; the edition of *Schlegel*, mentions (2. 15. 4-12) the following implements and in the following order: golden waterjars, an ornamented throne-seat, a chariot covered with a splendid tiger-skin, water taken from the confluence of the Ganges and Jumna, as well as from other sacred rivers, tanks, wells, lakes and from all oceans, honey, curd, clarified butter, fried grain (लाजाः), Kuśa grass, flowers, milk; besides, eight beautiful damsels and a splendid, furious elephant; golden and silver jars, filled with water, covered with *Udumbara* branches (क्षीरिभिश्छन्नाः) and various lotus flowers; besides a white, jewelled *chowrie* (वालव्यजन), a white splendid parasol, a white bull, a white horse, all manners of musical instruments and bards. A similar enumeration occurs in the preceding chapter v. 32 ff. of the same edition where the throne-seat is defined as 'made of *Udumbara* wood', the chariot as 'drawn by four horses', the bull as 'accoutred with golden ropes, full-grown (lit. having its hump) and white', and the horse as 'strong and having four large teeth'; there are mentioned also *two* white *chowries*, instead of one, and all kinds of seeds, perfumes and jewels, a scimitar (निस्त्रिंश), a

how, a litter (वाहनं नरसंयुक्तम्; comm. = शिबिकादि), a golden vase (भृङ्गारं हिरण्मयम्) and a blazing fire, and amongst the living implements of the pageant, instead of the bards, gaudy courtezans, and besides the eight damsels: 'professors of divinity (आचार्याः), Bráhmańas, cows and pure kinds of wild beasts and birds, the chiefs of town- and country-people and the citizens with their train'. — The whole passage however (2. 14. 32-35.) seems to be an interpolation in the speech of *Vasishtha*, at variance with the hurry of his message to the king and made superfluous by the narrative of the following chapter.] The *Yuddhakáńda* mentions of implements only a jewelled throne-seat (रत्नमयं पीठम्) and four golden jars ornamented with jewels in which four monkey chiefs, the allies of *Ráma* in his war against *Rávańa*, carried water from the ocean of the four regions; *Rishabha* carried it from the southern ocean, his jar being filled with red sandal-branches, *Jámbavat* from the western ocean, his jar being ornamented with aloe shoots; *Vegadarśin* from the northern ocean, his jar being decorated with large branches (of what *tree*, is not said), and *Susheńa* from the eastern ocean, his jar being ornamented with bracelets (? अङ्गदकेयूरैः). — Of the ceremony itself it is said that it was performed in the fashion of Indra's inauguration, but a first difference which, to judge from the scanty detail of the text, appears to exist between the manner in which the ceremony was conducted at the epic and that in which it is conducted in the vaidik period, is that the wife of Ráma shares in a portion of the ceremonies and in a seat on the throne with her husband, while a participation of the wife of the king in the ceremony is not mentioned in the *Aitar. Br.*; and a second and still more important difference results from the circumstance that not merely *Vasishtha*, the officiating priest, sprinkled Ráma with the consecrated liquid, but after him '*Vámadeva*, *Jábáli*, *Vijaya*, *Káśyapa*, *Gotama*, *Kátyáyana*, *Viśwámitra* and other eminent Bráhmańas; moreover, after them, in succession, the assistant priests, the damsels, the military chiefs and the citizens, the gods shedding over him from the sky the essence of all plants'; for although the Vasus and other gods sprinkled Indra with the liquid, to inaugurate him as King of the several heavenly quarters, no mention is made in the vaidik ceremony, as applied to a mortal king, that any one else but the officiating priest inaugurated the king with the sacred liquid, or that the active share of the assembly in the ceremony goes beyond their eulogizing the good qualities of the king. A comparison, besides, between *the implements* of inauguration at the two periods and between the ingredients which constitute the consecration liquid of the vaidik and that of the epic ceremony, show that the typical quality *of* the former had, in a great measure, been lost sight of at the period of the epic poems. — The same and other deviations are apparent in the account which is given in the *Śántiparvan* of the *Mahábhárata*, of *Yudhishthira*'s inauguration: 'Free from anger and pain the royal son of *Kuntí* sat down joyfully on the golden throne-seat (परमासन), his face turned towards the east; in front of him took their seat on a beautiful golden stool (पीठ) the valiant *Sátyaki* and *Vásudeva*; at either side of him, on fine-shaped jewelled stools the noble *Bhímasena* and *Arjuna*; on a sumptuous ivory throne-seat embellished with gold (but acc. to a comm. 'on a sumptuous *solid* throne-seat'; दान्ते सिंहासने, Arjunam.: दान्ते संहर्षणे), *Prithá* with *Sahadeva* and *Nakula*, and on seats as brilliant as fire separately *Sudharman* (the priest of Duryodhana) *Vidura*, *Dhaumya* and *Dhritaráshtra*, as well as the pugnacious *Sanjaya* and the illustrious *Gándhárí*, all entering from the side whence came *Dhritaráshtra*. But the righteous king having taken his seat, touched with his fingers white flowers, auspicious emblems (स्वस्तिकान्), fried grain (अक्षतान्), the soil, gold, silver and a pearl; when all his subjects, headed by the house priest, became aware that he had thus possessed himself in an auspicious manner of earth, gold and the various kinds of jewels. The implements of the inauguration prepared and ready, were: filled jars made of gold, *Udumbara* wood, silver and clay, flowers, fried grain (लाजाः), sacrificial grass (बर्हिस्), cow's milk, fuel of *Śamí* (Acacia suma), *Aśwattha* (Ficus religiosa), and *Paláśa* (Butea frondosa) wood, honey and clarified butter, a ladle (स्रुव) made of *Udumbara*-wood, and a conch (शङ्ख) ornamented with gold. Then, in obedience to the orders of *Krishńa*, *Dhaumya*, the family priest, marked the sacrificial ground with a line in the direction of north-east (प्रागुदक्प्रवणे वेदीं लक्षणेनोपलिख्य च), requested the noble king and the dark daughter of *Drupada* to be seated on the white, solid-legged throne-seat (सर्वतोभद्र आसने; comp. भद्रासन, भद्रपीठ) which was brilliant like fire and covered over with a tiger-skin, and made a libation into fire while reciting the appropriate mantras (जुहाव पावकं धीमान्विधिमन्त्रपुरस्कृतम्). Upon this *Krishńa* took his venerated conch and sprinkled (with its contents) *Yudhishthira*, the son of Kuntí, (inaugurating him thus) as lord of the earth, and after him *Dhritaráshtra*, the royal Rishi (sprinkled the king) and then all his subjects'. — The present made at this occasion by *Yudhishthira* consisted of a thousand Nishkas he gave to the Bráhmańas (somewhat in conformity with the injunction of the *Aitar. Br.*); but the liberality of *Ráma* was more remarkable: he gave the Bráhmańas a million milch cows, ten thousand bulls and three hundred millions Nishkas, besides carts, ornaments, cloths, beds and seats, and numerous villages; he made liberal presents, too, to the monkey chiefs and the monkeys, his allies. — It is, worthy of *note*, that a *custom is met with*, *in the epic poems*, the origin of which cannot with certainty be traced to the injunctions of the *Aitareya Bráhmańa*, viz. a king's having a son or relative of his inaugurated as युवराज (also युवराजन्) or 'junior king'. For, although *Sáyańa*'s commentary speaks of 'a father, brother &c.' who eulogize the king before the priest sprinkles him with the sacred liquid, and although the presence of the father at the ceremony *might* countenance the inference that the vaidik text implies also the inauguration of a *Yuvarája*, it must be observed that the text

of the Bráhmaṅa does not contain the quoted words but in their stead the term राजकर्तारः 'king-makers', which may or may not comprise the paternal relationship. On the other hand it must be admitted that the vaidik injunction is not at variance with this ceremony, which, once performed, seems to hold good for the inauguration of the prince at his accession to the throne, after the father's death, since no mention is made, in the epic poems, of a repetition of the ceremony. The object of the inauguration of a prince as *Yuvarája* is to secure to him the right of succession, and, besides, the advantages supposed to arise from the religious ceremony, as mentioned before, a share in the government, or perhaps all the privileges of a reigning king. For when *Daśaratha* intends to make his son *Ráma* a *Yuvarája*, he addresses him with these words (in the *Áyodhyákáṅda*): 'Ráma, I am old; I have lived long and enjoyed every pleasure I desired; hundreds of sacrifices I have performed when I distributed food and liberal presents; thou wast born the son of my desire, for no one is equal to thee on earth; thus I have paid my debt to the gods, the Rishis, my deceased ancestors, the Bráhmaṅas and my own self; nothing remains for me to be done save inaugurating thee; therefore what I am about to tell thee, thou must do. To day all my subjects want thee for their king; therefore, my son, I shall inaugurate thee as junior king'; and *Ráma* reports to his mother: 'mother, I am ordered by my father to undertake the government of the country; to-morrow my inauguration will take place, for such is the behest of my father'. Another instance of the installation as *Yuvarája* is that of *Yudhishṭhira* by *Dhṛitaráshṭra* (*Ádip.* v. 5517), or of *Bhimasena* by his brother *Yudhishṭhira* (*Śántip.* v. 1475); one of a simultaneous inauguration of a king and of his son, is that of *Dyumatsena* as king and of his son as *Yuvarája*; (*Vanap.*: ततो ऽभिषिषिचुः प्रीत्या द्युमत्सेनं पुरोहिताः। पुत्रं चास्य महात्मानं यौवराज्ये ऽभिषेचयन्).

The inauguration ceremony at the *Pauráṅic* period has but little affinity with the vaidik rite; it is a series of proceedings which are founded on late superstitions and reflect scarcely any of the ideas which are the groundwork of the ceremony of the *Aitar. Br.* A description — though a loose and desultory one — of the *Pauráṅic Abhisheka* occurs in the 209[th] chapter of the *Agni-Puráṅa*. It commences with the injunction that a king should before his inauguration choose his astrologer (सांवत्सर), his family-priest (पुरोहित), his officiating-priest (ऋत्विज्), his ministers (मन्त्रिन्) and his queen (महिषी). [Comp. *Manu* 7. 77 &c.] The astrologer fixes the proper time for the inauguration (comp. page 284*b*, line 51 ff.); the king takes a bath prepared with Sesamum and white mustard seeds (तिलैः सिद्धार्थकैः स्नानम्); the astrologer and the family-priest hail the king with the cry of 'victory', and he being seated on a throne-seat (भद्रासन) makes a proclamation of peace or public safety and grants freedom to his prisoners. Then before his inauguration by the family-priest takes place, he addresses a propitiatory prayer to Indra, and fasting on the day of the inauguration makes libations to the Manus &c. (?) and pays respect to a sacrificial jar which is placed on the right or southern side of the sacrificial fire, with perfumes and flowers. [The text of this passage in the two Mss. of the *Agni-P.* at London, that alone contain a description of the ceremony and could be consulted by me, is very corrupt; the Ms. of the Royal As. Soc. in Devan. char. *reads*: पुरोधसाभिषेकस्तु कार्यैंद्रीशांतिरिव च। उपवास्याभिषेकाहे वैद्याघ्रू जुज्न्यान्मनून्। वैष्णवामैंद्रमंत्रास्तु सावित्र्यान्विश्वदेवतान्। सौम्यान्स्वस्त्ययनं धर्म आयुष्याभयदान्मनून्। अपराजितां च कलशं वह्नेर्दक्षिणपार्श्वगे। अम्या च वंतुं हैमं च पूजयेद्गंधपुष्पकैः; the Ms. of the Royal S. in Bengali char.: पुरोधसाभिषेक प्राक्कार्यैन्द्रीशान्तिरेव च। उपवास्याभिषेकाहे त्वग्नौ जुहुयादमून्। वैष्णवमैन्द्रमन्त्रांस्तु सावित्रान्विश्वदेवतान्। सौम्यावस्वायनं शर्म चर्मायुष्याभयामनून्। अपराजितं च कलसं वह्नेर्दक्षिणपार्श्वगं। सद्याभरणहेमश्च पूजयेद्गन्धपुष्पकैः. — This extract may serve at the same time, as a specimen of the indifferent state of both Mss. — that of the R. S. being however the better of the two — which made it necessary to renounce a *literal* translation of the *whole* chapter.] The flame of this fire should go rightwards, it should be bright like melted gold, crackle like carts or thunder (?), be clear (or smokeless), scent the air, be like the sign Swastika, have an uninterrupted, large flame and be free from sparks; no cats, wild beasts or birds should pass over the sacrificial ground [Mss.: प्रदक्षिणावर्तशिखस्तु तप्तजाम्बुनदप्रभः। रथौघघोषनिर्घोषो (R. A. S. रथौघमेघनिर्घोषो) विधूमश्च कृताशनः। अनुलोमः सुगन्धिश्च स्वस्तिकाकारसंनिभः। प्रसन्नार्चिर्महाज्वालः (R. A. S. प्रसन्नार्चिर्म°°) स्फुलिङ्गरहितो हितः (R. A. S. ऽर्चितः)। न व्रजेयुश्च मध्येन मार्जारमृगपक्षिणः]. — The king, to prepare himself for the inauguration, purifies his head with soil taken from the top of a mountain, his ears with soil from the top of an ant-hill (वल्मीकाग्रमृदा), his mouth with soil from a temple of Vishṅu, his neck with soil from a temple of Indra, his breast with soil from a royal court yard (नृपाजिरात्), his right arm with soil thrown up by the horns of a bull (वृषशृङ्गोद्धृतमृदा), his back with soil from a lake, his belly with soil from the two banks of a river, his hips with soil taken from the door of a brothel (वेश्याद्वारमृदा राज्ञः कटिशौचं विधीयते), his thighs with soil from a sacrificial spot (यज्ञस्थानात्; but Ms. R. A. S. from a cowpen: गोस्थानात्, which word however occurs immediately again), his knees with soil from a cowpen, his legs with soil from a horse-stable, his feet with soil from a cart-wheel; and the soil itself he washes off with *Pancha-gavya* (a compound of five articles derived from the cow: milk, curd, clarified butter, cow's urine and cow-dung). After this purification four ministers sprinkle the king who is seated on the throne: first the Bráhmaṅa minister with clarified butter out of a golden jar which stands east of the throne, then the Kshatriya minister with milk out of a silver jar which stands south, next the Vaiśya minister with curds out of a copper jar which stands west, and lastly the Śúdra minister with water out of an earthen jar which stands north of the throne [.....भद्रासनगतं नृपम्। अभिषिञ्चेदमात्यानां चतुष्टयमथो घटैः। पूर्वतो हेमकुम्भेन घृत-

पूर्वेण ब्राह्मण: । रूप्यकुम्भेन याम्येन क्षीरपूर्णेन क्षत्रिय: । दध्ना च ताम्रकुम्भेन वैश्य: पश्चिमगेन च । मृन्मयेन जलेनोदक्शूद्रामात्यो ऽभिषेचयेत्]. After them a Bráhmańa versed in the Rigveda sprinkles him with honey and one who knows how to chant the Sámaveda with Kuśagrass-water. Then the family-priest goes to the golden jar (mentioned above page 282*b*, line 2) and commits the sacrificial fire in the prescribed manner and with the appropriate hymns to the care of the Bráhmańas who assist him. [Ms. R. S.: संपीतवन्तं कलसं तथागत्य पुरोहित: । विधाय वह्निरक्षां तु सदस्येषु यथाविधि ॥ राजस्त्रियाभिषेके च ये च मन्त्रा: प्रकीर्तिता: । तैस्तु द्वयान्महाभागब्राह्मणानां शृणिस्तथा; *sic.* — R. A. S.: स्यातवंतं कलशं तथा गत्वा पुरोहित: । संविधायांमरक्षां तु सदस्येषु यथाविधि । राजश्रियाभिषेकाय ये मंत्रा: परिकीर्तिता: । तैस्तु द्वयन्महाभागब्राह्मणानां स्तुतिस्तथा; *sic.*] Having done so, he repairs to the part of the sacrificial ground where the throne stands (?, liter. to the वेदिमूलम्, root of the sacrificial ground), and sprinkles the head of the king with the liquid out of a golden vase perforated with hundreds of holes while reciting verses referring to the substances which together with water, constitute the liquid, viz. herbs, perfumes, flowers, seeds, jewels (or pearls, probably reduced to powder) and Kuśagrass; and his throat (Ms. R. A. S.: his hip) with water taken from various places of pilgrimage and mixed with Rochaná; the Bráhmańas holding before the king, while the music plays, the jar which contains the annuals, together with the *chowrie*, the fan and the other emblems of royalty. [The greater portion of the passage describing this rite is again so corrupt in both Mss. that the meaning of some words and the exact nature of the verses alluded to by the quotation of their beginning words: या ओषधी:, … पुष्पवती, ब्राह्मण°, आशु शिशान:, ये देवा: &c., is open to doubt; Mss.: ततो पुरोहितो गच्छेद्वेदिमूलं तदैव तु (R. A. S.: °मूलं तु देवितु) । शतच्छिद्रेण सौवर्णेनाभिषिञ्चेन्नृपोत्तमम् (R. A. S.: अत: छ्द्रेण पात्रेण सौवर्णेनाभिषेचयेत्) । या ओषधीत्योषधीभिरथेत्यनेन गन्धकै: (R. A. S.: ओं या ओषधीत्योषधीभिरथेत्यनेति गंधकै:) । रथै: (R. A.S.: पुष्पै:) पुष्पवतीत्येव ब्राह्मणेति च बीजकै: । रत्नैराशु (R. A. S.: रत्नैराशु:) शिशानश्च ये देवाश्च कुशोदकै: । यजुर्वेदथर्ववेदी (R. A. S.: यजुर्वेदाथ चक्राद्दी) गन्धद्वारेति संस्पृशेत् । शिर: कण्ठं (R. A. S.: कटिं) रोचनाया (*sic* in both Mss.) सर्वतीर्थोदकैर्द्विजा: । गीतवाद्यादिनिर्घोषैश्चामरव्यजनादिभि: । सर्वौषधीमयं कुम्भं धारयेयुर्नृपाग्रत:; *sic.*] Then the king having looked on clarified butter and other auspicious objects placed before a looking glass (? comp. page 286*a*, line 29), his family-priest, after a prayer to Vishńu, Brahman and other divinities and having prepared dishes of curds, clarified butter, honey &c., binds the head of the king with a fillet and fastens on it the tiara, while the king is seated on a couch covered over with a tiger-skin. He then orders a (white?) bull, a white horse (?) and an elephant to be led in, caparisoned severally with a panther- (?), a lion- and a tiger-skin. [Mss.: तं पश्चिद्दर्पणं राजा घृतं वै मङ्गलादिकम् । अभ्यर्च्य विष्णुं ब्रह्माणं मन्वादींश्च यथाक्रमं (R. A. S.: अभ्यर्च्य विष्णुमिंद्रादं ब्राह्मांश्च महांस्तथा) । व्याघ्रचर्मोत्तरां शय्यामुपविष्टं पुरोहित: । मधुपर्कादिकं कृत्वा पट्टबन्धं प्रकारयेत् । राज्ञो मुकुटबन्धं च पञ्चचर्मोत्तरं छदे (R. A. S.: चरछदे) । ध्रुवाद्यामिति च विशेद्वृषभं विषदं गजम् (R. A. S.: ध्रुवाद्या इति च विशेत् वृषदं वृषदं अश्वं) । द्वीपिजं सिंहजं व्याघ्रजातं चर्म तदासने; *sic.*] Presently the door-keeper ushers in the ministers, counsellors &c.; the king presents the astrologer and the family-priest with cows, goats, sheep and similar gifts, offers to the other Bráhmańas gold and such like presents, circumambulates the fire in keeping his right side towards it and makes a bow before his Guru. He further salutes respectfully the bull, in patting it on the back, also the elephant, which he does not mount; but the horse he mounts, and having rode on it round his city (in keeping his right side towards it), while the royal passage is lined with soldiers, he enters it and dismisses gracefully all the people with marks of his favour. [The Ms. of the R. S. however condenses the latter passage thus: 'the door-keeper ushers in the ministers, counsellors &c. and he dismisses gracefully all the people with gifts of cows, goats, sheep &c.'; अमात्यसचिवादींश्च प्रतीहार: प्रदर्शयेत् । गोजाविग्रहदानाद्यै: प्रार्च्य सर्वान्विसर्जयेत्; Ms. R. A. S.: अमात्यसचिवादिस्तु प्रतिहार प्रदर्शये (*sic*) । गोजाविग्रहदानाद्यै: सांवत्सरपुरोहितौ पूजयित्वा द्विजान्प्रार्च्य (°न्प्रार्च्य?) ह्यन्यान्भूमीतूमुख्यकै: (*sic*) । वह्निं प्रदक्षिणीकृत्य गुरुं नत्वाथ पृष्ठत: । वृषमालभ्य गां मंचं पूजयित्वाथ मंचितं (*sic*) । अश्वमारुह्य नागं तु पूजयेत्तु (पूजयेन्न?) समारुहेत् । परिभ्रमाजामर्गे (*sic*) बलयुक्त प्रदक्षिण: । पुरं विशेच्च दानाद्यै: प्रार्च्य (प्रार्च्य?) सर्वान्विसर्जयेत्.] — The following, 210[th] chapter of the *Agni-Puráńa* contains the invocations or, as the text calls them, *mantras* which are to be recited at the inauguration (राजदेवाद्यभिषेकमन्त्रान्वक्ष्ये ऽघमर्दनान् । कुम्भात्कुशोदकै: — R. A. S.: कुम्भात्कुभोदकै: — सिंचेत्तेन सर्वं हि सिध्यति). These *mantras* have nothing in common with those recited at the vaidik ceremony; they contain merely an enumeration of gods, demons, saints, mountains, rivers &c. even of literary works, which are asked to sprinkle the king, to grant him victory and to protect him; the order in which all these beings and objects are paraded, is of the same senseless kind, and the nomenclature of the same tedious description as they not uncommonly occur in those works which exhibit a caricature of the ancient Hindu religion, — in the Puráńas. It will suffice to give as a specimen the following verses of the forty and some Ślokas which form the subject of this chapter: 'may the gods sprinkle thee, and Brahman, Vishńu, Śiva, Vásudeva, Sankarshańa, Pradyumna, Aniruddha; may the ten elephants of the regions give thee victory, and Rudra, Dharma, Daksha, the Sun, religious Belief (श्रद्धा), Bhrigu, Atri, Vaśishtha &c. &c. …..; may the sons of Kriśáśwa protect thee, and the wives of Arishtanemin, of Chandra and of Pulastya, Bhútá (a female goblin), Kapidanshírí ….. Syení (a female hawk), Bhásí (a water-fowl), Krauńchí (a curlew), Dhritaráshírí (a goose); Śukí (a female parrot; this and the preceding being probably names of female imps); ….. the Gandharvas Háhá, Húhú, Nárada, Viśwávasu, Tumburu; ….. the Apsarasas Anavadyá, Sukeśí, Menaká, Sahajanyá, Kratusthalá, Ghritáchí, Viśwáchí

Punjikasthalá, Pramlochá, Urvaśí, Rambhá, Panchachúdá, Tilottamá, Chitralekhá, Lakshmańá, Puńdariká and Váruńí; ..... the Ŕishis Bálakhilyas, Vyása, Valmíki &c., the kings Prithu, Dilípa, Bharata, Dushyanta (written Ms. R. A. S. दुष्मंत: and दुश्चन्त:); ..... the mountains Himavat, Hemakúta, Nishadha, Níla, Sweta, Śringavat, Meru, Mályavat, Gandhamádana, Mahendra, Malaya, Sahya, Śuktimat (*v. l.* Śaktimat), Ŕikshavat (*v. l.* Vŕikshavat), Śivi (?), Vindhya and Páripátra; ..... the four oceans; the following sacred places of pilgrimage (तीर्थ): Pushkara, Prayága, Prabhása, Naimisha, Gayáśirsha, Brahmaśiras, Uttaramánasa (*v.l.* Uttamamánasa), Kálodaka, Nandikuńda, Panchanada (the Panjab), Bhŕigutírtha, Prabhása, Amarakańtaka, Jambumárga, Vimala, the hermitage of Kapila (कपिलस्याश्रम:), Gangádwára, Kuśávarta, Vinduka (*v. l.* Vilwaka), the mountain Níla (नीलपर्वत:), the mountain Varáha, Kanakhala (*v. l.* Kanashala), Kálanjara, Kedára, Rudrakoti, Váráńasí (Benares), Badaryáśrama (*v. l.* Padaryáśrama), Dwáraká, Śrígiri, Purushottama, Śáligráma (*v. l.* Śalagr.), Váráha, the mouth of the Indus (सिन्धुसागरसंगम:), Phalgutírtha, the lake Vindu, the hermitage of Karavíra; the rivers Gangá, Saraswatí, Śatadru, Gańdakí, Achchhodá, Vipáśá, Vitastá, Deviká, Káverí, Varadá, Nischirá, Gomatí, Párá, Charmanwatí, Rúpá, Mandákiní, Tápí (*v. l.* Nipá), Payoshńí, Veńá, Gaurí, Vaitarańí, Godávarí, Bhímarathí, Tungabhadrá, Rańí (? *v. l.* Prańí), Chandrabhágá; Śivá and Gaurí, may they sprinkle thee.' The Sanskrit works which are invoked to protect the king stand, in the text, between the mountains and the oceans, in the following order and selection: the Ŕig- and the other Vedas, the six Angas, Itihásas and Puráńas, the Upavedas, viz. Áyurveda, Gandharvaveda, and Dhanurveda, the Angas, viz. Śikshá, Kalpa, Vyákarańa, Nirukta, the science of the luminous bodies (ज्योतिषां गति:) and Chhandas [see s. v. अङ्ग], the Vedas [here mentioned again, like the Angas], the Mímánsá- and Nyáya-systems (मीमांसान्यायविस्तर:), and the old Dharmaśástra (धर्मशास्त्रं पुराणं च); for these are the fourteen sciences [i. e. the four Vedas, the six Angas, the Puráńas as eleventh, the Mímánsá, Nyáya and law]; the Sánkhya- and Yoga-systems, the system of the Páśupatas, the Vedánta and the system of the Páncharátras (पाशुपतं वेदाश्च — sic — पाञ्चरात्रकम्), for these are the five doctrines; the auspicious verse Gáyatrí (q. v.), the Durgá-science and the science of music [?]; (ज्ञातामपञ्चकं ह्येतद्गायत्री च शिवा तथा । दुर्गाविद्या च गान्धारी पान्तु त्वां शान्तिदाश्च ते). —

Another account of a royal inauguration, which is similar to that of the Agni-Puráńa and perhaps belongs to a still more recent period than the latter, is that of the *Mánasára,* a work on Architecture and reputedly the completest of its kind. [The high antiquity which is ascribed by the Hindus to this work will become more than doubtful, from a comparison, for instance, of this portion of it with the 209th ch. of the Agni-P. The only Ms. of this work, I could consult, is hopelessly incorrect and does not permit to make a reliable translation of it; it is a copy of an ancient Ms. in Tamul characters which was discovered at Trichinopoly, is imperfect at the beginning and at the end, was written out under the direction of Mr. Ch. P. Brown and is now in possession of the E. I. H.; its extreme rareness in India as well as in Europe makes it adviseable to draw attention to some particulars of its description of a royal inauguration which may be rendered in a safe manner.] The *Mánasára* puts forward two personages in the inauguration ceremony who do not make their appearance in the foregoing accounts: the *Sthapati* or the architect, and the *Sthápaka* or (probably) the master of the ceremonies. According to this work, the throne is placed in a handsome sacrificial building where the inauguration takes place (यागमण्डपे सौम्ये तु सिंहासनस्य चोपरि । नृपालं तत्र संस्थाप्य अभिषेकं समारभेत्; some such building seems to be implied also by the description of the Agni-Puráńa, since a 'door-keeper' is mentioned, but it is not expressedly named); the inauguration liquid, which consists of river and sea-water is consecrated by chanting hymns from the Atharvaveda, Sámaveda and other sacred works; (सरित्समुद्रसलिलकुम्भै: पूर्णविमाधवै: *(sic)* । अथर्वसामगीतैश्च चान्यैश्चागममन्त्रकै:); the king marks his forehead with the sign Tripuńdra (q. v.: पश्चात्तु होममिश्रं च दर्भं दत्त्वा त्रिपुण्ड्रकम् । ललाटसारणं कुर्यान्नृपतिस्तु यथाविधि), anoints his body with sandal and saffron, and the *Sthapati* purifies him with the compound called *Panchagavya* (see above page 282*b*, line 45); then the family-priest places on his head the tiara, and this toilet being completed, the *Sthapati* and the *Sthápaka* invite the king to take place, with his queen, on the throne when the sacred liquid is sprinkled on his forehead while he bears the jewelled tiara (रत्नसंयुक्तमुकुटमूर्ध्नि राजोपधारयेत्). This ceremony having been performed under 'benedictions and all manner of auspicious noises' (सर्वमङ्गलघोषैश्च स्वस्तिवाचनपूर्वकत्) the king mounts on an elephant and, under the sounds of a similar music, rides round his city, keeping his right side towards it, and distributes gifts amongst the spectators (कुर्यादारोहणं पश्चाद्राजा सैरावतोपरि । नगरीप्रदक्षिणं कुर्यात्सर्वमङ्गलघोषकै:). These gifts which consist in corn and the like, cow's and other milk, weapons, and generally in any thing whether auspicious or not, the king should throw before himself and touch with his own hand, for in doing so he will not merely acquire strength, victory and glory but abundance of food &c. [A modern treatise on the royal inauguration, called *Rájyábhishekapaddhati,*— without either date or name of the author — is very prolix in the enumeration of the mantras; it quotes the *Śatapathabr.* and, among the Puráńas, chiefly the *Agni-P.*; but it is rather an uncritical compilation from various books, than an authoritative source of information.]

The *time of the inauguration* must be an auspicious one. *Ráma* was inaugurated when the moon entered the asterism *Pushya,* in the hour *Abhijit*; (*Yuddhak.*: तत: प्रभाते विमले मुहूर्तेऽभिजिति प्रभु: । वसिष्ठ: पुष्ययोगेन ब्राह्मणै: परिवारित: । रामं रत्नमये पीठे ..... उपवेश्य &c.). — The *Agni-P.* merely forbids the inauguration to take place at night

time, but makes no further restriction (सांवत्सरो नृपं काले ससंभारो ऽभिषेचनम् । कुर्यान्नृते राज्ञिकालं कालस्य नियमः स्मृतः). — According to the astrological work *Jyotisharatnamálá*, the inauguration of a king may take place when the moon enters either of the following asterisms: *Anurádhá* (17^{th}), *Hasta* (13^{th}), *Pushya* (8^{th}), *Rohiṅí* (4^{th}), *Śravaṅa* (23^{d}) and the three next to it (viz. *Dhanishṭhá*, *Śatabhishá*, *Púrvabhádrapadá*), *Revati* (28^{th}), *Mrigaśiras* (5^{th}) or *Aświni* (1^{st}); (मैत्रशाक्रकरपुष्यरोहिणीविष्णवेषु तिसृषूत्तरासु च । रेवतीमृगशिरो॰श्विनीष्वपि क्ष्माभुजां समभिषेक इष्यते). — Another astrological work, the *Muhúrtachintámaṅi*, lays down the following rules: 'the inauguration of a king is auspicious, if it takes place at the period of the sun's progress to the north of the equator, when Jupiter, the Moon and Venus have risen or those powerful planets: Mars, the Sun, the predominant or the minor planet which rule the (king's) nativity; but *not* on the fourth, *n*inth or fourteenth day of the month Chaitra, on a Tuesday, during the night or in an intercalary month. If it is performed at the conjunction of ill-omened planets with the first asterism (reckoned from that under which the king is born) their influence brings him illness; with the eighth, death; with the fifth, affliction of his sons; with the twelfth, poverty; with the tenth, it deprives him of energy; with the seventh or fourth, it destroys his sovereign power. All is auspicious, however, if an auspicious planet enters into the circle. If Jupiter enters into conjunction with the ninth or fifth asterism (reckoned from that under which the king is born) or Mars with the sixth, or Venus with the tenth, the king will always enjoy royal happiness; if Saturn enters into conjunction with the third, the Sun with the eleventh or Jupiter with the tenth or fourth asterism (and the inauguration then takes place), his empire will remain firm'; [राजाभिषेकः शुभ उत्तरायणे गुर्विन्दुशुक्रैरुदितैर्बलान्वितैः । भौमार्कलग्नेशदशेशजन्मपैर्नो चैत्ररिक्तारनिशामलिम्लुचे: ॥१॥ पापैस्तनौ रुग्निधने मृतिः सुते पुत्रार्त्तिरर्थव्ययगैर्दरिद्रता । खात्खे ऽस्तसो अष्टपदो शुभाशुभैः सर्वं शुभं केन्द्रगतैः शुभग्रहैः ॥२॥ गुरुर्लग्नकोणे कुजो ऽरौ सितः खे स राजा मोदते राजलक्ष्म्या । तृतीयायगौ सौरिसूर्यौ खबन्ध्वोर्गुरुश्चेद्रिपौ स्थिरा स्यान्नृपस्य ॥३॥ इति राजाभिषेकप्रकरणम् ॥; the technical terms are rendered, in the given translation, according to the comment of the author, *Daivajnaráma*].

B. Inauguration of a military commander. This ceremony, the object of which is to ensure to the chief of an army victory over his enemies, does not appear to have been performed before the period of the *Mahábhárata*, where the inauguration of *Kártikeya* as commander of the divine hosts is mentioned as the type of such a rite; comp. e. g. the words addressed by *Duryodhana* to *Śalya*, the king of Madra, when he chose him for his military chief: सैनापत्येन वरये त्वामहं मातुलातुलम् । सो ऽस्मान्पाहि युधां श्रेष्ठ स्कन्दो देवानिवाहवे । अभिषिच्यस्व राजेन्द्र देवानामिव पावकिः । जहि शत्रून्रणे वीर महेन्द्रो दानवानिव. — The proceedings at such an inauguration are not fully detailed in the description given in the *Śalyaparvan* of the *Mahábh.* (ch. 46), of the inauguration of *Kártikeya*; but from the rites which are mentioned, it may be inferred, that they were substantially the same as those which took place at the inauguration of a king; (comp. e. g.: ततो ऽभिषेकसंभारान्सर्वान्संभृत्य शास्त्रतः । बृहस्पतिः समिद्धे ऽग्नौ जुहावाग्निं यथाविधि । ततो हिमवता दत्ते मणिप्रवरशोभिते । दिव्यरत्नाचिते पुण्ये निषण्णं परमासने । सर्वमङ्गलसंभारैर्विधिमन्त्रपुरस्कृतम् । आभिषेचनिकं द्रव्यं गृहीत्वा देवतागणाः &c. ..... । अङ्गलस्त्राद्य गोप्ता चे विविधा देवतागणाः । ते कुमाराभिषेकार्थं समाजग्मुस्ततस्ततः । जगृहुस्ते तदा राजन्सर्व एव दिवौकसः । आभिषेचनिकं भाण्डं मङ्गलानि च सर्वशः । दिव्यसंभारसंयुक्तैः कलशैः काञ्चनैर्नृप । सरस्वतीभिः पुण्याभिर्दिव्यतोयाभिरेव तु । अभ्यषिञ्चन्कुमारं वै संप्रहृष्टा दिवौकसः । सेनापतिं महात्मानमसुराणां भयंकरम् । पुरा यथा महाराज वरुणं वै जलेश्वरम् । तथाभ्यषिञ्चद्भगवान्ब्रह्मा लोकपितामहः &c.); the text (as results from the last quotation) professes at least that they are analogous to those at the inauguration of *Varuṅa* as king of the waters, and at the latter ceremony (mentioned *Śalyap.* chap. 48) reference is made to the inauguration of *Indra*, which is the type of a royal inauguration; (वरुणं देवताः सर्वाः समेत्येदमथाब्रुवन् । यथास्मान्सुरराट्शक्रो भयेभ्यः पाति सर्वदा । तथा त्वमपि सर्वासां सरितां वै पतिर्भव । ..... अभिषिक्तस्ततो देवैर्वरुणो ऽपि महायशाः । सरितः सागरांश्चैव नदांश्चापि सरांसि च । पालयामास विधिना यथा देवाञ्छतक्रतुः ।). There seems to have been that difference, however, that the military commander, his installation having been performed, did not give but receive presents, for the *Mahábh.* exhibits a long list of presents that were offered to *Kártikeya* by the gods who assisted at his consecration. — The time deemed auspicious or inauspicious is the same for the inauguration of a military chief as for that of a king, except that *Tuesday* is considered also amongst the lucky days of the former, Mars being himself a military chief; (according to *Daivajnaráma* in his comm. on the quoted first verse of the *Muhúrtachintámaṅi*: कुचचिन्नौमवारो ऽप्युक्तः । स सेनापत्याभिषेकपरो ज्ञेयः । भौमस्य सेनापतित्वात्).

2. The water or liquid used at the ceremony of inauguration; e. g. *Kátyáy. Śrautas.*: काण्डुयन्त्याभिषेकेण प्रस्निमते (*Śrideva*: अभिषेकेण = अभिषेकोदकेन); or *Ádip. Mahábh.*: कर्णो ऽभिषेकार्द्रशिराः शिरसा समवन्दत. 3. The name of the sacrificial building where the inauguration of a king takes place; (*Mánasára*: सर्वालंकारसंयुक्तमभिषेकाख्यमण्डपम् &c.). 4. Bathing, washing; e. g. *Sánkhya Prav.*: दुःखादुःखं जलाभिषेकवन्न जाड्यविमोचः (*Vijnánach.*: यथा जाड्यार्त्तस्य जलाभिषेकाद्दुःखानिवृत्तिरेव भवति न तु जाड्यविमोच इत्यर्थः); esp. for religious purposes, ablution; e. g. *Śatátapa*: सुरापः ..... शर्करायास्तुला सप्त दद्यात्पापविमुक्तये । जपित्वा तु महारुद्रं दशांशं जुहुयात्तिलैः । ततो ऽभिषेकः कर्तव्यो मन्त्रैर्वरुणदेवतैः &c.; or *Vanap. Mahábh.*: ब्रह्मा देवी सुता राजन्पुण्या देवी सरस्वती । तत्राभिषेकं कुर्वीत वल्मीकान्निःसृते जले । अर्चयित्वा पितॄन्देवानश्वमेधफलं लभेत्; or *Anuśásanap. Mahábh.*: स्कन्द उवाच । ममाप्यनुमतो धर्मस्तं शृणुध्वं समाहिताः । नीलषण्डस्य शृङ्गाभ्यां गृहीत्वा मृत्तिकां तु यः । अभिषेकं त्र्यहं कुर्यात्तस्य धर्मं निबोधत &c.

5. Washing the image of a divinity, purifying it with ablutions. This ceremony takes place either at a festival

held in honour of a divinity or at the installation of an idol as a domestic and tutelary divinity; it consists in rubbing it over with ointments and washing it with liquids prepared of different substances under the recital of appropriate mantras. (According to the given quotation from the *Agni-Pur.*, the invocations mentioned in the latter, are the same for the consecration of an idol as for that of a king.) At the *Dola* festival held in honour of the juvenile *Kríshńa* the following materiels are used, according to the *Utkalakhańda* (as quoted by *Rádhákántadeva*): cold water, cow-dung, cow's urine, cow's milk, curds, clarified butter (i. e. the five substances of the Panchagavya), infusions of Kuśa-grass (कुशोदकम्), of Śankha (a perfume, apparently a dried shell-fish; शङ्खोदकम्), of sandal (चन्दनोदकम्), of saffron (कुङ्कुमोदकम्), of fruits and flowers (फलोदकम् and पुष्पोदकम्), an unguent prepared of the powder of sandal wood and of emblic myrobalan (चन्दनपिष्टामलक्युद्वर्तनम्); scented water (सुगन्धिजलम्) with which the idol is washed eight times, milk, clarified butter and honey being added severally at the second, seventh and eighth ablution; an infusion of perfumes (गन्धोदकम्) with which five ablutions are made; water taken from places of pilgrimage (तीर्थजलम्), Ganges-water, water proceeding from an ant-hill, infusion of small annuals (सर्वौषधिजलम्), Sahasradhárá-water (सहस्रधाराजलम्), various kinds of water in jars (according to some, in 108 jars). — At the *Durgá* festival, according to the *Vríhannandikeśwara-Puráńa* (also quoted by *Rádhák.*) the image of the goddess is rubbed over before a looking glass (दर्पणप्रतिबिम्बे) with an ointment prepared of turmeric and powder of emblic myrobalan and then washed with the following things one after the other, under the recital of mantras, with: pure water, an infusion of Śankha, Ganges-water, an infusion of perfumes, each article of the Panchagavya (successively, as mentioned before), an infusion of Kuśa-grass, Panchámríta (a mixture of milk, curds, sugar, clarified butter and honey), ice-water, honey, an infusion of flowers, sea-water mixed with the juice of the sugar-cane (इक्षुरससागरोदके), an infusion of small and large annuals mixed together (सर्वौषधिमहौषधिजलम्), water containing five kinds of extracts (पञ्चकषायोदकम्), eight sorts of earth (अष्टमृत्तिका:? probably अष्टौ मृ°), infusion of fruits, hot water, Sahasradhárá-water, various kinds of water in eight jars, viz. atmospheric water in one jar (व्योमगङ्गाम्बुपूर्णाद्यकलस:), cloud-water in a second (मेघतोयपूर्ण°), water of the Saraswatí in a third (सारस्वततोयपूर्ण°), sea-water in a fourth (सागरोदकपूर्ण°), water mixed with lotus-pollen (पद्मरेणुमिश्रितजलपूर्ण°) in a fifth, cascade-water in a sixth (निर्झरोदकपूर्ण°), water from various places of pilgrimage in a seventh (सर्वतीर्थाम्बुपूर्ण°) and pure water in an eighth jar शुद्धजलपूर्णाष्टमकलस:). Besides these substances, other ritual works mention: river-water, infusions of cocoa-nuts and of (pounded) pearls, rain-water, infusions of camphor and of sandal, aloe, gold, silver, *Gorochaná*, saffron, *Śríphala*, corn, Dúb-grass, sugar, lake-water, Ganges- and sea-water mixed together, an infusion of five kinds of grain (पञ्चशस्यजलम्), of sesamum, tank-, lotus-pond-, and well-water, infusions of fruits and roots, Arghya (q. v.) -water, other kinds of water in four jars, and cold water; sesamum-oil and fragrant-oil; earth from river-banks, earth stirred up by the teeth of a boar (वराहदन्तमृत्तिका), earth from the door of a brothel (वेश्याद्वारमृत्तिका), from the gate of a palace (राजद्वारमृत्तिका), earth stirred up by the horns of a bull, earth from an ant-hill, from a quadrivium, from the near and opposite banks of a stream (पारावारमृत्तिका), from the door of a temple and from the Ganges; and according to some, earth stirred up by the teeth of an elephant, earth from a river, from its two banks, from a town-gate (नागरमृत्तिका), from a cowpen and a trivium; others name infusions of the five acticles of Panchámríta severally, of the small and the large annuals severally (सर्वौषधिमहौषधी पृथक्), of the five kinds of extracts severally, or infusions only of two articles of the Panchámríta (viz. honey, butter and milk excepted); again some name an ointment made of turmeric only, some one prepared of sesamum-oil and turmeric, and others add an aromatic powder and one made of five kinds of grain. In the ritual works founded on the *Kálí-* and *Deví-Puráńas* there are mentioned, besides, infusions of (pounded) corals, emeralds, rubies, pearls, lapis lazuli, several varieties of lotusses (पद्म, कह्लार, कुमुद), of sugar-cane, lac (अलक्तक), red sandal, turmeric, flour, rice and white mustard, as well as pool-water and water from various places of pilgrimage; earth from five such places; oil made of the Vishńu plant, an ointment made of emblic myrobalan together with sesamum-oil and turmeric. — The ritual works founded on the *Puráńas* mention moreover eight melodies which are severally played when the idol is washed with the eight kinds of water in the eight jars (see above col. *a*, line 43), as well as the instruments with which they are played. At the washing with the atmospheric water the melody is (acc. to the ritual of the *Vríhannandikeśwara-Pur.*) *Málasí*, played with the instrument *Mangalotsava*, or (acc. to the ritual of the *Deví-Pur.*) *Varáďí*, played with the instrument *Indravijaya*, or (acc. to the ritual of the *Kálí-Pur.*) *Málava*, played with the instrument *Vijaya*; at the washing with the cloud-water, the m. is *Devakirí*, p. w. the instr. *Bhuvanavijaya* (*Vríh.-Pur.*), or *Málavagauda*, p. w. the instr. *Mangalavijaya* (*D.-Pur.*), or *Lalitá*, played with the large kettle drum *Dundubhi* (*K.-Pur.*); at the washing with the water of the Saraswatí, the m. is *Varáďí*, p. w. the instr. *Vijaya* (*Vríh.-Pur.*), or *Málava*, p. w. the instr. *Devotsava* (*D.-Pur.*), or *Vibháshá*, p. w. the drum *Dundubhi* (*K.-Pur.*); at the washing with the sea-water, the m. is *Deśála*, p. w. the instr. *Rájábhisheka* (*Vríh.-Pur.*), or *Deśála*, p. w. the instr. *Ghanatála* (*D.-Pur.*), or *Bhairaví*, p. w. the flute *Vanśí* (*K.-Pur.*); at the washing with the lotus-pollen-water, the m. is *Dhánushí*, p. the instr. *Madhurí* (*Vríh.-Pur.*), or *Málaví*, p. w. the instr. *Madhukara* (*D.-Pur.*), or *Kodá*, p. w. the instr. *Indrábhisheka* (*K.-Pur.*); at the washing with the cascade-water, the m. is *Bhairaví*, p. w. the cymbal *Karatála* (*Vríh.-Pur.*), or *Bhairaví*; p. w. the double drum

Ḍhakká (*D.-Pur.*), or *Váráḍí*, p. w. the conch *Śankha* (*K.-P.*); at the washing with the Tírtha-water, the m. is *Gujjarí*, p. w. the flute *Vanśí* (*Vṛih.-Pur.*), or *Vasanta*, p. w. the conch *Śankha* (*D.-Pur.*), or *Vasanta*, p. w. the instr. *Panchaśabda* (*K.-Pur.*); at the washing with the pure water the melody is *Vasanta*, p. w. the instr. *Panchaśabda* (*Vṛih.-Pur.*), or *Koḍá*, p. w. the drum *Mṛidanga* (*D.-Pur.*), or *Dhánushí*, p. w. the instr. *Vijaya* (*K.-Pur.*). See *Rádhák.* s. v. अभिषेक. — At the installation of a domestic idol (देवप्रतिष्ठा) the following articles are recommended for the ablution by the *Devapratishṭhatattwa* (as quoted by *Rádhák.*): river-, torrent-, sea-, cascade- and cloud-water, a mixture of milk, curds, sugar, clarified butter and honey, *Panchagavya* mixed with an infusion of Kuśa-grass; earth stirred up by the hoofs of a horse and the teeth of an elephant, earth from a mountain, from Kuśa-grass and an ant-hill, sesamum-oil, clarified butter, an infusion of five extracts (पञ्चकषायोदकम्), flowers of the mango-tree, of the *Champaka* (Michelia champaca), of the Acacia suma, lotusses and Oleander; leaves of holy basil, jasmin and *Śríphala* (Ægle marmelos.), a cleansing powder prepared either of the refuse of Sesamum (तिलकल्क), or of rice (शालितण्डुल), or of *Vilwa* (Ægle marmelos.) -leaves, or of emblic myrobalan (आमलक); hot water, water from places of pilgrimage. To prepare the liquid either a hundred and eight, or fifty four, or twenty jars are required, or one jar may suffice; the water is taken in the proportion of a hundred and eight Pala-weight — such is the vaidik (!) quantity — or, commonly, in the proportion of three hundred and sixty Tola-weight, and the substances named are mixed and shaken with it in each jar separately. — If a person, however, cannot afford to provide all these articles, he may take merely earth from an ant-hill, new cowdung, dry cowdung, some water mixed with ashes and scented water. (Comp. *Rádhák.*, *Śabdak.* s. v.). — E. सिच् with अभि, kṛit aff. घञ्. Comp. also अभिषेचनीय.

अभिषेकभूमि Tatpur. m. (-मिः) (In Buddhistic doctrine.) (Perhaps.) The place of ablution or purification, one of the 108 धर्मालोकमुख q. v.; *Lalitav.*: अभिषेकभूमिधर्मालोकमुखमवक्रमणजन्माभिनिष्क्रमणदुष्करचर्याबोधिमण्डलोपसंक्रमणमारध्वंसनबोधिविबोधनधर्मचक्रप्रवर्तनमहापरिनिर्वाणसंदर्शनतायै संवर्तते. E. अभिषेक and भूमि.

अभिषेक्तृ Tatpur. m. (-क्ता) One who inaugurates or consecrates by means of the rite अभिषेक q. v.; e. g. *Śatapath.*: क्षत्रियो वाव क्षत्रियस्याभिषेक्ता; or *Aitar. Br.*: सो ऽभिषिक्तो ऽभिषेक्त्रे ब्राह्मणाय हिरण्यं दद्यात्सहस्रम्. E. सिच् with अभि, kṛit aff. तृच्.

अभिषेकाह Tatpur. m. (-हः) The day of inauguration; e. g. *Agni-Pur.*: उपवासोऽभिषेकाहे &c. (see the *quot.* s. v. अभिषेक page 282*b*, line 8). E. अभिषेक and अहन्, samás. aff. टच्.

अभिषेक्य m. f. n. (-क्यः-क्या-क्यम्) Fit for an inauguration &c. (see अभिषेक). E. अभिषेक, taddh. aff. यत्.

अभिषेचन Tatpur. n. (-नम्) The same as अभिषेक q. v.; e. g. (*bathing for religious purposes*), *Kaṇáda Sútr.*: अभिषेचनोपवासब्रह्मचर्यगुरुकुलवासवानप्रस्थयज्ञदानप्रोक्षणा दिङ्नक्षत्रमन्त्रकालनियमाश्चादृष्टाय (*Upaskára*: अभिषेचनं स्नानं गङ्गायाम्); or (*inauguration, consecration*) *Mahábh. Śántip.*: राष्ट्रस्यैतत्कृत्यतमं राज्ञ एवाभिषेचनम्; or *Harivanśa*: न चाधिकारो देवानां राज्ञेन्द्रस्याभिषेचने; or *Rámáy.*: राजमार्गः कृतः श्रीमान्पौरै रामाभिषेचने. E. सिच् with अभि, kṛit aff. ल्युट्.

अभिषेचनीय I. Tatpur. m. f. n. (-यः-या-यम्) To be bathed or consecrated, worthy of being bathed or consecrated (see अभिषेक); e. g. *Śatapathabr.*: ये वा एतस्मीवृतं मभिषक्ष्यन्ति राष्ट्रं ते भविष्यन्ति राजानो भविष्यन्त्यभिषेचनीयाः ..... विशो ऽनभिषेचनीयाः. E. सिच् with अभि, kṛitya aff. अनीयर्.

II. 1. m. f. n. (-यः-या-यम्) Fit for, or serving for, the ceremony of consecration (see अभिषेचन and अभिषेक); e. g. *Śatapathabr.*: अभिषेचनीयानि पात्राणि भवन्ति यस्मिंता आपो ऽभिषेचनीया भवन्ति.

2. m. (-यः) The name of a Soma sacrifice: the second of the seven Soma sacrifices which form part of the *Rájasúya* (q. v.; and see पवित्र or अभ्यारोहणीय, दशपेय, केशवपनीय, व्युष्टिद्विरात्र consisting of two sacrifices, and क्षत्रधृतिः; *Sáyaṇa* in conformity with *Kátyáyana*: तत्र — i. e. in the *Rájasúya* — पवित्राभिषेचनीयदशपेयकेशवपनीयव्युष्टिद्विरात्रक्षत्रधृतिसंज्ञकाः सप्त सोमयागाः; the *Vyákhyá* of the *Maśaka Sútr.*: राजा राजसूयेन यजेत तस्य सप्त सुत्या अभ्यारोहणीयः । अभिषेचनीयः । दशपेयः । केशवपनीयः । व्युष्टिद्विरात्रः । क्षत्रस्य धृतिरिति). It is performed a year after the पवित्र or अभ्यारोहणीय has taken place (*Sáyaṇa* on the *Śatap.*: एवं पवित्राख्यात्प्रथमसोमयागादनन्तरभाविन्यानुमतादीनीष्टिद्र्विहोमात्मकानि संवत्सरपर्यन्तमनुष्ठेयानि कर्माण्युक्तान्तानि । अथ द्वितीयस्याभिषेचनीयाख्यस्य सोमयागस्य प्रयोगो ऽभिधास्यते; the *Vyákhyá* on *Maśaka*: अभ्यारोहणीयेनेष्ट्वा संवत्सरादूर्ध्वमभिषेचनीयेन यजेत), and commences, according to *Hariswámin*, on the first day of the second or dark fortnight; acc. to the *Sámaveda-school*, on the first day of the first or light fortnight of the month Phálguna (February-March); it consists of several ceremonies which last five days, the first or दीक्षा occupying one day, the उपसद् offerings three days and the सुत्या one day. The officiating priest who performs the initiatory rites and chants the Sámav.-hymns specified in *Maśaka's Kalpasútras*, must be a Bráhmaṇa of the family of *Bhṛigu*. The principal ceremonies of this sacrifice (in which seem to have originated those of the अभिषेक q. v.) are the following: after the initiatory rites have been performed and the *Adhwaryu* priest has summoned the king who performs the Rájasúya sacrifice, in proclaiming his name, the name of his father and mother and that of his kingdom, he takes seventeen kinds of liquid with vessels made of *Udumbara* (Ficus glomerata) wood, viz. he takes 1. water of the river Saraswatí, which he places in a well screened place; 2. having provided himself with as much clarified butter as is sufficient for a full libation and gone into a pond, and having sent there a man or a beast, he pours into the first wave which is roused by either of them in an eastern direction, the clarified butter and then takes the water of that wave; 3. he repeats the same process with the second wave which is roused in a western direction; 4. he then takes river-water

in the direction with the stream and 5. against the stream, 6. river-water which has broke out and formed a separate stream, 7. sea-water, 8. water from a whirlpool, 9. water from a deep lake, 10. water proceeding from rain during sunshine, before it has fallen down, 11. water from small tanks, 12. well-water, 13. ice- or dew-water; (*Śrideva* observes that it must be collected in places where there is much dry grass, by throwing a clean garment over it and afterwards by wringing it out in a cup); 14. honey, 15. water proceeding from the membranes investing the fœtus of a cow which has calved, 16. milk, 17. clarified butter; (*Śrideva* observes that the water of the Saraswati and all water which is not at hand as well as the water which can only be had conditionally, e. g. that of 10. 13 15., must be first procured and then the other kinds). He then catches, at it were, sun beams with the hollow of his hand and joins them with each of the seventeen liquids while repeating severally the hymns he has recited before, when collecting each water. Then, he pours these liquids into one vase made of *Udumbara*-wood, arranges four vases made severally of *Paláśa*- (Butea frondosa), *Udumbara*-, the pendant branch of the *Ficus Indica*-, and *Aśwattha*- (Ficus religiosa) wood, spreads out before them a tiger-skin and distributes the water collected in the one vase, into the four sacrificial vases. Next follows the toilet of the king who takes off the garments he wore at the preparation for the sacrifice, and now is clad by the Adhwaryu in a silk under garment and over it in a red and white cloak; on his head the priest places the royal turban *(ushńísha)*, fastening both its ends to his waist; and in his hands the bow, which he strings, and three arrows. Then he throws copper into the face of a long-haired eunuch who sits in the midst of the assembly and represents the various kinds of death. These rites having been performed, the Adhwaryu invites the king to step on the tiger-skin, placing under his feet a golden circle and another golden circle perforated with nine or a hundred holes on his head; then he lifts up the arms of the king, and while the latter is thus standing with his face towards the east, either he or the royal family priest drops the contents of the Paláśa vase over him; then the king's brother drops over him the water contained in the Udumbara vase; then a Kshatriya friend the water in the third vase, and lastly a Vaiśya the water in the Aśwattha vase. The Hotri then having recited the legend of Śunahśepa, the king gives to the Adhwaryu and to him severally a hundred or a thousand cows as well as gold, food and cloth; he then rubs the consecrated water which remains on his body, over himself with a black-horn-brush, makes three steps on the tiger-skin at the hand of the Adhwaryu, and having poured the remainder of the consecrated liquid into the Paláśa vase hands it to his favourite son. After a libation of clarified butter the Adhwaryu then proclaims the name of the king coupling with it, however, this time the name of the son (by saying e. g. 'here is Daśaratha, the father of Ráma'). The subsequent ceremonies refer to the preparation of a carriage, the putting to it of a team of horses &c., the giving of cows to the king's brother, the king's mounting the car, tying on his feet a pair of shoes made of boar's skin, giving to his bow-bearer the bow with the three arrows and after various other rites, playing a game of shells, five shells having been handed to him by the Adhwaryu, with his brother, his charioteer *(súta)* or his architect *(sthapati)* and his military chief, the shells being either made of gold, or the fruits of Beleric myrobalan serving as such (*Sáyańa* on the *Śatap.*: अक्षा नाम कपर्दकाः सुवर्णनिर्मिताः । विभीतकफलानि सौवर्णा वेत्येके) and the game representing the victory of the Kali age over the other ages; the ceremony closes with libations in the fire. (The Mímánsists do not consider the recital of the legend of Śunahśepa and the game of shells as special parts of the Abhishechaníya, but as rites belonging in general to the whole Rájasúya sacrifice. For the full detail of the ceremony and the hymns to be recited at the various rites see *Śatapathabr.* V. 3. 3. 1. — 4. 4. 25. and *Kátyáyana's Śrautas.* book 15, 4-7.). E. अभिषेचन, taddh. aff. छ (II. 2. scil. सोमयाग); (*Mádhava*, however, who uses also the term अभिषेच्य as the name of the ceremony, seems to consider the word as a Tatpur. like अभिषेचनीय I.).

अभिषेच्य Tatpur. 1. m. f. n. (-च्यः-च्या-च्यम्) [1] To be bathed. [2] To be consecrated, to be inaugurated (see अभिषेक); e. g. *Rámáy.*: तत्र त्वमभिषेच्यस्व मनस्त्वरयतीव माम् । अस्त्वाहमभिषेक्ष्यामि यौवराज्ये परंतप.

2. m. (-च्यः) The same as अभिषेचनीय II. 2.; e. g. *Mádhava's Jaim. nyáyam.*: राजसूयकर्मभावानुवृत्तेः सर्वशेषता । कल्प्याकाङ्क्षाभिषेच्यस्य प्रक्रिया प्रबला ततः; or एकस्मिन्नाभिषेच्यस्य तदङ्गं निखिलस्य वा । राजसूयस्यापकर्षाद्दाद्यः प्रक्रिययोत्तरः; or अभिषेच्यप्राकृताङ्गसमाप्तौ देवनादयः । मध्ये वा पूर्ववत्सर्वसमाप्तौ देवनादयः; the word being explained by Mádhava in these instances as synonymous with the Soma sacrifice 'अभिषेचनीय'. E. सिच् with अभि, kritya aff. यत्.

अभिषेचित Tatpur. m. f. n. (-तः-ता-तम्) Caused to be consecrated, installed; e. g. *Harivanśa*: राजा प्राच्यां दिशि यथा वासवेनाभिषेचितः. E. सिच् in the caus., with अभि, krit aff. क्त.

अभिषेण Bahuvr. m. (-णः) (ved.) (An enemy) who approaches with his army; *Rigv.*: एना मन्दानो जहि शूर शत्रून् ..... अभिषेणाँ अभ्या३देदिशानान् (*Sáyańa*: अभिषेणान् । प्रत्यभिगताः सेना येषां तादृशान्). E. अभि and सेना.

अभिषेणन n. (-नम्) March with an army to attack an enemy. E. अभिषेणि, krit aff. ल्युट्.

अभिषेणि denom. parasm. (-णयति; the múrdhanya ष् remains unchanged also after the augment; e. g. अभ्यषेणयत्, and if reduplication takes place; e. g. desider. अभिषिषेणयिषति, on which form *Kaiyyata* to *Páń.* VIII. 3. 64. observes: अव्युत्पन्नः सेनाशब्दः । अथवा सहेनेन सेना । सहस्य सः संज्ञायामिति — VI. 3. 78. — सादेशः । यदा तु इनृजुषीति — *Uńádis.* 3. 10. — सिनोतेर्नप्रत्यये सेनाशब्दो व्युत्पाद्यते तदास्यैव षोपदेशत्वम्; comp. also अभिषिषेणयिषु). To march with an army for the purpose of attacking an enemy; e. g. *Hitopad.*: अपीडयन्बलं शत्रूञ्जिगीषुरभिषेणयेत् । सुखसाध्यं द्विषां सैन्यं दीर्घप्रयाणपीडितम्. E. अभिषेण, denom. aff. णिच्;

(if the E. of the *Kâśikâ* on *Pâń.* III. 1. 25. 'सेनयाभियाति' be correct, the word would be सेनि, denom. of सेना, pref. अभि, and there would be, according to the Hindu theory, no inflected verb of a base अभिषेणि).

अभिषोतृ Tatpur. m. (-ता) One who presses out the juice of the Soma plant; e. g. *Śatapathabr.*: अभिषोतारो ऽभिषुणुत. E. सु with अभि, kṛit aff. तृच्.

अभिष्टन Tatpur. m. (-नः) A roar, a shout; e. g. *Ṛigv.*: अभिष्टने ते अद्रिवो यत्स्था जगच्च रेजते (*Sâyańa*: अभिष्टने सिंहनादे). E. स्तन् with अभि, kṛit aff. अच्.

अभिष्टव Tatpur. m. (-वः) Praise, encomium; e. g. *Râmây.*: शुश्राव रामः शतशो वाचः पौरजनेरिताः । आत्माभिष्टवसंयुक्ताः पुण्यश्रवणकीर्तनाः; or रामाभिष्टवसंयुक्ताः कथाश्चक्रुर्मिथो जनाः; or *Mahidhara* (on *Vâjas.*: अनुष्टुप्ते ऽभिगरः): अभिगरः । अभिष्टव इत्यर्थः. E. स्तु with अभि, kṛit aff. अप्.

अभिष्टि Tatpur. (ved.) I. 1. f. (-ष्टिः) [1] Approaching, moving towards, access; e. g. *Ṛigv.*: अभीमवन्वन्स्वभिष्टिमूतयो ऽन्तरिक्षप्रां तविषीभिरावृतम् । इन्द्रम् &c. (*Sâyańa*: = शोभनाभिगमनवन्तं शोभनाभिगमनमित्यर्थः i. e. with graceful motion); or स वेतसुं दशमायं दशोणिं तूतुजिमिन्द्रः स्वभिष्टिसुम्नः &c. (*Sây.*: = सुष्ठ्वभिगमनीयान्यभिगम्यानि सुखानि सुखानि येन देयानि i. e. who bestows happiness that is easy of access); comp. also अभिष्टिद्युम्न; or *Ṛigv.*, *Vâjas.*: वनेमा ते अभिष्टिभिः (*Mahidh.*: = मार्गैः, but comp. II. 1.). [2] Approaching in order to assist, assistance, help, protection; e. g. *Ṛigv.*: (इन्द्र) पाहि नो दूरादारादभिष्टिभिः सदा पाह्यभिष्टिभिः (*Sây.*: = अभ्यागमनैः or अभित एषणैः); or याभिः कण्वमभिष्टिभिः प्रावतं युवमश्विना । ताभिः &c. (*Sây.*: = अपेक्षिताभी रक्षाभिः). [3] The object to be approached or aimed at, wish, desire; e. g. *Ṛigv.*: ऋतीषुवोरह चिच अभीकि अभवन्नभिष्टयः (*Sây.*: = सर्वैः प्राणिभिरन्वेषणीया अभवन्); or शतेना नो अभिष्टिभिर्नियुत्वाँ इन्द्रसारथिः (*Sây.*: = अभित एषणीयैः कामैः); or *Ṛigv.*: इन्द्र सद्यश्चित्तमभिष्टये करो वशश्च वाजिनम् (*Sây.*: = अभिमतप्राप्तये, but see also II. 1.); or *Ṛigv.*, *Vâjas.*: यो नूनं मित्रावरुणावभिष्टय आचक्रे (*Mahidh.*: = अभिमतलाभाय); or देवं देवं वो ऽवसे देवं देवमभिष्टये (*Sây.*: = अभिलषितप्राप्त्यर्थम्; *Mahidh.*: = अभिलषितफलाप्तये, the sense of 'attainment' in the latter instances being rather implied by the fourth case than by the base of the word); or शं नो देवीरभिष्टय आपः (*Mahidh.*: = अभीष्टाय; but comp. II. 1.); comp. also अभिष्टिकृत्.

2. m. f. (-ष्टिः) [1] One who goes towards; e. g. *Ṛigv.*: आ यं पृणन्ति दिवि सद्मबर्हिषः समुद्रं न सुभ्वः स्वा अभिष्टयः (*Sây.*: = आभिमुख्येन गमनवत्यः). [2] One who approaches with a hostile purpose, attacking, conquering; an enemy; e. g. *Ṛigv.*, *Sâmav.*, *Vâjas.*: (इन्द्र) महाँ अभिष्टिरोजसा (*Sây.*: = अभिगन्ता i. e. शत्रूणामभिभविता, but see also II. 2.); or *Ṛigv.*: इन्द्र स्वर्षा जनयन्नहानि जिगायोशिग्भिः पृतना अभिष्टिः (*Sây.*: = अभिगन्ता i. e. अभिभावुकः सन्); comp. also अभिष्टिपा. [3] One who approaches for the sake of a desire, desirous of; e. g. *Ṛigv.*: ऊर्जो नपादभिष्टये (*Sây.*: = अभीप्सते महामनं प्रयच्छेति शेषः). E. According to *Sâyańa*, इष् with अभि, kṛit aff. क्तिन्, when अभिष्टि would stand in the room of अभीष्टि, analogously to शकन्धु, हलीषा &c. for शकान्धु, हलेषा &c.; a more plausible E., however, seems to be स्था with अभि, kṛit or uń. aff. कि, when अभिष्टि would stand instead of अभिष्ठि, analogously to सुष्टु, दुष्टु, पुनस्ति (explained by *Mahidh.* to *Vâj.* 16. 43.: परो ऽसि तिष्ठति पुनस्थिः । यस्य तत्त्वं शान्त्यं रक्ष सत्यं च) &c.; an E. अस् 'to be' with अभि, kṛit aff. क्तिन्, which is countenanced, too, by another explanation offered by *Mahidhara* on पुनस्ति, might apply to the meaning 'attacking, conquering', but would be scarcely reconcilable with the meanings implying '*approach*' and '*assistance*'.

II. 1. f. (-ष्टिः) Sacrificing towards, in presence of or completely, a complete sacrifice; e. g. *Ṛigv.*: इन्द्र सद्यश्चित्तमभिष्टये &c. (see above I. 1. 3.; the word being explained by *Sây.* also आभिमुख्येन यागाय); or वनेमा ते अभिष्टिभिः (*Sây.*: = हविर्भिः; comp. also I. 1. 1. and III. 1.); or शं नो देवीरभिष्टय आपः (see above I. 1. 3.; *Sây.*: = यज्ञाय); or *Vâjas.*: देवीं धियं मनामहे सुमृडीकामभिष्टये (*Mahidh.*: = अभि समन्ताद्यजनमभिष्टिः ..... अभिमुखत्वेन प्राप्तस्य यज्ञस्य सिद्ध्यर्थम्); comp. also अभिष्टिकृत्.

2. m. (-ष्टिः) One to be worshipped by a sacrifice; e. g. *Ṛigv.*: महाँ अभिष्टिरोजसा (see above I. 2. 2.; *Sây.* in the corresponding *Sâmaveda*-verse: = आभिमुख्येन यष्टव्यः, besides अभ्येषणशीलो वा शत्रूणाम्); or *Vâjas.*: ईडितो देवैर्हरिवाँ २ ॥ अभिष्टिराजुह्वानो हविषा शर्धमानः (where the word has the same sense and need not be explained as a Bahuvr., as *Mahidh.* does: अभि समन्तादिष्टिर्यागो यस्य; comp. also III. 2.). E. यज् with अभि, kṛit aff. क्तिन्; comp. the remark under E. I.

III. 1. f. (-ष्टिः) Praise, an encomiastic hymn; e. g. *Ṛigv.*: वनेमा ते अभिष्टिभिः (see I. 1. 1. and II. 1.; *Sâyańa* giving besides the quoted explanation also the sense स्तोत्रैः).

2. m. (-ष्टिः) One who is praised; e. g. *Vâjas.*: ईडितो देवैर्हरिवाँ २ ॥ अभिष्टिः (see II. 2.; *Mahidh.* giving besides the quoted explanation also the following: अभिष्टूयत इत्यभिष्टिः). E. स्तु with अभि, uń. aff. क्ति (*accord. to Mahidhara*). [The meanings s. II. and III. and the corresponding EE. do not appear required by the context in the passages where the word occurs; and the commentators themselves either disagree or give the option of the meanings s. I. The *Ṛigv. Prâtiśâkhya* observes that if अभिष्टि precedes as first part of a compound another word beginning with a स्, this स् does not become ष्; e. g. स्वभिष्टिसुम्न, not स्वभिष्टिषुम्ण.]

अभिष्टिकृत् Tatpur. m. (-त्) (ved.) [1] Fulfilling desires; e. g. *Ṛigv.*, *Vâjas.*: आ न इन्द्रो दूरादा न आसादभिष्टिकृदवसे यासदुग्रः (*Sây.*: = यजमानसंबन्धिनामभिष्टीनां कर्ता; *Mahidh.*: अभिष्टिमभिलाषं करोतीत्यभिष्टिकृत् । मनोरथप्रदः); or *Ṛigv.*, *Sâmav.*: अभिष्टिकृद्धि चर्षणिः (*Sây.*: अभीष्टफलस्य कर्ता). [2] Performing a sacrifice; e. g. *Ṛigv.*: त्वष्टा वाजंभरो विहाया अभिष्टिकृज्जायते सत्यशुष्मः (*Sây.*: = यज्ञकृत्; besides अभ्येषणकृत्). E. अभिष्टि (I. and II.) and कृत्.

अभिष्टिद्युम्न Bahuvr. m. f. n. (-म्नः-म्ना-म्नम्) (ved.) Yielding happiness or wealth, when being merely approached; an epithet of the Dawn; *Ṛigv.*: ता घा ता भद्रा उषसः पुरासुरभिष्टिद्युम्ना ऋतजातसत्याः (*Sây.*: = अभिगमनमात्रेण द्युम्नं धनं यासां ताः); comp. the instance स वेतसुं &c. s. v. अभिष्टि I. 1. 1. E. अभिष्टि (I.) and द्युम्न.

अभिष्टिपा Tatpur. m. (-पाः) (ved.) Who protects against enemies; an epithet of Indra; *Ṛigv.*: त्वं न इन्द्र त्वाभिष्टी

स्तावतो अभिष्टिपासि जनान् (Sáy.: अभिष्टयो ऽभिगन्तारः शत्रवः। तेभ्यः पाता रक्षको ऽसि). E. अभिष्टि (I.) and पा.

अभिष्टिमत् m. f. n. (-मान्-मती-मत्) (ved.) Desirable, to be sought for; *Rigv.*: तद्वां नरा शंस्यं राध्यं चाभिष्टिमन्नासत्या वरूथम् (*Sáy.*: = अभेषणयुक्तमाभिमुख्येन प्राप्तव्यम्). E. अभिष्टि (I.), taddh. aff. मतुप्.

अभिष्टिशवस् Bahuvr. m. (-वाः) (ved.) Having the power of attacking or conquering enemies; an epithet of Mitra; *Rigv.*: मित्राय पञ्च येमिरे जना अभिष्टिशवसे (*Sáy.*: = शत्रूणामभिगन्तृबलयुक्ताय). E. अभिष्टि (I.) and शवस्.

अभिष्टुत Tatpur. m. f. n. (-तः-ता-तम्) Praised; e. g. *Bhágavata-Pur.*: अभिष्टुतो (scil. Bhagavat) विश्वसृजा प्रसूनैरापूर्यमाणो विबुधैः पश्यतो ऽरेः. E. स्तु with अभि, kṛit aff. क्त.

अभिष्टुवत् Tatpur. m.f.n. (-न्-ती-त्) Praising; e. g. *Rámáy.*: वयःस्थितैर्मागधसूतवन्दिभिस्तथैव वैतालिकसौख्यसुप्तिकैः। अभिष्टुवद्भिर्गुणतो नृपात्मजं समावृतं द्वारपथं ददर्श ह. E. स्तु with अभि, kṛit aff. शतृ.

अभिष्यात Tatpur. m. plur. (-ताः) The name of one of the families the members of which bear the surname Kauśika; another reading of the word is अभिख्यात. E. ख्या with अभि, kṛit aff. क्त.

अभिष्यत् Tatpur. m. f. n. (-न्-न्ती-त्) Destroying, killing; e. g. *Bhaṭṭik.*: अभिष्यन्तः कपिं क्रोधादभ्यधिषन्निवाज्ञनः. E. सो with अभि, kṛit aff. शतृ.

अभिष्यन्द Tatpur. m. (-न्दः) ¹Oozing, flowing. ²Great increase, excess; e. g. *Raghuv.*: (मथुरा) स्वर्गाभिष्यन्दवमनं कृत्वेवोपनिवेशिता 'founded as it were by throwing off the excess of population in the paradise'. ³(In Medicine.) *Ophthalmia* which, if neglected, produces the severe kind called *Adhimantha*; it may be produced, according to *Suśruta*, by derangement in the air, bile, phlegm or blood; if the disease is produced by derangement in the air, the patient 'has a sensation of throbbing, rigidity, horripilation, of sand in the eye and harshness, he suffers from headache, dryness and his tears are cold' (comp. वाताभिष्यन्द); if by derangement in the bile, 'he suffers from burning pains, discharge of pus, has a liking for cold applications, a sensation of smoke in the eye, his tears are warm and his eye is yellow' (see पित्ताभिष्यन्द); if by derangement in the phlegm, 'he likes hot applications, the eye feels heavy, is swollen, itches, is greasy, white, very cold and has a thick discharge' (see कफाभिष्यन्द); if by derangement in the blood, 'his tears are copper coloured, the eye is red and its small vessels very red; moreover the symptoms of bile are present' (see रक्ताभिष्यन्द). Comp. अभिस्यन्द. E. स्यन्द् with अभि, kṛit aff. घञ्.

अभिष्यन्दिन् (In Medicine.) I. Tatpur. m. f. n. (-न्दी-न्दिनी-न्दि) 1. Oozing, trickling, fluid; e. g. *Suśruta*: दधि तु मधुरमम्लमत्यम्लमिति..... । महाभिष्यन्दि मधुरं कफमेदोविवर्धनम् ..... । रसे पाके च मधुरमत्यभिष्यन्दि दोषलम्. E. स्यन्द् with अभि, kṛit aff. णिनि.

2. Causing defluxions or serous effusion (यदेव द्रव्यं शरीरान्तरे क्लेदं जनयति.....। अभिष्यन्दिद्रव्याणि दधिमत्स्यकुष्टोदकप्रभृतीनि); e. g. *Suśruta*: विदाहिगुरुविष्टम्भिरूक्षाभिष्यन्दिभोजनैः ..... । हिक्का श्वासश्च नृणां समुपजायते; or दिवा स्वप्नमभिष्यन्दि गुरु चान्नं विवर्जयेत्. Comp. अभिस्यन्दिन्. E. स्यन्द्, in the caus., with अभि, kṛit aff. णिनि.

II. m. f. n. (-न्दी-न्दिनी-न्दि) Affected with ophthalmia (see अभिष्यन्द) (*Wilson*). E. अभिष्यन्द, taddh. aff. इनि.

अभिष्यन्दिरमण. An incorrect reading for अभिस्यन्दिरमण q. v.

अभिष्वङ्ग Tatpur. m. (-ङ्गः) Strong attachment, love, devotion ('the feeling happy or unhappy according to whether another is happy or unhappy, the wishing to live or to die, according to whether another lives or dies'); a stronger term therefore than सक्ति which merely implies the pleasurable feeling derived from the connexion with an object, e. g. *Bhagavadg.*: असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ..... एतज्ज्ञानमिति प्रोक्तम् ..... 'not deriving pleasure from the connexion with any object, absence of love for son, wife, house &c...... that is called wisdom' (*Śankara*: असक्तिः। सक्तिः सक्तनिमित्तेषु विषयेषु प्रीतिमात्रं तदभावो ऽसक्तिः। अनभिष्वङ्गो ऽभिष्वङ्गाभावो ऽभिष्वङ्गो नाम सक्तिविशेष एवान्यात्मभावनालक्षणो यथान्यस्मिन्सुखिनि दुःखिनि वाहमेव सुखी दुःखी च। जीवति मृते वाहमेव जीवामि मरिष्यामि चेति; *Sadánanda*: सक्तिर्ममेदमित्येव प्रीतिमात्रमुदीरिता। अभिष्वङ्गस्तु पुत्रादौ तादात्म्याध्यासलक्षणः। अन्यस्मिन्पुत्रभार्यादौ सुखदुःखान्विते सति। अहमेव सुखी दुःखीत्यादिरूपो दुराग्रहः। वर्ज्यौ तौ सक्त्यभिष्वङ्गौ पुत्रदारगृहादिषु). Compare अभिषङ्ग. E. स्वञ्ज् with अभि, kṛit aff. घञ्.

अभिसंयोग Tatpur. m. (-गः) Connexion, association, union; e. g. *Jaimini Sútr.*: अर्थापत्तेस्तद्धर्मः स्यान्निमित्ताख्याभिसंयोगात्; or अपनयो वा प्रसिद्धेनाभिसंयोगात्; comp. संयोग and the inst. s. अभिसम्बन्ध. E. युज् with सम् and अभि, kṛit aff. घञ्.

अभिसंशीन Tatpur. m. f. n. (-नः-ना-नम्) Coagulated; e. g. घृतम्; also अभिसंश्यान, according to the *Káśiká*, followed by *Mádhava* in the *Dhátuvṛ.* s. v. श्यै; but if the pref. सम् precedes अभि, the form is, according *to others*, only समभिश्यान (not समभिशीन). E. श्यै with सम् and अभि, kṛit aff. क्त, samprasár. of the radical vowel and न instead of त.

अभिसंश्यान Tatpur. m. f. n. (-नः-ना-नम्) The same as the preceding. E. श्यै with सम् and अभि, kṛit aff. क्त, and न instead of त.

अभिसंश्रय Tatpur. m. (-यः) Refuge, shelter; e. g. *Rámáy.*: यदि कर्ता भवानेव विश्वे ऽस्मिन्नभिसंश्रयम्। ततस्त्वां हरयः सर्वे स्वच्छन्ति कृतनिश्चयाः. E. श्रि with सम् and अभि, kṛit aff. अच्.

अभिसंसारम् Tatpur. ind. Having come (in numbers, as a multitude); e. g. *Śatapathabr.*: एतद्ध स्म वै तद्विद्वांस आह श्वेतकेतुरारुणेयः कं स्विदेवापरीषु महानागमिवाभिसंसारं दिदृक्षितारो य एवमेतमयाजामं यशो वेदितेति (*Sáyaṇa*: .....महानागमत्यद्भुतं (Ms. °त्युद्भुतं, not as in the present edition °तुद्भुतं) महासर्पमिव (the Ms. has not the reading °सर्पमिव) अभिसंसारमभिगम्याभिगम्य दिदृक्षितारः। दिदृक्षन्ते। पूर्वपक्षवद्॥). E. सृ with सम् and अभि, kṛit aff. णमुल्, with the udátta on the penultimate (which accent the word would not have, if it were an accusative of a घञ् — deriv. अभिसंसार).

अभिसंस्कार Tatpur. m. (-रः) (In Buddhistic literature; probably.) A vain or worthless act, an idle doing; e. g. *Lalitav.*: ये बालबुद्धि कियन्तस्ते (v. l. पञ्चानन्द कियन्तं ते) मोहपुरुषा बहुपुण्याभिसंस्कारमभिसंस्करिष्यन्ति (v. l. बहु-

पुष्प॰॰) । ये बुद्धधर्मान्प्रतिक्षेप्स्यन्ति लाभसत्कारश्लोकाभिभूता उच्चारलग्ना लाभसत्काराभिभूता इतरजातीयाः; or भगवानाह । एवंरूपास्ते आनन्द सूत्रान्तां प्रतिक्षेप्स्यन्ति प्रतिवक्ष्यन्ति चानेकप्रकारांश्चान्योन्यप्रकारानभिसंस्कारानभिसंस्करिष्यन्ति (*Burnouf* in his *Introd. à l'hist. du Buddh. Ind.* renders this word '*imagination*', but it will seem that it is opposed in the *Lalitav.* p. 100. 101. to acts which yield a result or profit). E. कृ with सम् and अभि, ágama सुट्, krit aff. घञ्.

अभिसंस्तव Tatpur. m. (-वः) Praising, being praised, giving or having prominence; e. g. *Jaimini Sútras*: एकनिष्पत्तेः सर्वं समं स्यात् । संसर्गिरसनिष्पत्तेरामिक्षा वा प्रधानं स्यात् । मुख्यशब्दाभिसंस्तवाच्च (*Śabara*: मुख्यः शब्दः संस्तोतुं न्याय्य इति प्राधान्यात् &c.). E. स्तु with सम् and अभि, krit aff. अप्.

अभिसंहित Tatpur. m. f. n. (-तः-ता-तम्) [1] Agreed, contracted. [2] Attached to, interested, following any object eagerly; e. g. *Ruchistava* (as quoted by *Rádhákánta*): पितृप्रमस्ते दिवि ये च मूर्ताः स्वधाभुजः काम्यफलाभिसंधौ । प्रदानशक्ताः सकलेप्सितानां विमुक्तिदा येऽनभिसंहितेषु (*to those who are free from worldly attachment*). E. धा with सम् and अभि, krit aff. क्त.

अभिसंक्रुध्यत् Tatpur. m.f.n. (-न्-न्ती-त्) Being angry with; e. g. *Bhaṭṭik.*: (Sitá speaks to Ráma) दैवाद्बिभीहि काकुत्स्थ जिह्रीहि त्वं तथा जनात् । मिथ्या मामभिसंक्रुध्यन्नवशां शत्रुणा हृताम्. E. क्रुध् with सम् and अभि, krit aff. शतृ.

अभिसंक्षिप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Thrown, aimed at, shot; used also in an active sense (having thrown &c.); e. g. *Ádip. Mahábh.*: सुकुमारं च सूक्ष्मं च गुरु चापि गुरुप्रियः । सौष्ठवेनाभिसंक्षिप्तः सोऽविध्यद्विविधैः शरैः (*Nílak.*: सुकुमारं पूर्णघटकुक्कुटाण्डादीनि लक्ष्याणि अविघात्य विध्यन् । सूक्ष्मं गुञ्जादि लक्ष्यम् । गुरुं घनावयवं च सोऽविध्यत्; *Arjunam.* reads गुरु, viz. सुकुमारं पुष्पादि । सूक्ष्मं वालाग्रादि । गुरु पर्वतादि). E. क्षिप् with सम् and अभि, krit aff. क्त.

अभिसंक्षेप Tatpur. m. (-पः) The same as संक्षेप q. v.; comp. चित्ताभिसंक्षेप or चिन्ताभिसंक्षेप 'contraction, i. e. heaviness of intellect'. E. क्षिप् with सम् and अभि, krit aff. घञ्.

अभिसंख्य Tatpur. m. f. n. (-ख्यः-ख्या-ख्यम्) Understood, clearly inferable, evident; e. g. *Śabara* (on the *Mím. S.* VII. 3. 39.): अभिसंख्यं त्रिवृदहः 'that the word Trivrit means the day so called is evident'. E. ख्या with सम् and अभि, krit aff. क.

अभिसंख्यत्व n. (-त्वम्) The being understood, the being clearly inferred, the being evident; e. g. *Jaimini Sútra*: अहानि वाभिसंख्यत्वात् 'or rather (in the vaidik passage पञ्चपञ्चाशतस्त्रिवृतः संवत्सराः the word संवत्सराः means) days, because this sense is clearly implied by, or becomes evident from, the context'. E. अभिसंख्य, taddh. aff. त्व.

अभिसंख्येय Tatpur. m. f. n. (-यः-या-यम्) To be reckoned, to be counted out; e. g. *Rámáy.*: अवश्यमभिसंख्येयं तन्मया वानरं बलम्. E. ख्या with सम् and अभि, kritya aff. यत्.

अभिसंचारिन् Tatpur. m. f. n. (-री-रिणी-रि) Wandering everywhere, unsteady, fickle; *Yáska* (on *Rigv.*: अन्यस्य चित्तमभि संचरेण्यम्) अभि संचरेण्यमभिसंचारि (*Durga*: = संचरणशीलम् । अनवस्थितमित्यभिप्रायः). E. चर् with सम् and अभि, krit aff. णिनि.

अभिसत्वन् Bahuvr. m. (-त्वा) (ved.) Surrounded or attended by, the beings; an epithet of Indra: *Rigv.*, *Sámav.*, *Yajurv.*, *Atharv.*: अभिवीरो अभिसत्वा सहोजा जैत्रमिन्द्र रथमातिष्ठ गोवित् (*Sáy.*: = अभिगतसत्वा; *Mahidh.*: अभितः सत्वानः परिचारिकाः प्राणिनो यस्य सोऽभिसत्वा). — [The *Rigv.* and *Vájas. Prátiś.* notice that स् remains unchanged in this compound.] E. अभि and सत्वन्.

अभिसन्ताप Tatpur. m. (-पः) War, battle; *Halâyudha*: जन्यं स्यादभिसंतापः संमर्दो विग्रहस्तथा. E. तप् with सम् and अभि, krit aff. घञ्. (The assurance given elsewhere that अभिसंताप is a transposed form of अभिसंपात is gratuitous.)

अभिसन्त्रस्त Tatpur. m. f. n. (-स्तः-स्ता-स्तम्) Frightened, alarmed; or very frightened, very alarmed; e. g. *Rámáy.*: स तां विमृज्य पाणिभ्यामभिसंत्रस्तचेतनः । उवाच राजा &c. E. त्रस् with सम् and अभि, krit aff. क्त; or अभि and संत्रस्त.

अभिसन्देह Tatpur. m. (-हः) The organ of generation; *Mahábh. Udyogap.* (*Ambop.*) v. 7494: इत्युक्त्वा समयं तत्र चक्राते तावुभौ नृप । अन्योन्यस्याभिसंदेहे तौ संक्रामयतां ततः (*Nílak.*: समयं शपथम् । अभिसंदेहे लिङ्गे । सम्यग्दिह्येते उपचार्येते रतिकाले प्रार्थ्येते इति व्युत्पत्तेः । अभिसंदोह इति पाठेऽपि संदुह्यते प्रजा आभ्यामिति व्युत्पत्तेरेव). E. दिह् with सम् and अभि, krit aff. घञ्.

अभिसन्दोह Tatpur. m. (-हः) A various reading for अभिसन्देह q. v., in the same sense as the latter. E. दुह् with सम् and अभि, krit aff. घञ्.

अभिसन्ध Tatpur. m. (-न्धः) A detractor, a calumniator. See the following. (For the fem. अभिसन्धा see s. v.) E. धा with सम् and अभि, krit aff. क.

अभिसन्धक m. (-कः) The same as the preceding; e. g. *Manu*: वैडालव्रतिको ज्ञेयो हिंस्रः सर्वाभिसन्धकः (*Kullúka*: = परगुणासहनतया सर्वाक्षेपकः; *Medhát.*: = आक्षेपकः । परगुणान्न सहते ..... । अभिसंधत्त इत्यातश्चोपसर्ग इति — *Pán.* III. 1. 136. — कः । ततः स्वार्थे कः । सर्वेषामभिसंधकः षष्ठीसमासः). Another reading of the word is अतिसन्धक. E. अभिसन्ध, taddh. aff. क.

अभिसन्धा Tatpur. f. (-न्धा) [1] Speech, word, declaration (with the implied sense of *deliberateness*); e. g. *Chhánd. Up.*: स यदि तस्य कर्ता भवति (i. e. if a man has committed a theft) तत एवानृतमात्मानं कुरुते (and by denying it makes himself untrue) सोऽनृताभिसंधोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं परिगृह्णाति स दह्यतेऽथ हन्यते । अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते स सत्याभिसंधः सत्येनात्मानमन्तर्धाय परशुं तप्तं परिगृह्णाति स न दह्यतेऽथ मुच्यते. [2] Promise, agreement; e. g. *Rámáy.*: तेन (sc. दशरथेन) सत्याभिसंधेन त्रिवर्गमनुतिष्ठता । पालिता सा पुरी श्रेष्ठा इन्द्रेणेवामरावती. Compare अभिसंधान and अभिसंधि. E. धा with सम् and अभि, krit aff. अङ्.

अभिसन्धान Tatpur. n. (-नम्) [1] Speaking, saying, declaring (with the implied sense of *deliberateness*); e. g. *Krishnatark.* on the *Dáyabh.*: शास्त्रीयदानपदस्य सत्याभिसंधानपूर्वकत्यागे लक्षणा; comp. also the inst. s. v. अभिसन्धि. [2] Promise; agreement; e. g. *Rámáy.*: सा हि सत्याभिसंधाना तथानन्या च भर्तरि. [3] Aim, intention, purpose, interest in an object; e. g. *Mitáksh.*: जैह्म्यं कौटिल्यम् । अन्याभिसंधानेनान्यवादित्वमन्यकर्तृत्वं च; or *Sánkhya Pravach.*: स्वभावाच्चेष्टितमनभिसंधानाद्भृत्यवत् (*Vijnánabh.*: यथा प्रकृष्टभृत्यस्य स्वभावात्संस्कारादेव प्रतिनियतावश्यकी च स्वामिसेवा प्रवर्तते न तु स्वभोगाभिप्रायेण तथैव प्रकृतेश्चेष्टितं संस्कारादेवेत्यर्थः). [4] Imposing, cheating, deceiving; e. g. *Raghuv.*: पराभिसंधानपरं

यच्चान्यस्य विचेष्टितम् &c. (comm.: यद्यपि शत्रुवचनप्रधानं &c.). [5] Making peace or alliance *(Wilson)*. E. धा with सम् and अभि, kṙit aff. ल्युट्.

अभिसन्धि Tatpur. f. (-न्धिः) [1] Speaking, saying, declaring (with the implied sense of *deliberateness*); e. g. *Śankara* (on the passage of the *Chh. Up.* quoted s. v. अभिसन्धा) ..... स दह्यते ऽथ हन्यते राजपुरुषैः स्वकृतेनानृताभिसंधिदोषेण .....। यदात्माभिसन्ध्यनभिसंधिकृते मोक्षबन्धने (liberation or bondage caused by a — righteous — or by a false declaration) ..... तत्सत्यं स आत्मा &c.; or *Sáhityad.*: अभिव्यक्तमभिसंधि-प्रकृत्येन यः. [2] Intent, purpose, aim, interest in an object; e. g. *Śankara* (on the *Ved. Sútra*: अदृष्टानियमात्): .....अह-मिदं फलं प्राप्नवानीदं परिहराणि । इत्थं प्रयते । इत्थं करवा-णीत्येवंविधा अभिसंध्यादयः प्रत्यात्मं प्रवर्तमाना अदृष्टस्यात्मनां च स्वस्वामिभावं नियंस्यन्तीति । नेत्याह ॥ (*Sútra:*) अभिसं-ध्यादिष्वपि चैवम्; or *Ved. Sútra*: न च कार्ये प्रतिपत्त्यभि-संधिः (*Anúpanar. Śirom.*: प्रजापतेः सभां वेश्म प्रपद्ये । इति प्रतिपत्त्यभिसंधिः प्राप्तिसंकल्पः); or *Gautama*: अभिसंधिमा-त्रात्पुत्रिकेत्येकेषाम् 'some say that a पुत्रिका (q. v.) may be appointed merely by intention' (another category being the पुत्रिका appointed by an express declaration; comp. *Kullúka*: अभिसंधिमात्रकृता । वाग्व्यवहारेण न कृता); or *Śántip. Mahábh.*: यः करोत्यनभिसंधिपूर्वकं (unintentional) तस्य निर्णु-दति यत्पुरा कृतम् । नाप्रियं तदुभयं कुतः प्रियं तस्य तज्जन-यतीह कुर्वतः; or *Mitáksh.*: ननु कामकृते प्रायश्चित्ताभावा-त्कथं व्यवहार्यत्वं तदभावस्यानभिसंधिकृते ऽपराधे प्रायश्चित्त-मिति वसिष्ठवचनात्. Comp. also the inst. s. v. अभिसंहित. [3] Implied sense, bearing (of a sentence &c.); used thus frequently by commentators, e. g. *Mitáksh.* (on *Yájnav.* 2. 27. or 61. or 96.) or the *Dattakamím.* (p. 17. 27. 29. on passages in law-books): अयमभिसन्धिः 'such is the sense of the passage'. [4] Belief, opinion (with the implied sense of *erroneousness*); e. g. *Bhaṫṫik.*: ददंश ताम्राम्बुरुहाभिसंधिस्तृ-ष्णातुरः पाणितले ऽपि धृष्णुः 'the impudent bee parched with thirst bit her in the palm of her hand, believing it to be a red lotus' (*Jayam.*: रक्तपद्ममेतदित्यभिसंधिरभिप्रायो यस्य भृङ्गस्य स). [[5] Joint junction. [6] Making peace or alliance. [7] Cheating, deceiving *(Wilson)*.] E. धा with सम् and अभि, kṙit aff. कि.

अभिसमवाय Tatpur. m. (-यः) Association, aggregation, collection; e. g. *Jaimini Sútra*: अर्थान्तरे विकारः स्याद्देवतापृ-थक्त्वादेकाभिसमवायात्स्यात्. E. इ (इण्) with अव-सम् and अभि, kṙit aff. घञ्.

अभिसम्पत्ति Tatpur. f. (-त्तिः) The being effectuated, the becoming of; e. g. *Kátyáy. Śrautas.*: अयनं वा चित्यस्या-हवनीयाभिसंपत्तेः. Comp. the following. E. पद् with सम् and अभि, kṙit aff. क्तिन्.

अभिसम्पद् Tatpur. f. (-त्) The same as the preceding; e. g. *Śatapathabr.*: तेषां पराध्यो शक्र्येतामभिसंपदं तस्मा-त्सप्त यजूंषि भवन्ति. E. पद् with सम् and अभि, kṙit aff. क्विप्.

अभिसम्पन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Become, complete, perfect; e. g. *Ṙigv. Prátiś.*: अनुष्टुब्ध्दे च गायत्र्या-वेव त्रानुष्टुभः स्मृतः । विराजावभिसंपन्नः पद्यावर्ये स उत्थितः. E. पद् with सम् and अभि, kṙit aff. क्त.

अभिसम्पराय Tatpur. m. (-यः) Futurity; e. g. *Lalitav.*: आनन्द आह । का पुनर्भगवंस्तथारूपाणामसत्पुरुषाणां गतिर्भ-विष्यति को ऽभिसंपरायः. E. इ (इण्) with परा-सम् and अभि, kṙit aff. घञ्.

अभिसम्पात Tatpur. m. (-तः) [1] Concourse, confluence; e. g. *Śabdaratnáv.*: वृष्टिधाराभिसंपात आसारः परिकीर्तितः. [2] War, battle *(Amarak., Hemach.)*. E. पत् with सम् and अभि, kṙit aff. घञ्.

अभिसम्बद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Connected, joined, relating to; e. g. *Patanjali* (on *Páń.* अपदान्तस्य मूर्धन्यः): अपदान्ताभिसंबद्धमूर्धन्यग्रहणमनुवर्तते. E. बन्ध् with सम् and अभि, kṙit aff. क्त.

अभिसम्बन्ध Tatpur. m. (-न्धः) Connexion, association, conjunction, relation; e. g. *Jaim. Sútras*: द्रव्याणां कर्मसंयोगे गुणत्वेनाभिसंबन्धः । असाधकं तु तादर्थ्यात् । प्रत्यर्थं चाभिसं-योगात्कर्मतो ह्यभिसंबन्धस्तस्मात्कर्मोपदेशः स्यात्; or प्रयोज-नाभिसंबन्धात्पृथक्सतां ततः स्यादेककर्म्यमेकशब्दाभिसंयोगात्; or *Patanj.* (on *Páń.* VI. 4. 45.): केवलमभिसंबन्धमात्रं कर्त-व्यम्; or *Káśiká* (on *Páń.* I. 4. 88.): प्रकृतेन संबन्धिना कस्य-चिदनभिसंबन्धो वर्जनम्; (comp. also the inst. s. v. अप्रा-धान्य); or *Sánkhyatattwak.*: दुःखत्रयेणान्तःकरणवर्तिना प्रति-कूलतया चेतनाशक्तेरभिसंबन्धो ऽभिघातः; or a *comm.* on the *Yoga S.* 3. 17.: श्वेतः प्रासाद इति कारकार्थः शब्दः क्रिया-कारकात्मा तदर्थः प्रत्ययश्च । कस्मात् । सोपमित्यभिसंबन्धादे-काकार एव प्रत्ययः; or *Nárada* in the *Viramitrod.*: पञ्चद-याभिसंबन्धाद्विदारः समुदाहृतः. E. बन्ध् with सम् and अभि, kṙit aff. घञ्.

अभिसम्बाध Tatpur. m. f. n. (-धः-धा-धम्) Very narrow, very crowded or obstructed; e. g. *Rámáy.*: वृन्दवृन्दैरयो-ध्यायां राजमार्गाः समन्ततः । बभूवुरभिसंबाधाः कुतूहलजनैर्वृ-ताः. E. अभि and सम्बाध.

अभिसम्मुख Bahuvr. m.f.n. (-खः-खा or खी-खम्) Facing, in front of; e. g. *Śatapathabr.*: अमुं विश्वं तत्त्वचमभिसंमुखां करोति. Comp. अभिमुख. E. अभि-सम् and मुख, fem. टाप् or ङीष्.

अभिसर Tatpur. 1. m. f. n. (-रः-रा-रम्) A companion, a follower; e. g. *Daśakumárach.*: अहं ..... अवोचम् । सखे समापतितमेवाक्रन्दाथाभिसरं राजमण्डलं सुगूढमेव संभूय पौ-रवृद्धैस्तदुपावर्तय.

2. m. pl. (राः) The name of a people or country; (thus in *Weber's Catal.* of the Berlin Mss.; but the name is probably a misreading of अभिसार). E. सृ with अभि, kṙit aff. अप् (cf. *Páń.* III. 3. 57; acc. to *Sáy.* on *Ṙigv.* I. 3. 8., however, सर belongs to the पचादि — *Páń.* IV. 1. 134. —, when the aff. would be अच् which is given also of अभिसर by the comment. of the *Amarak.* and the *Śabdamuktámah.*; in either case, however, the fem. would be in टाप् and the accent the udátta on the last syllable; comp. *Páń.* VI. 2. 144.).

अभिसरण Tatpur. n. (-णम्) [1] Approaching, esp. with hostile intent, attacking. [2] A visit, esp. of an amorous kind, an assignation, a lover's appointment; e. g. *Vikramorv.*: ततः प्रविशत्याकाशयानेन कृताभिसरणवेशोर्वशी चित्रलेखा च; or *Daśakumárach.*: बृहस्पतेरुतथ्यभार्याभिसरणम्; or *Gítagov.*: त्वदभिसरणरभसेन वलन्ती । पतति पदानि कियन्ति चलन्ती । नाथ हरे । सीदति राधा वासगृहे. Comp. अभिसार. E. सृ with अभि, kṙit aff. ल्युट्.

अभिसरत् Tatpur. m. f. n. (-न्-न्ती-त्) [1] Approaching, esp. with hostile intent, attacking. [2] Visiting (as a lover);

e. g. *Daśakumárach.*: अहमपि को ऽपि तस्करस्त्वद्गतेनैव चेतसा सहायभूतेन त्वामिमामभिसरन्तीमन्तरोपलभ्य कृपया त्वत्समीपमनैषम्. E. सृ with अभि, krit aff. शतृ.

अभिसर्ग Tatpur. m. (-र्गः) Creation; e. g. *Śántip. Mahábh.*: यत्र पूर्वाभिसर्गे वै धर्मचक्रं प्रवर्तितम् । नैमिषे गोमतीतीरे तत्र नागाह्वयं पुरम्. E. सृज् with अभि, krit aff. घञ्.

अभिसर्जन Tatpur. n. (-नम्) [1] Gift, donation. [2] Killing (*Dharaṅikosha*: अभिसर्जनमित्येतद्वधे दाने प्रकाशितम्). Comp. अतिसर्जन. E. सृज् with अभि, krit aff. ल्युट्.

अभिसर्तृ Tatpur. m. f. n. (-र्ता-र्त्री-र्तृ) [1] One who approaches with hostile intent, one who attacks. [2] One who pays a visit (with friendly intent); e. g. *Vájas.* (40. 14.): शोकायाभिसर्तारम् (scil. षष्ठे यूपे नियुनक्ति). E. सृ with अभि, krit aff. तृच्.

अभिसर्पण Tatpur. n. (-णम्) Approaching, esp. with hostile intent; *Vopad.*: यु त्ल अभिसर्पणे 'rad. यु 2[d] cl. means *to approach*, i. e. *to attack*' (*Bharatas.* on the *Bhaṭṭik.*: युत्लभिसर्पणे). E. सृप् with अभि, krit aff. ल्युट्.

अभिसान्त्व Tatpur. m. (-न्त्वः) Conciliation, friendly or affectionate manner; e. g. *Rámáy.*: ..... स उवाच महागिरिः । पुत्रेति मधुरां वाणीमभिसान्त्वपुरस्कृताम्. Also, and better, अभिशान्त्व. E. सान्त्व् (better शान्त्व्), krit aff. अच्.

अभिसायम् Avyayibh. Late, in the evening; e. g. *Chhánd. Up.*: ता (scil. गावः) यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य &c. (*Śankara*: अभिसायं निशायामभि; *Ánandajn.*: = सायंकालं प्राप्ताः). E. अभि and सायम्.

अभिसार Tatpur. 1. m. (-रः) [1] An assignation, a lover's appointment; e. g. *Gítagov.*: रतसुखसारे गतमभिसारे मदनमनोहरवेशम् । न कुरु नितम्बिनि गमनविलम्बमनुसर तं हृदयेशम्; or in the following verse (which exemplifies an alliteration called मल्लाचक्र or कुलालचक्र q. v.): राधा श्रुतालिवचना विरसाभिसारा रासाभिसारसमये विधुतापकारा । राका पतावृतपराप्यपयातमारा रामातया परमदुर्गलिताश्रुधारा; or *Vivádachint.*: स्त्रियं पुरुषं वाभिसारं प्रति संचारयति यत्र तयोरभिसारस्थानं ददाति तौ पारदारिकसहएवौ. [2] An army. [3] An attack; e. g. *Rámáy.*: प्रवृत्तिसौरिहाख्याता यो ऽभिसारः पुरस्य नः (*Dharaṅik.*: = युद्ध; battle, war). [4] A follower. [5] A purificatory ceremony; (viz. lustration of arms). [In the explanation of the *Dharaṅik.*: अभिसारो बले युद्धे सहाये साधने ऽपि च, the meaning बल and साधन are clearly founded on the compound words सर्वाभिसार and लोहाभिसार, the former meaning the making a whole army ready for attack or battle, and the latter a ceremony observed by princes before opening a campaign; the meaning बल in the *Dharaṅik.* should therefore not be rendered 'strength', nor the meaning साधन 'instrument'.] [6] A fish; (according to the *Nighaṅṭaprakáśa*).

2. m. pl. (-राः) The name of a country, in the south-west of Kashmir, the modern *Hazár*; usually mentioned together with the Dárva (e. g. *Bhishmap. Mahábh.*: दार्वाभिसारा दारदाः पुण्ड्राश्चैव सहस्रशः; or *Rájatar.*: शीते दार्वाभिसारादौ षण्मासान्पार्थिवो ऽवसत्); the *Abisares* of *Arrian*; (comp. *Wilson's Arr. Antiq.* p. 190; *Troyer's Rájatar.* ll. cc. s. v.; *Lassen's Ind. Alterth.* II. pp. 138. 144. 146. 154 ff. 285. 467. 669. 887. &c.).

3. f. (-री) The name of a town; probably the capital of the country Abhisára; *Sabháp. Mahábh.*: अभिसारीं ततो रम्यां विजिग्ये कुरुनन्दनः. E. सृ with अभि, krit aff. घञ्; the fem. in ई is irregular. Comp. also the two following articles.

अभिसारस्थान Tatpur. n. (-नम्) A locality adapted for assignations. [The *Sáhityadarpaṅa* recommends the following eight places for lovers to meet: a field, a garden, temple-ruins, the house of a procuress, a forest, a place of pilgrimage, a cemetery, the bank of rivers (&c.); but thinks that occasionally any dark place will do: क्षेत्रं वाटी भग्नदेवालयो दूतीगृहं वनम् । मालयं च श्मशानं च नद्यादीनां तटी तथा । एवं कृताभिसाराणां पुंश्चलीनां विनोदने । स्थानान्यष्टौ तथा ध्वान्तच्छन्नेषु क्वचिदाश्रयः. The rhetorico-musical work *Sangítadámodara* improves the enumeration in mentioning: 'a bower, a grove, a park, a ditch (without water), a place where water is distributed, an attic, a hemp-field, the bank of a river, a thorny spot, a building ground, a house in the neighbourhood of a town, the ruins of a college and so on', these having been the places where the cowherdesses made their appointments with Krishńa: निकुञ्जकाननोद्यानविरम्बुपरिखाप्रपाः । अट्टालिकाशणक्षेत्रधुनीरोधाः (Ms. Paris. B. 155; Ms. E. I. H. 1486: अट्टालिका गवाक्षश्च — 'a window' — धुनीरोधः) सकण्टकाः । वाटीपरिसरागारपश्चाद्भग्नमठादयः । एते प्रदेशाः संकेतस्थानानि मुरविद्विषः । यत्रा- (Ms. E. I. H. अत्रा-) भिसारं कुर्वन्ति देव्या वल्लववल्लभाः. Compare e. g. the third story of the *Vetalapanchavinśati*. — Also called संकेतस्थान.] Comp. also the following article. E. अभिसार and स्थान.

अभिसारिका Tatpur. f. (-का) A woman who meets her lover by assignation (*Amarak.*: कान्तार्थिनी तु या याति संकेतं साभिसारिका; *Hemach.*: याति या प्रियं साभिसारिका; *Śabdaratnáv.*: कान्तमुद्दिश्य संकेतं याति या साभिसारिका); *Bharata* defines this character which is of frequent occurrence in poetry and affords an insight into the amorous customs of the ancient Hindus, as 'a woman who, having lost all modesty and fear, under the influence of love or passion invites her paramour to come to her (as quoted by *Hemach.*'s *comm.*: हित्वा लज्जाभये श्लिष्टा मदनेन मदेन वा — by *Vallabhagańi*: मदेन च — । अभिसारयते — *Vallabh.*: अभिसारयेद्या — कान्तं सा भवेदभिसारिका); or as 'one who cannot even wait for the arrival of the messenger she has sent out, but suffers unbearable pains of thirst after the water of love, desirous as she is to drink the lips of her absent friend' (*Vetalapanch.*: या दूतिकागमनकालमपारयन्ती सा दुःसहस्मरजलार्तिपिपासितेव । निर्यातवल्लभजनाधरपानलोभात्सा कथ्यते मुनिवरैरभिसारिकेति); similarly the *Rasikasarvaswa* which defines her as 'one who having lost all modesty, attracted by her lover's youth and by love invites him to meet her' (लज्जां हित्वा समाकृष्टा यौवनेन मदेन च । अभिसारयते कान्तं कीर्तिता साभिसारिका); but if we follow other works on Hindu rhetoric, this definition would only apply to the second or the last of the three categories of the अभिसारिका, as mentioned e. g. by the *Sáhityadarpańa* and the *Sangítadámodara*; the former of which works, after having prefaced the definition that 'wise men call *abhisáriká* a woman who under the dominion of love either invites her lover to come to her or goes herself to him' (अभिसारयते कान्तं या मन्मथवशंवदा । स्वयं वाभिसरत्येषा धीरैरुक्ताभिसारिका) dis-

tinguishes between gentle-women who go to meet their lovers, courtesans and servant girls; 'the gentle-woman will make herself on such occasions as small as possible, deafen the noise of her ornaments and wrap herself up in a veil; the courtesan will make a display of gay apparel, her ankle-ornaments will merrily tinkle and her face smile with joy; if a servant girl goes to meet her lover, her speech will stammer with delight, her eyes stare wide open with flurry, and her gait will be awkwardly bewildered' (*Sáhityad.*: संलीना स्वेषु गात्रेषु मूकीकृतविभूषणा। अवगुण्ठनसंवीता कुलजाभिसरेद्यदि ॥ विचित्रोज्ज्वलवेशा तु रणन्नूपुरविस्वना। प्रमोदस्मेरवदना स्याद्वेश्याभिसरेद्यदि ॥ मदस्खलितसंलापा विभ्रमोत्फुल्ललोचना। आविद्धगतिसंचारा स्यात्प्रेष्याभिसरेद्यदि ॥). But the rhetorico-musical work *Sangítadámodara* is apparently more in keeping with the general division of amorous ladies (see नायिका) into such as are their own mistresses, or such as belong to another (as a married woman and a maiden) and such as belong to every body (comp. स्वस्त्री, अन्यस्त्री and साधारणस्त्री), when it substitutes for the servant girl the second category; for its story runs thus: 'the gentle-woman goes to the lover's house wrapped up, afraid, bashful, concealing her emotions, confused (?), with downcast looks; a married woman will go to him her speech somewhat stammering, her eye glaring wide open with flurry, her gait awkwardly bewildered, with slow steps, and no one will see her; but a courtesan walks up to her lover in the company of a friend, full of passion, her eyes trembling, fearless, decorated with all kind of ornaments, surrounded by people, with tinkling anklets: (in short) just as she pleases'. This work tells us besides that some of these ladies prefer assignations during the light half of a month, i. e. from new to full moon, — hence called शुक्लाभिसारिका: or dames of the light fortnight — and others during the dark half, when the moon is in the wane — hence called कृष्णाभिसारिका: or dames of the dark fortnight; the former wear garlands of Arabian jasmine, are anointed all over with Sandal preparations and dressed *in silk*, but *do not* make their appearance by moon-light; the latter are anointed with black aloe unguents, are fond of dark colours, and are also afraid of the moon-rise; (कुलजान्याङ्गना वेश्या त्रिधा स्यादभिसारिका ॥ कुलजा संवृता त्रस्ता सव्रीडा तद्गृहं व्रजेत्। संलीना स्वेषु भावेषु त्रस्ता विक्षेपितानना ॥ मन्दस्खलितसंलापा विभ्रमोत्फुल्ललोचना। आविद्धगतिसंचारा शनैर्गमनकारिणी। नायकं परनारी तु व्रजेन्नान्येन वीक्षिता ॥ सखीयुक्ता मदाविष्टा स्फारिताक्षी त्वभङ्गिता। नानाभरणचित्राढ्या तथा परिजनावृता। सनूपुरा यथाकामं वेश्या सरति नायकम् ॥ शुक्लपक्षे कृष्णपक्षे द्विधा स्यादभिसारिका। मल्लिकामाल्यधारिण्यः सर्वाङ्गेनार्द्रचन्दना: — Ms. E. I. H.; Ms. Paris. सर्वाङ्गीनार्द्रचन्दना: —। क्षौमवत्यो न लक्ष्यन्ते ज्योत्स्नायामभिसारिका:। कालागुरुविलिप्ताङ्गी नीलरागवदंवदा। चन्द्रोदयपरित्रस्ता कृष्णपक्षाभिसारिका). — [A specimen of the gentle-woman is doubtless *Urvaśí* — in the drama *Vikramorv.* act 2, scene 2 —, when she comes to meet *Purúravas* in a purple dress with pearl ornaments (cf. *Wilson*'s *Hindu theatre* I. p. 230 note: अभिसारिकावेशा; *Bollensen*: कृताभिसरणवेशा; '*Urvaśí*: I feel my strength desert me; bring him quickly — or quickly lead me to his royal palace'; or *Rádhá* in the *Gítagov.*; comp. e. g. the words of her friend, ed. *Lassen* V. 19: सभयचकितं विन्यस्यन्तीं दृशौ तिमिरे पथि। प्रतितरु मुहुः स्थित्वा मन्दं पदानि वितन्वतीम्। कथमपि रहः प्राप्तामङ्गैरनङ्गतरङ्गिभिः। सुमुखि सुभगः पश्यन्स त्वामुपैतु कृतार्थताम्); a specimen of the married woman may be found in the daughter of alderman Samudradatta, in the third story of the *Vetálapanchaviṅśati*. Instances of the courtesan are e. g. *Mithyádrishti* (Heresy) in the drama *Prabodhach.* (comp. e. g. act 2, scene 9: ..... नीलेन्दीवरदामदीर्घतरया दृष्ट्या धयन्ती मनो दोलान्दोलनलोलकङ्कणरणत्कारोत्तरं सर्पति); or *Amaruśat.* v. 28 and 69. A servant girl who makes love in the manner described, is exhibited in the *Sáhityadarpana*: 'her betel-stained teeth she always displays; with horselaughter she laughs, but no one knows why; from place to place she sets, to please, her staggering steps, and dancing high her hips, she slily stops before young men'.] The best time for *abhisárikás* to meet their lovers is, according to the *Sangítad.*, 'during a dense fog, a winter-night, complete darkness, at noon of a summer-day, while a whirlwind rages, during an uproar, at moon-rise, during a revolution, when the king is ill, or the town is on fire, during a great festival, and in the evening', for it seems 'that on such occasions the cowkeeper girls as well as the dames of the dark as those of the light fortnight had their amatory sport with Krishńa'; (but their meeting at moon-rise is apparently at variance with the preceding definition; स्फारिकुज्झटिहेमन्तरजनीध्वान्तसंचया:। ग्रीष्ममध्याह्नवातालीकोलाहलविधूदया:। राष्ट्रभङ्गनृपातङ्कपुरदाहमहोत्सवा:। प्रदोषाश्चेति कथिता द्वादशानेहस: क्रमात् (Ms. E. I. H.; Ms. Paris. द्वादशानेकश: क्रमात्)। गोकुलस्था: पुरैतेषु कंसारातिरिरंसया। सुवेशास्तरसा यान्ति कृष्णशुक्लाभिसारिका:). The *Rasamanjarí* (as quoted by *Rádhákántadeva*) distinguishes in general between *abhisárikás* who meet their paramours in day-time, by moon-shine and in the dark (see दिवाभिसारिका, ज्योत्स्नाभिसारिका, अन्धकाराभिसारिका); *comp.* e. g. *Ritusanhára*: सुतीक्ष्णमुच्चै रसतां पयोमुचां घनान्धकारावृतशर्वरीष्वपि। तडित्प्रभादर्शितमार्गभूमय: प्रयान्ति रागादभिसारिका: स्त्रिय:; or *Kumárasambh.*: यत्रौषधिप्रकाशेन नक्तं दर्शितसंचरा:। अनभिज्ञास्तमिस्राणां दुर्दिनेष्वभिसारिका:. For the places of assignation see अभिसारस्थान. E. सृ with अभि, krit aff. ण्वुल्, fem. aff. टाप्.

अभिसारिन् Tatpur. 1. m. f. n. (-री-रिणी-रि) [1] The same as अभिसरत्. [2] Coming back to its herd, after having broken away from it; e. g. (a cow) *Uśanas*: अदण्ड्या मृतवत्सा च संचारोगवती कृशा। अदण्ड्या: काणकूटाश्च वृषाश्च कृतलक्षणा: (v. l. अदण्ड्यौ काणकुण्ठौ च ये शश्वत्कृतलक्षणा:)। अदण्ड्यागन्तुका गौश्च सूतिका चाभिसारिणी (*Mitramiśra*: अभिसारिणी स्वयूथात्प्रच्युता पुन: स्वयूथगामिनी).

2. f. (-रिणी) The name of a vaidik metre which consists of two *pádas* of the class *Viráj* (i. e. of ten syllables) and of two *pádas* of the class *Jagatí* (i. e. of twelve syllables); *Rigv. Prátiś.*: वैराजजागतौ पादौ यो वाचेत्यभिसारिणी (the quoted instance being the *Rigv.*-verse: यो वाचा विवाचो मृध्रवाच: पुरू सहस्राशिवा जघान। तत्तदिदस्य पौंस्यं गृणी-

मंसि पितेव यज्ञविर्षो वावृधे शव: (with a शूह q. v. in the third *páda*). E. सु with अभि, krit aff. णिनि.

अभिसारी. See under अभिसार.

अभिसार्यमाण Tatpur. m. f. n. (-णः-णा-णम्) Approached, gone towards; e. g. *Ádip. Mahábh.*: महानदीभिर्बह्वीभि: स्पर्धयेव सहस्रश: । अभिसार्यमाणमनिशं ददृशाते महार्णवम्; (comp. the meanings of अभिसार and अभिसारिका for the implied sense). E. सृ in the caus., with अभि, krit aff. शानच्, ágama मुक्.

अभिसावकीय. See s. v. सावकीय and the explanation given s. v. अभिषावकीय.

अभिसुसूष् Tatpur. m. f. n. (सूः-सूः-सूः) ¹ One who desires to press out the juice of the Soma plant. ² One who desires to sprinkle upon or to bathe. (This word and निसुसूष् are the object of the rule of *Páń.* VIII. 3. 117., as regards the effect of the redupl. caused by the affix सन् not followed by another affix on the स् of सु (षुञ्), for an *inflected* form सुसूषति, with the radical स् unchanged, *without* a prefix, would follow already from VIII. 3. 61. and a similar form *with* a prefix ending in इ or उ, e. g. अभिसुसूषति or °ते from VIII. 3. 64.; *Patanj.*: सनि किमुदाहरणम् । सुसूषति । नैतदस्ति प्रयोजनम् । स्तौतिण्योरेव षण्यभ्यासादित्येतस्मान्नियमान्न भविष्यति । इदं तर्हि । अभिसुसूषते । एतदपि नास्ति प्रयोजनम् । स्थादिष्वभ्यासेन चाभ्यासस्येत्यस्मान्नियमान्न भविष्यति । इदं तर्हि प्रयोजनम् । अभिसुसूषतेरप्रत्यय: । अभिसुसू: । निसुसू:; comp. अभिसोष्यत्.) E. सु (षुञ्) in the desider., with अभि, krit aff. क्विप्.

अभिसूचित Tatpur. m. f. n. (-तः-ता-तम्) Pointed out, indicated; e. g. *Nalop.*: दमयन्ती तु तच्छ्रुत्वा पुण्यश्लोकस्य चेष्टितम् । अमन्यत गतं प्राप्तं कर्म चेष्टाभिसूचितम्. E. सूच् with अभि, krit aff. क्त.

अभिसेवन Tatpur. n. (-नम्) Indulgence in, fondness, habitual practice; e. g. *Suśruta*: (the disease अपस्मार arises) मिथ्यादियोगेन्द्रियार्थकर्मणामभिसेवनात्. E. सेव् with अभि, krit aff. ल्युट्.

अभिसोष्यत् Tatpur. m. f. n. (-न्-न्ती-त्) ¹ One who will press out the juice of the Sóma plant. ² One who will sprinkle upon or bathe; e. g. *Bhaṭṭik.*: ते विज्ञायाभिसोष्यन्तं रक्षांसि संव्यथा: । अन्वैरप्यायतं मेनुर्वरत्नाभृङ्गलादिभि:. (The word exemplifies the effect of the affix स्य in the rule of *Páń.* VIII. 3. 117.; comp. अभिसुसूष्.) E. सु (षुञ्) in the future, with अभि, krit aff. शतृ.

अभिस्कन्दम् Tatpur. ind. (ved.) By approaching, by attacking; *Atharvav.*: उद्रेणीव वारण्यभिस्कन्दं मृगीव । छत्वा कर्तारमृच्छतु. E. स्कन्द् with अभि, krit aff. णमुल् (with the *udátta on the penultimate*, which accent the word would not have, if it were the accus. of a अभिस्कन्द formed by krit aff. अच् or घञ्).

अभिस्थिरम् Tatpur. ind. Energetically; *Śatap.*: अभिस्थिरमभिस्थिरमेवैतद्यज्ञमारभते. E. अभि and स्थिर.

अभिस्नेह Tatpur. m. (-हः) Affection, love; e. g. *Bhagavadg.*: य: सर्वत्रानभिस्नेह: ..... तस्य प्रज्ञा प्रतिष्ठिता (*Sadánanda*: देहे चित्ते कलत्रादौ स्नेहशून्य: स तादृश: &c.). E. स्निह् with अभि, krit aff. घञ्.

अभिस्फुरित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Expanded, in full bloom; e. g. *Nalodaya*: श्रितलसदारामाभि: प्राप्येति वनो विहृतिमुदारामाभि: । आरादारामाभिस्फुरितसरोजं सरसदा रामाभि:. ² Known, celebrated; e. g. *Nalod.*: ससमुद्रमहेलाभिस्फुरितगुणाभिस्तत: स्मरमहे ऽलाभि । श्री: प्रवरमहेलाभिस्तथैव शुचपङ्क्तिभि: परमहेलाभि:. E. स्फुर् with अभि, krit aff. क्त.

अभिस्यन्द Tatpur. m. (-न्दः) The same as अभिष्यन्द; the change of स् to ष् in this deriv. of स्यन्द्, pref. अभि, being optional, if it applies to *inanimate* objects; e. g. *Suśruta*: समञ्जिष्ठानि मधुना पिष्टानीक्षुरसेन वा । रक्ताभिस्यन्दशान्त्यर्थमेतदञ्जनमिष्यते. Comp. the following. E. see s. अभिष्यन्द.

अभिस्यन्दिन् Tatpur. m. f. n. (-न्दी-न्दिनी-न्दि) The same as अभिष्यन्दिन्; the change of स् to ष् in this deriv. of स्यन्द्, pref. अभि, being optional, if it applies to *inanimate objects*; if it is used, however, of *living* beings the form should be *only* अभिस्यन्दिन् (*Páń.* VIII. 3. 72.). Comp. the following. E. see s. अभिष्यन्दिन्.

अभिस्यन्दिरमण Tatpur. n. (-णम्) A suburb, a smaller town appended to the royal capital; *Jaṭádh.*: तत्राभिस्यन्दिरमणं शाखानगरमप्युभे; *Śabdaratn.*: तदभिस्यन्दिनगरं शाखानगरमेव च; similarly *Trikáńḍaśesha*. (The comm. of the *Amarak.* on the synon. शाखानगर restrict the term to the suburb of a *royal capital*; e. g. *Mathureśa*: मूलनगरात्तु यदन्यत्पुरं तच्छाखानगरम् । एकं राजधानीसमीपे नगरान्तरस्य — i. e. '*one* term for another town in the neighbourhood of a royal capital' — । अभिस्यन्दिरमणशब्दो ऽप्यन; or *Rámáśrama*: मूलनगरं राजधानी ततो ऽन्यवत्पुरं तच्छाखेव नगरं शाखानगरम्. The word implies literally 'a pleasure ground where people flock together' and the writing अभिष्य° is therefore incorrect, since स्यन्द्, pref. अभि, applies in this compound to *living beings*; comp. the preceding; *Ráyam.* (on शाखानगर): मूलनगरे ऽसंमितजनौघस्यावस्थानार्थं मूलनगरस्य संनिधौ यदन्यत्पुरं नगरान्तरं क्रियते &c.; *Bharatam.*: मूलनगरे ऽसंमितस्य जनौघस्य स्थानाय मूलनगरस्य समीपे ऽङ्के वा यदन्यत्पुरं नगरान्तरं तच्छाखानगरम्). A word अभिस्यन्दीवन in the same sense which occurs in a Ms. of the *Bhúriprayoga*, belonging to the E. I. H., is probably a misreading for the given word. E. अभिस्यन्दिन् and रमण.

अभिस्यन्दीवन. See the preceding.

अभिस्वयमातृणम् Avyayíbh. (ved.) Over the sacrificial brick called स्वयमातृणा or 'full of holes by itself' (in analogy to the small volcanic stones which bear the same name); *Śatapath.*: अभिस्वयमातृणमन्या इष्टका उपधीयन्ते. E. अभि and स्वयमातृणा.

अभिस्वर् Tatpur. f. (-स्वः) (ved.) ¹ Praising, a hymn, an economiastic song; e. g. *Ṙigv.*: अभिस्वरा निषदा गा अवस्यव इन्द्रे हिन्वाना द्रविणान्याशत (*Sáyańa*: अभिस्वरा । अभित: स्वर: स्वरणं शब्दनं यस्य तेन स्तोत्रेण); or *Sámav.*, *Ṙigv.*: नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरे (*Sáyańa*: अभिस्वरे अभिस्वरणाय स्तोत्राय; *Ṙigv. v. l.*: अभिस्वरा). ² Invocation, the calling near, the urging to one's presence; e. g. *Ṙigv.*, *Sámav.*: स्थाता रथस्य हर्योरभिस्वर इन्द्रो दृळ्हा चिदारुज: (*Sáy.*: हर्योरश्वयोरभिस्वरे ऽस्मदाभिमुख्येन प्रेरणे निमित्तभूते सति i. e. the calling his horses towards us being the motive of Indra's mounting his chariot, or 'he mounts his chariot for the purpose *(dative)* of urging the horses to our presence'). [The *Ṙigv. Prátiś.* notices the unchanged condition of स् in this compound.] E. स्वृ with अभि, krit

aff. विच्. (The first explanation of *Sáyańa* which apparently represents the word as a *Bahuvr. n.* of अभि and स्वर् can be scarcely correct, since अभिस्वर् is udátta on the last syllable; his subsequent gloss is therefore preferable; the dative अभिस्वरे is udátta on the last syllable according to *Páń.* VI. 1. 168. and need not be referred, therefore, to a base अभिस्वर for which there is no authority.)

अभिस्वर्तृ Tatpur. m. (-र्ता) (ved.) One who invokes or praises; e. g. *Rigv.*: अभिस्वर्तारो अर्कं न सुष्टुभः. E. स्वृ with अभि, kŕit aff. तृच्.

अभिहत Tatpur. m. f. n. (-तः-ता-तम्) [1] Struck, hurt, injured; e. g. *Ádip. Mahábh.*: तां द्रौपदीं प्रेक्ष्य तदा स्म सर्वे कन्दर्पबाणाभिहता बभूवुः; or *Bhaṭṭik.*: वज्रमुष्टिविनिष्पेषमैन्द्रेणाभिहतं शिरः; or *Raghuv.*: कश्चित्कराभ्यामुपगूढनालमालोलपत्राभिहतद्विरेफम् । रजोभिरन्तः परिवेषबन्धि लीलारविन्दं भ्रमयांचकार; or *Amaruśat.*: क्षिप्तो हस्तावलग्नः प्रसभमभिहतो ऽप्याददानो ऽंशुकान्तं गृह्णन् &c.; or *Páń. Śikshá* (ed. Calc. and *Weber* in the *Ind. Stud.*): सोदीर्णो मूर्ध्न्यभिहतो वक्त्रमापद्य मारुतः । वर्णाञ्जनयते &c.; or *comm.* on the *Yoga S.*: दुःखमाध्यात्मिकमाधिभौतिकमाधिदैविकं च येनाभिहताः प्राणिनस्तदुपघाताय प्रयतन्ते; or *Suśruta*: दोषैर्विदग्धैरथवापि जन्तोर्ललाटदेशे ऽभिहतस्य तैस्तु । नासा स्रवेत्पूयम् &c. [2] Subdued, humbled, overcome (*Sárasundarí* on the *Amarak.* 3. 1. 40.); e. g. *Harivanśa*: कालेनाभिहतः कंसः पूर्वकर्मप्रचोदितः. [3] (In *Medicine.*) Obstructed, constipated; e. g. *Suśruta*: व्यायामभाराध्वपरिश्रमेण वेगावरोधाभिहतेन चापि &c.; or पुरीषमाशयादपि वा निरेति पुरीषवेगे ऽभिहते नरस्य. [4] (In *Arithmetic.*) Multiplied; e. g. *Lílávatí*: अन्योन्यहाराभिहतौ हरांशौ राश्योः समच्छेदविधानमेवम् । मिथो हराभ्यामपवर्तिताभ्यां यद्वा हरांशौ सुधियात्र गुण्यौ. E. हन् with अभि, kŕit aff. क्त.

अभिहति Tatpur. f. (-तिः) [[1] Striking, hurting, injuring.] [2] (In *Arithmetic.*) Multiplication; e. g. *Lílávatí*: खण्डद्वयस्याभिहतिर्द्विनिघ्नी तत्खण्डवर्गैक्ययुता कृतिर्वा । इष्टोनयुग्राशिवधः कृतिः स्यादिष्टस्य वर्गेण समन्वितो वा. E. हन् with अभि, kŕit aff. क्तिन्.

अभिहन्यमान Tatpur. m. f. n. (-नः-ना-नम्) Being struck, being hurt, &c., see s. v. हन् and अभिहत; e. g. *Daśakumárach.*: तस्कर इति तैरभिहन्यमानो नातिप्रकुपितः; or *Kumárila's Mánavak.bh.*: रज्ज्वर्थं मुद्गरेणाभिहन्यमानेषु ये सूक्ष्मा अवयवा अवच्युयन्ते ऽवशीर्यन्ते ते मुद्गावक्षोपाः. E. हन् with अभि, kŕit aff. शानच्, ágama मुक्.

अभिहरण Tatpur. n. (-णम्) [1] Bringing, conveying, presenting; e. g. *Raghuv.*: व्यादिदेश गणशो ऽथ पार्श्वगान्कार्मुकाभिहरणाय मैथिलः; comp. also अर्घाभिहरण and अभिहार्य. [2] Robbing, stealing; comp. the following and अभिहार. E. हृ with अभि, kŕit aff. ल्युट्.

अभिहरणीय Tatpur. m. f. n. (-यः-या-यम्) The same as अभिहार्य q. v. E. हृ with अभि, kŕitya aff. अनीयर्.

अभिहर्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) The same as अभिहार्य. E. हृ with अभि, kŕitya aff. तव्य.

अभिहर्तृ Tatpur. m. f. n. (-र्ता-र्त्री-र्तृ) [1] One who takes away, robs, steals; e. g. *Vanap. Mahábh.*: भार्याभिहर्ता वैरी यो यश्च राज्यहरो रिपुः । याचमानो ऽपि संग्रामे न मोक्तव्यः कथंचन. [[2] One who brings, conveys, presents; comp. the preceding.] E. हृ with अभि, kŕit aff. तृच्.

अभिहव Tatpur. m. (-वः) I. Calling, invoking, invocation. Compare अभिहूति. E. ह्वे with अभि, kŕit aff. अप् and sampras. of वे. (*Páńini.*)

II. Making an oblation of clarified butter into fire, sacrificing; e. g. *Mánava-Kalpa-Sútra*: प्रागभिहवादध्वर्युब्रह्महोतृभ्याचामीध्रा पद्मलिंबो मन्त्रैः सौमिकैर्वृणीते । ब्रह्मार्थं तु दर्शपौर्णमासिकेन; *Kumárila's Bháshya*: ..... प्रागभिहवात् । एवं तर्हि प्राग्ग्रहणादुपसमाधाय पर्युक्ष्य परिस्तीर्याज्यादि संस्कृत्याज्याकृतैः प्राग्लिखितरूपं नियमार्थं प्रवेधसे । अभिशब्दादपि मभि जुहोतीत्यर्थे ऽभिहोमेनाभिमुपस्कुर्वत इति यावत् &c. E. हु with अभि, kŕit aff. अप्; (comp. the remark of the Calc. editors of *Páń.* to III. 3. 72.: जुहोतेरपि सिद्धं भिहव इत्यादि).

अभिहस्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) (ved.) Laughable, ridiculous; e. g. *Atharvav.*: यस्ते मदो ऽवकेशो विकेशो येनाभिहस्यं पुरुषं कृणोषि. E. हस् with अभि, kŕitya aff यत्.

अभिहार Tatpur. m. (-रः) [1] Seizing or robbing any thing in the owner's presence (*Amarak.*, *Jaṭádh.*: = अभिग्रहण; see the following meaning). [2] Robbing or stealing, in general; (*Amarak.*, *Med.*, *Hem.*, *Ajayap.*, *Śabdaratnáv.* &c.: = चौर्य; *Bharata*: अभिमुखग्रहणे सर्वतो ग्रहणे च); e. g. *Śántip. Mahábh.*: ये गुप्ताश्चैव दुर्गाश्च देशास्तेषु प्रवेशयेत् । धनिनो बलमुख्यांश्च सान्त्वयित्वा पुनः पुनः । सस्याभिहारं कुर्याच्च स्वयमेव नराधिपः. [3] Attack, assault (*Amarak.*, *Bharata*: *Med.* &c.: = अभियोग; *Rámáśr.*: अभिगम्याक्रमणमभियोगः; 'approaching out of desire to do injury' अपचिकीर्षयाभिमुख्याक्रमणम्). [4] Strenuous effort, exertion (; accord. to *Mathureśás* explan. of अभियोग in the *Amarak.*: = उद्योग; and *Hem. nán.*: = उद्यम; for the verse 4. 335. in the latter runs, according to the best Mss. thus: अभिहारः संनहने चौरिकोद्यमयोरपि; the last words being in the room of the absurd lesson of the Calc. ed.: ..... चौर्यमद्यपयोरपि, according to which the word would mean instead of 'exertion', 'a wine-drinker!'). [5] Arming, taking up an armour or arms in general (*Amarak.* &c. &c.: संनहन or संनाह; *Bharata*: = संनाहग्रहणम् । खड्गकवचादिग्रहणमित्यन्ये). [6] Mingling together, intermixture; e. g. *Sánkhyakár.*: (things may be imperceptible) ..... सौक्ष्म्याद्व्यवधानादभिभवात्समानाभिहाराच्च (*Vijnánách.*: समानाभिहारः सजातीयसंवलनम् । यथा माहिषमन्वभिश्रणामाहिषत्वाग्रहणादिति). E. हृ with अभि, kŕit aff. घञ्.

अभिहार्य Tatpur. m.f.n. (-र्यः-र्या-र्यम्) To be brought near, to be conveyed; e. g. *Śántip. Mahábh.* (a king should for the defence of his country, amongst others, act thus): द्वारेषु च गुरूण्येव यन्त्राणि स्थापयेत्तदा । आरोपयेच्छतघ्नीश्च स्वाधीनानि च कारयेत् । काष्ठानि चाभिहार्याणि तथा कूपांश्च खानयेत् &c. E. हृ with अभि, kŕitya aff. ण्यत्.

अभिहास Tatpur. m. (-सः) Laughter, merriment, sport; e. g. *Áśwal. Śrauta-S.*: सर्वत्र च वर्जयेयुर्ग्राम्यचर्यां सरणं विवृतस्मयनं स्त्र्यभिहासमनार्याभिभाषणम् &c. E. हस् with अभि, kŕit aff. घञ्.

I. **अभिहित** Tatpur. 1. m. f. n. (-तः-ता-तम्) [1] Said, spoken, declared, called, named; e. g. *Śántip. Mahábh.*: भरद्वाज उवाच । यदेतद्भवताभिहितं सुखानां परमा स्त्रियः इति न तदुपगृह्णीमः; or *Gauḍap.* on the *Sánkhyak.*: यथा नियमाच्च पातञ्जले ऽभिहिताः; or *Nyáya S.*: विज्ञातस्य परिषदा त्रिरभिहितस्याप्यप्रत्युच्चारणमननुभाषणम्; or *Vŕihasp.*: अर्थिना-

भिहितो यो ऽर्थः प्रत्यर्थी यदि तं तथा। प्रपच पार्थ ब्रूयात्प्रत्ययस्कन्दनं हि तत्; or *Suśr.*: सिराव्यधविधौ पूर्वं नरा ये च विवर्जिताः। न तेषां मोक्षिकां विध्येदन्यत्राभिहितान्भिषक्; or इति यत्प्रागभिहितं विस्तरस्तस्य वक्ष्यते; or *spoken to, addressed*: e. g. *Bhaiṭik.*: विपाको ऽयं दशग्रीव संदृष्टो ऽनागतो मया। त्वं तेनाभिहितः पथ्यं किं कोपं न नियच्छसि; or *Daśakum.*: मया तु स्मयमानेनाभिहितम्। सौम्य &c.; see *Kaiyyaṭa*'s explanation at the end of अभिहित II. ² Determined, conveyed, explicit or clear (as the sense); e. g. *Páṅini* inscribes the chapter treating on the use of the oblique cases: अनभिहिते i. e. when the sense of the case requires an explanation; the sense of the *base* is naturally conveyed by the first case or nominative (*Patanj.* to *Páṅ.* II. 3. 1.: अनभिहितस्तु विभक्त्यर्थस्तस्मादनभिहितवचनम्। कः पुनर्विभक्त्यर्थः। एकत्वादयो विभक्त्यर्थाः। तेष्वनभिहितेषु कर्मादयो ऽभिहिता विभक्तीनामुत्पत्तौ निमित्तत्वाय मा भूवन्निति तस्मादनभिहितवचनम्। तस्मादनभिहिताधिकारः क्रियते।; comp. II. 3. 46. and *Vártt.*: अभिहिते प्रथमा); or *Nyáya S.*: अविशेषाभिहिते ऽर्थे वक्तुरभिप्रायादर्थान्तरकल्पना वाक्छलम्. See *Kaiyy.* at the end of II. ³ Placed upon, fastened upon; e. g. *Mánava-Kalpa-S.*: अभिहिततमं दक्षिणं कुर्यात् (scil. परिधिम्) i. e. placed nearest the Áhavaníya fire; or उपभृद्ध्रुवयोः सकाशादभिहिततरा i. e. the जुहू is placed nearer the Áhavaníya than the उपभृत् and ध्रुवा (*Kumárila*'s *Bháshya*: उपभृतः सकाशाज्जुहूराहवनीयसंनिकृष्टतरा). See *Kaiyy.* at the end of अभिहित II.

2. m. (-तः) The proper name of a Gotra- or family-chief; his descendants are called अभिहिताः or आभिहितयः; another reading of the word is अनभिहित q. v. (*Vardhamána*, the author of the *Gaṅaratnamahodadhi*: अभिपूर्वस्य हिनोतेर्दधातेर्वा क्ते नञि च। अनभिहितस्यापत्यान्यनभिहिताः। आनभिहितयः। केचिदभिहितेति नञा विना पठन्ति। तत्राभिहिताः। आभिहितयः).

3. n. (-तम्) A word; e. g. *Kávyaprak.*: सामान्यरूपाणां पदार्थानामाकाङ्क्षासंनिधियोग्यतावशात्परस्परसंसर्गो यत्रापदार्थो ऽपि विशेषरूपो वाक्यार्थस्तत्राभिहितान्वयवादे का वार्ता व्यङ्ग्यस्याभिधेयतायां ये ऽप्याहुः &c.; or *Sáhityad.*: तात्पर्यार्थस्तद्बोधकं च वाक्यमित्यभिहितान्वयवादिनां मतम् (i. e. the opinion of those who contend that the purport of a sentence arises from the logical connexion between the words of the sentence); or *comm.* on the *Sáh.*: अभिहितानामभिधया लक्षणया वा पदोपस्थापितान्वयबोधवादिनां प्राचीननैयायिकानामित्यर्थः (the latter maintaining that the 'purport' of a sentence follows from the original or elliptical sense of the words themselves).

4. f. (-ता) The name of a plant (Commelina salicifolia); see जलपिप्पली (*Nigh. Prak.*). E. धा with अभि, kṛit aff. क्त (2. also referred to II. अभिहित).

II. अभिहित Tatpur. m. f. n. (-तः-ता-तम्) ¹ Gone. ² Increased. E. हि, with अभि, kṛit aff. क्त. [The latter word and its meanings on the authority of *Kaiyyaṭa* who has the following remark on अभिहित I. and II.: अभिपूर्वस्यावहधातिर्बन्धनोच्चारणप्रतिपादनेषु वर्तते। अश्वाभिधानीमादत्त इत्यत्र बन्धनवृत्तिः। अभिहितः श्लोक इत्युच्चारणवृत्तिः। अभिहितो ऽर्थ इति प्रतिपादनवृत्तिः॥ हिनोतेरपि गतिवृद्ध्यर्थस्याभिहितमिति भवति. Comp. also the Etym. of I. 2.]

अभिहितत्व n. (-त्वम्) ¹ The being said, called &c. (see the preceding I.); e. g. *Śankara* (on the *Ved. S.* I. 25.): अथ यदुक्तं पूर्वस्मिन्नपि वाक्ये न ब्रह्माभिहितमस्ति गायत्री वा इदं सर्वं भूतं यदिदं किं चेति गायत्र्याख्यस्य छन्दसो ऽभिहितत्वादिति तत्परिहर्तव्यम्. ² The being determined, made clear; e. g. *Vártt.* to *Páṅ.*: सामिवचने प्रतिषेधानर्थक्यं प्रकृत्यभिहितत्वात्. E. अभिहित, taddh. aff. त्व.

अभिहिति Tatpur. f. (-तिः) The same as अभिधान q. v.; e. g. *Durga* on *Yáska* (1. 2. मनुष्यवद्देवताभिधानम्): मनुष्येष्विव मनुष्यवद्देवताभिधानम्। अभिहितिरभिधानम्. E. धा with अभि, kṛit aff. क्तिन्.

अभिहूति Tatpur. f. (-तिः) Invocation; e. g. *Yáska*: (on the word पूर्वहूतौ) = पूर्वस्यामभिहूतौ. Comp. अभिहव. E. ह्वे with अभि, kṛit aff. क्तिन्.

अभिहोतवै Tatpur. ind. (ved.) To make a libation of clarified butter into the fire; the same as अभिहोतुम्; e. g. *Kumárila* (on the *Mánava-Kalpa-S.* ह्यकुले समिधमभिजुहोति श्रेणीं ज्वलन्तीं वा): .....यत्तु न समिदभिहोतवा इत्युक्तम् &c. E. हु with अभि, kṛit aff. तवै.

अभिहोम Tatpur. m. (-मः) The same as अभिहव II.; see the instance given there. E. हु with अभि, uṅ. aff. मन्.

अभिह्रुत् Tatpur. m. f. n. (-त्-त्-त्) ¹ Oppressed or overpowered, with sin; e. g. *Rigv.*: स नस्त्रासते दुरितादभिह्रुतः शंसादघादभिह्रुतः (*Sáy.*: सो ऽग्निरभिह्रुत आभिमुख्येन पापैर्ह्रियमाणान्नो ऽस्मान्दुरितात्पापात्त्रासते..... । अभितो ह्रियमाणादघात्.....त्रासते). ² Acting offensively, an enemy; e. g. *Rigv.*: अभिह्रुतामसि हि देव विष्पट् (*Sáy.*: हे देव अभिह्रुतामाभिमुख्येन कुटिलं कुर्वतां द्विषां विष्पट् विशेषेण बाधको ऽसि हि); or *Atharv.*: अप तस्य द्वेषो गमेदभिह्रुतो यावयच्छत्रुमन्ति तम्. E. ह्रु (a shorter form, and considered as a substitute, of ह्वृ; comp. *Páṅ.* VII. 2. 31.), with अभि, kṛit aff. क्विप्.

अभिह्रुति Tatpur. f. (-तिः) (ved.) Offensiveness, injuriousness; e. g. *Rigv.*: शतभुजिभिस्तमभिह्रुतेरघात्पूर्भी रक्षता मरुतो यमावत; (where it is used as epithet of अघ; *Sáy.*: अभिह्रुतेरभिभवकरणात्कुटिलस्वभावादघात्पापादावत); or personified: offensive, injurious, inimical; e. g. *Atharv.*: अपांनपादभिह्रुती गयस्य चिद्देव त्वष्टर्वर्धय सर्वतातये. E. ह्रु (a shorter form, and considered as a substitute, of ह्वृ; comp. *Páṅ.* VII. 2. 31.), with अभि, kṛit aff. क्तिन्.

अभिह्रार Tatpur. m. (-रः) (ved. Probably.) Evil, misfortune, sin; e. g. *Atharv.*: यो अस्य समिधं वेद क्षत्रियेण समाहिताम्। नाभिह्रारे पदं नि दधाति स मृत्यवे 'he does not put his foot into misfortune (or into sin which leads) to death'. (*Roth* and *Whitney* in their edition of the *Atharv.* write अभिह्रार; but the former gives in a quotation of this passage in his Dictionary the form अभिह्रुर which seems less correct.) E. ह्वृ with अभि, kṛit aff. घञ्.

I. अभी. A protracted form of अभि which occurs especially as the first part of several Tatpur. See the following articles and the Preface.

II. अभी Bahuvr. m. f. n. (-भीः-भीः-भि) Fearless; e. g. *Rámáy.*: निश्वसन्तं यथा नागं राघवं वानरोत्तमः। सहसा परमोद्विग्नः सोपासर्पदभीस्ततः; or *Bhaiṭik.*: अभियातावरं तुङ्गं भूभृतं रुचिरं पुरः where the comm. analyze अभियातावरं either अभियाता (fut.) and वरम्, or अभिया (instr.

of अभिया q. v.) and अतावरम् (= अतस्य आवरम्), or अभियाता (instr. of अभियात्) and वरम्, or अभिया (instr. of अभी) and अता (instr. of अत्: 'going') and आवरम्; see also अभीभाभिभूभाभू. Comp. III. अभीक. E. अ priv. and भी.

I. **अभीक** m. f. n. (-कः-का-कम्) Lustful, libidinous; e. g. *Bhaṭṭik.*: ददृशे पर्णशालायां राघवस्याभीकयाथ सः (comm. = कामुकया); the same as अभिक. E. See s. v. अभिक; with the protraction of the second syllable. [The *Śabdaratnâvali* which has only the form अभीक gives the meanings: [1] Lustful (कामुक). [2] Anxious (उत्सुक); the former perhaps in reference to the E. कम् with अभि, kṛit aff. ड; the latter in reference to the E. अभि, taddh. aff. कन्.]

II. **अभीक** Tatpur. m. (-कः) (ved.) [occurs especially in the locative अभीके] [1] Neighbourhood, vicinity (अभीके near; perhaps also in reference to time: *soon*; *Nirukta*: = आसन्न); e. g. *Ṛigv.*: को वां महश्चित्त्यजसो अभीक उरुष्यतं माध्वी दस्रा न ऊती (*Sâyaṇa*: = आसन्नप्रदेशे); or यधो दस्यून्प्र मृण कुत्सेन प्र सूरश्चक्रं वृहतादभीके (*Sây.*: = समीपे or संग्रामे, see the following); or परि यामस्या वपुषः पतङ्गा वयो वहन्त्वरुषा अभीके (*Sây.*: = गृहसमीपे); or स्वर्वतीरित ऊतीर्युवोरह चित्रा अभीके अभवन्नभिष्टयः (*Sây.*: = समीपे); or *Ṛigv.*, *Vâjas.*: आ यदिषे नृपतिं तेज आनट्छुचि रेतो निषिक्तं द्यौरभीके (*Sây.*: = आसन्नकाले soon, *Mahîdh.*: = समीपे, *Sây.* considering द्यौः as an epithet 'luminous' of Agni; *Mahîdh.* as a *genitive* — not *ablat.* — depending on अभीके); or *Ṛigv.*: महश्चिद्य एनसो अभीक ऊर्वाद्देवानामुत मर्त्यानाम् (*Sây.*: = अन्तिके, with देवानाम् and मर्त्यानाम् depending on it). [2] Battle, combat (*Nigh.*: = संग्राम); e. g. *Ṛigv.*: आस्नो वृकस्य वर्तिकामभीके युवं नरा नासत्यामुमुक्तम् (*Sây.*: संग्रामे i. e. in the battle between the wolf and the quail; the abl. आस्नः depending not on अभीके, but on अमुमुक्तम्); or अग्निं न मह्नसमसो मुमुक्तं तूर्वतं नरा दुरितादभीके (*Sây.*: = संग्रामे, the abl. दुरितात् depending on तूर्वतम्, not on अभीके); or त्वं नो अस्या इन्द्र दुर्हणायाः पाहि वज्रिवो दुरितादभीके (*Sây.*: = समीपवर्तिनि संग्रामे, the abl. दुरितात् depending on पाहि, not on अभीके); or अहन्निन्द्रो अदहदग्निरिन्दो पुरा दस्यून्मध्यन्दिनादभीके (*Sây.*: = संग्रामे). [These two meanings of the word answer perfectly the sense of all the ved. passages where it occurs; other meanings leant to this word, are neither required nor founded on authority.] E. अञ्च् with अभि, kṛit aff. अच्; (the formation being analogous to प्रतीक, समीक, अनूक; *Sâyaṇa* who gives this E. and assimilates it in this derivation to the words of the *Gaṇa* पचादि, on account of the affix, and to those of the *Gaṇa* पृषोदर, on acc. of the irregularity in the composition, proposes also an E. इ (इण्) with अभि, uṇ. aff. कक्; but the former is preferable; the literal sense of the word is therefore 'approaching'; comp. अभिगमन, अभियान and similar compounds.

III. **अभीक** Bahuvr. 1. m. f. n. (-कः-का-कम्) [1] Fearless; see the inst. s. v. अर्धभमक (*Trik.*, *Med.*, *Śabdar.*, *Ajayap.* &c.). [2] Cruel (*Med.*, *Śabdar.*).

2. m. (-कः) [1] A poet (*Med.*: = कवि). [2] A master (*Halây.*: = स्वामिन्). E. अ priv. and भी, samâs. aff. कप्.

अभीक्ष्णम् Avyayîbh. [1] Repeatedly, frequently (*Amarak.*, *Hemach.*, *Ajayap.*, *Śabdar.* &c.); e. g. *Suśruta*: मूत्रे शिकार्धपलं विपाच्य पिबेदभीक्ष्णं कुडवार्धमात्रम्; or *Bhaṭṭik.*: इत्थमभीक्ष्णं यथमात्मनो ऽपि न ज्ञातवत्सुखकुलस्य भवतीम्; or *Sâhityad.*: विजयति सुदृशो दृशोः परागं प्रणयिनि कौसुममानननानिलेन। तदहितयुवतेरभीक्ष्णमक्ष्णोर्द्वयमपि रोषरजोभिरापुपूरे; or *Kshirasw.* and *Vardhamâna* (the author of the *Gaṇaratnam.*): अभीक्ष्णमास्फालयतीव कुम्भम्; or *Bhâgav. Pur.*: अभीक्ष्णावगाहकपिशाङ्गजटिलान्कुटिलालकान्। आत्मानं चोग्रतपसा बिभ्रती चीरिणं कृशम्. [2] Constantly, always (*Amarak.* &c.); e. g. *Kshirasw.*: अभीक्ष्णं वक्ति. [3] Much, exceedingly, eminently (*Trik.*, *Med.*, *Śabdar.* &c.); e. g. *Kenopan.*: अथाध्यात्मं यदेतद्गच्छतीव च मनो ऽनेन चैतदुपस्मरत्यभीक्ष्णं संकल्पः (*Śankara*: = भृशम्). [4] Quickly; (*Hem.*, *Med.*, *Śabdar.*). [The word is said by some comm. on the *Amarak.* to be used also in the three genders; but this assertion appears to be founded only on the circumstance that it occurs in other *Koshas* also amongst the inflected words; its form, however, is always there अभीक्ष्णम् which might apply as well to an adj. as to an indecl.; e. g. *Râmâśrama*: अव्ययस्त्वभीक्ष्णशब्दमनव्ययमप्याह। अनव्ययप्रकरणपाठात्). E. That given by *Râmâśr.*, *Bhanûjid.* &c.: क्षणु with अभि, kṛit aff. डम्, and भि being protracted because the form belongs to the पृषोदरादि, is not very plausible; *Yâska* explains the word as a contraction of अभिक्षणम्; but as the protraction of the final vowel of अभि *in compounds* points either to a kṛit deriv. with घञ् or क्विप् or to the loss of a following अ (comp. अभीक II. and अभीपत्), the word is better considered as an Avyayîbh. of अभि and अक्ष्ण. (It belongs to the *Gaṇas* स्वरादि *Pâṇ.* I. 1. 37. and ब्राह्मणादि V. 1. 124.)

अभीक्ष्णशस् ind. The same as the preceding; e. g. *Râmây.*: पितरं त्वनुशोचामि मातरं च यशस्विनीम्। अपि नान्धौ भवेतां नौ वदन्तौ तावभीक्ष्णशः. E. अभीक्ष्ण, taddh. aff. शस्.

अभीघात Tatpur. m. (-तः) The same as अभिघात q. v.; e. g. *Suśruta*: विदीर्यते सीदति हीयते वा नृणामभीघातहता तु दृष्टिः. E. See अभिघात; with the second vowel protracted.

अभीच्छत् Tatpur. m. f. n. (-न्-न्ती-त्) Desiring, wishing for. E. इष् with अभि, kṛit aff. शतृ.

अभीज्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) To be presented with a sacrifice, to whom an oblation is to be offered (as a deity); e. g. *Jaimini-Sûtra*: अभिज्या वा शेषस्य मुख्यदेवतानभीज्यत्वात् (*Śabara*: ...।. मुख्यदेवतामनभीज्यामुपदिश्याप्रधानदेवता विधीयते .....। अतः प्राप्तमुख्यदेवता अभीज्या अचोपदिश्यन्ते); [in the *Jaimini-Sûtra* यदभीज्या वा तद्विषयौ, it is more correct to analyze यदभि इज्या (the oblation) &c.]. E. यज् with अभि, kṛitya aff. क्यप्.

अभीत Tatpur. m. f. n. (-तः-ता-तम्) Fearless, undaunted; e. g. *Râmây.*: कैकेयी पुनरप्येवं घोरं वचनमब्रवीत्। अमर्षदुःखसंविग्नमभीता भयदर्शनम्; or *Âdip. Mahâbh.*: संपेततुरभीतौ तौ गजौ प्रति गजाविव; or *Bhaṭṭik.*: क्रव्याशिनो दीप्तकृशानुवक्त्रा भास्वत्त्वभीताः पतितः पुरं नः. E. अ neg. and भीत.

अभीतवत् ind. As not afraid; e. g. *Hitopad.*: आगतं तु भयं वीक्ष्य प्रहर्तव्यमभीतवत्. E. अभीत, taddh. aff. वति.

I. **अभीति** Tatpur. f. (-तिः) (ved.) Approaching with hostile intent, assault, attack; e. g. *Ṛigv.*: यन्वन्नु आ ते ऽवसा समीके३ ऽभीतिमर्यो वनुषां शवांसि (*Sâyaṇa*: अभीतिमभिगमनम्). E. इ (इण्) with अभि, kṛit aff. क्तिन्.

II. **अभीति** Tatpur. f. (-तिः) Fearlessness; e. g. *Hemach.nán.*: अभयमुशीराभीत्यौ:. E. अ neg. and भीति.

अभीत्वर Tatpur. m. f. n. (-रः-री-रम्) (ved.) Approaching with hostile intent, ready for assault; e. g. *Vájas.*: या सेना अभीत्वरीराव्याधिनीरुगणा उत (*Mahídh.*: अभीत्वरीरभीत्वर्यः। अभियायिन्यः); or *Aitar. Br.*: एतद्ध स्म वै तद्विद्वानाह जनमेजयः पारिक्षित एवंविदं हि वै मामेवंविदो याजयन्ति तस्मादहं जयाम्यभीत्वरीं सेनां जयाम्यभीत्वर्या सेनया &c. (*Sáy.*: अभीत्वरीम् = अभितो युद्धार्थमुद्युक्ताम्). E. इ (इण्) with अभि, krit aff. क्वरप्, ágama तुक्.

अभीद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) Shining, glowing; e. g. *Rigv.*, *Atharv.*: श्रेष्ठं सवं सविता साविषन्नो ऽभीद्धो घर्मस्तदु षु प्र वोचम् (*Atharv. v. l.*: वोचत्; *Sáyańa*: = अभिदीप्तः). E. इन्ध् with अभि, krit aff. क्त.

अभीपत् Tatpur. m. (-त्) (ved.) [1] A pond or any other place where water accumulates. [2] Favour, kindness. An option between both meanings is proposed by *Sáyańa* on *Rigv.*: अभीपतो वृष्टिभिस्तर्पयन्तम् (*Atharv.*: अभीपतो वृष्ट्या तर्पयन्तम्), viz. अभीपत आनुकूल्येन i. e. abl. sing.; or अभीपतो ऽभिमनवतः सलिलाधारान्। तटाकादीन् i. e. acc. plur.; the second meaning *(favour)* reminds of अन्वीप, but the first seems more congenial with the context. E. probably अप् (an obsolete rad.; comp. आप्) with अभि, krit aff. शतृ.

अभीपद Bahuvr. (?) m. (-दः) The proper name of a Ŕishi with the surname औदल, who is the reputed author of the *Sámaveda*-verse I. 231. (= I. 3. 1. 4. 2.). E. अभी and पद (?).

अभीप्सित Tatpur. m. f. n. (-तः-ता-तम्) Wished, desired; (*neutr.* wish, desire); e. g. *Rámáy.*: अभीप्सितं तु मे किंचित्प्रियं कर्तुमिहार्हसि; or *Bhágav. Pur.*: अलब्धाभीप्सितो ऽज्ञानादिद्धमन्युः शुचार्पितः &c. E. आप् in the desider., with अभि, krit aff. क्त.

अभीप्सिन् Tatpur. m. f. n. (-प्सी-प्सिनी-प्सि) Wishing, desiring; e. g. *Katha-Upan.*: विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवो लोलुपन्तः. E. आप् in the desider., with अभि, krit aff. णिनि.

अभीप्सु Tatpur. m. f. n. (-प्सुः-प्सुः-प्सु) Wishing, desiring; (with a noun in the accus. or locat.); e. g. *Bhaṭṭik.*: तथापि वक्तुं प्रसभं यतन्ते यन्मद्विधाः सिद्धिमभीप्सवस्त्वाम्; or अर्धोत्थितालिङ्गितसंनिमग्नो वृत्रः पुनर्यान्गमने ऽनभीप्सुः. E. आप् in the desider., with अभि, krit aff. उ.

अभीभाभिभूभाभू Tatpur. f. (-भूः) 'A site of splendour surpassing a fearless elephant.' (This monstrous compound occurs in the following specimen of alliteration: अजीजोजाजिजिज्जाजी तं ततो ऽतितताततुत्। भाभो ऽभीभाभिभूभाभूरारारिररिरीररः which is rendered by *Yates*: 'the warring foe overpowering all the sons of courage, distressing the most brave, glorious, exceeding in terror a fearless elephant, and advancing in his chariot, then attacked him'. E. अभी-इभ-अभिभू-भा and भू.

अभीम Tatpur. 1. m. f. n. (-मः-मा-मम्) Not fearful, not terrific.

2. m. (-मः) One of the thousand names of *Vishńu*; in the list of the *Anuśásanap.* of the *Mahábh.* the 357[th], according to an optional reading of *Gangádhara* who interprets the two names शरभो भीमः either शरभ and भीम, or शरभ and अभीम, and comments upon भीम and अभीम as follows: (विचेत्यतः सर्वजनो) भियो मन्विकल्पतः शुक्र (compare *Uńádi-S.* I. 147.) तथा च भीमः। भयंकरो वाथभयंकरो हि सतां त्वभीमः ..... (the following words of this verse and the next verse refer to another name of Vishńu in the text) | ओं भीमाय अभीमाय वा नमः |. E. अ neg. and भीम.

अभीमान Tatpur. m. (-नः) The same as अभिमान; with the second syllable protracted.

अभीमोद Tatpur. m. (-दः) Excessive happiness or joy; e. g. *Atharv.*: आनन्दा मोदाः प्रमुदो ऽभीमोदमुदश्च ये। उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः; or आनन्दा मोदाः प्रमुदो ऽभीमोदमुदश्च ये। हसो नरिष्टा नृत्तानि शरीरमनु प्राविशन् (where अभीमोदमुदः is either Dwandwa 'excessive joy and pleasure' or perhaps an irregular intensitive formation with the reduplication of the whole radical instead of its first syllable (similar in some degree to the ved. बद्बध् the intens. of बन्ध्); the masc. of the relative, ये, being accounted for by the preceding masculines). Comp. अभीलाप. E. मुद् with अभि, krit aff. घञ्.

अभीर Tatpur. 1. m. (-रः) A cowherd. 'According to Manu (X. 15.) the *Abhíra* is of mixed origin, the offspring of a Bráhmańa father and a mother of the Ambashtha or medical caste; but the *Abhíras* were a people, a pastoral tribe, settled about the beginning of the Christian era, on or near the lower course of the Indus on a tract known to classical geographers, as the *Abiria* of Ptolemy, lying north of the Sahyadri mountain and of Syrastrene. The *Abhíras* of Saurásthtra are mentioned in the Mahábhárata. From their pastoral habits the name came to be generally applied to the cowherds of Hindustan. In the spoken dialects of upper India the word is corrupted to Ahír, Uheer; in Bengáli and Maráthi it is unchanged, occurring as Abhír.' *(Wilson's Glossary of Indian Terms.)* See *Lassen's Ind. Alt.* vol. I. pp. 106. 396. 539. 546. 705. 798. 799. 823; II. pp. 385. 547. 558. 592. 792. 855. 953. 956. &c.' — The word as a name of a people occurs in the Puráńas 'always conjoined with the *Śúdras*, as if conterminous' (*Wilson's Vishńu-P.* p. 195 n. 154). — The *Sáhityadarpańa* mentions the *Abhíras* as assistants appointed in, or belonging to, the harem (together with dwarfs, eunuchs, Kirátas or mountaineers, Mlechchhas or barbarians, the mock-brother-in-law of a king, i. e. the brother of his concubine, hump-backs, mutes &c.: वामनषण्डकिरातम्लेच्छाभीराः शकारकुब्जाद्याः). The same work, in defining the purposes for which Sanskrit and the Prákrit-dialects are used in the dramatic dialogue, appropriates the dialect of the Abhíras (which therefore is not considered by the *Sáh.* as an Apabhranśa-dialect) to cowherds and woodcutters; comp. आभीरी s. v. आभीर; (आभीरेषु तथाभीरी ..... । आभीरी शाबरी चापि काष्ठपत्त्रोपजीविषु); others hold the Ábhíra-dialect as belonging to the Apabhranśa, when it would be excluded from dramatic use. See अपभ्रंश and *Lassen's Institutiones Linguae Pracriticae.* — (The word occurs usually in the form आभीर; the dialect spoken by the Abhíras is *always* called आभीरी, not अभीरी.)

2. n. (? -रम्) The name of a *Mátrávritta* or Prákrit

metre, regulated by quantity; it consists of a stanza of four lines with eleven *mátrás* in each line (the value of a mátrá being a short syllable, and a long syllable equal to two short), viz. each line being composed either of seven mátrás and a Scolius (⏑ – ⏑), or of a Dactylus (– ⏑ ⏑), a Iambus (⏑ –) and a Scolius, or of a Scolius, a Tribrachys (⏑ ⏑ ⏑) and a Scolius. E. ईर् with अभि, kŕit aff. अच् (according to several comm. of the *Amarak.*); but the word is probably not of Sanskŕitic origin.

अभीरणी Tatpur. f. (-णी) A sort of serpent (Amphisbœna) *(Nigh. Prak.)*. E. ईर् with अभि, kŕit aff. ल्युट्.

अभीरपल्लि. See आभीरपल्लि.

अभीराजी Tatpur. f. (-जी) The name of a poisonous insect; according to *Suśruta*, one of the eighteen varieties, the bite of which produces diseases of the vital element *air*. E. (perhaps) अभीर and राजी.

अभीरु Tatpur. 1. m. f. n. (-रुः-रुः or रूः-रु) Fearless, undaunted; e. g. *Ŕigv.*: ते वाशीमन्त इष्मिणो अभीरवो विद्रे प्रियस्य मारुतस्य धाम्नः; or *Manu*: गुल्मांश्च स्थापयेदाप्तान्कृतसंज्ञान्समन्ततः। स्थाने युद्धे च कुशलानभीरूनविकारिणः; or *Bhaṫṫik.*: अहं स्वप्नकप्रसादेन तव वन्द्यारुभिः सह। अभीरुरवसं स्त्रीभिर्भास्वराभिरिहेश्वर; or in the following specimen of alliteration: भूरिभिर्भारिभिर्भीरैर्भूभारैरभिरेभिरे। भेरीरेभिभिरभ्राभैरभीरुभिरिभैरिभाः 'elephants contended with elephants that were numerous, heavy, terrible, immense, roaring, cloud-like and fearless' *(Yates, Essay on alliteration)*.

2. m. (-रुः) A (euphemistic) name of Bhairava or Śiva; e. g. अभीरुर्भैरवो भीरुर्भूतपो योगिनीपतिः *(Vaṫuka-bhairavastava*, as quoted by *Rádhák.)*.

3. f. (-रुः or रूः) The name of a plant (Asparagus racemosus); according to some, a large variety of it. (So called, because its leaves are firm on account of its numerous roots, or on account of their containing always juice; *Bhanuj.*: स्थिरपत्रत्वात्; *Ráyam.*: दूरलम्बितबहुमूलत्वात्। सदारसालयत्वेन स्थिरपत्रत्वादिति तु स्वामी; comp. अभीरुपत्री); e. g. *Suśruta*: अभीरुभिसिसिन्धूत्थवत्सकोशीरपद्मकैः ..... दत्तो वस्तिः सुशीतलः. E. अ neg. and भीरु.

अभीरुच् Tatpur. f. (-रुक्) Probably the same as अभिरुचि q. v. (The word is mentioned by the *Káśiká* and *Siddhk.* as an instance, besides नीरुज्, of the prolongation of the final vowel of the prefix, before the kvip deriv. of रुच्; comp. *Páń.* VI. 3. 116.). E. रुच् with अभि, kŕit aff. क्विप्.

अभीरुण Tatpur. m. f. n. (-णः-णा-णम्) (ved.) Fearless, undaunted (comp. अभीरु); e. g. *Vájas.*: इदमापः प्रवहतावद्यं च मलं च यत्। यच्चाभिदुद्रोहानृतं यच्च शेपे अभीरुणम् ('the fearless i. e. the innocent, for it is only the guilty who is in fear'; *Mahídh.*: बिभेतीति भीरुरभीरुस्तमभीरुणमनपराधिनमपराधी हि बिभेति). E. अ neg. and भीरुण.

अभीरुपत्री Bahuvr. f. (-त्री) The same as अभीरु 3. (*Ráyam.*: कण्टकेनाधृष्यत्वात्; comp. however अभीरु). E. अभीरु and पत्र, fem. aff. ङीष्.

[**अभील**. An error in the Calc. edit. of the Medini; see आभील.]

अभीलाप Tatpur. m. (-पः) (ved. Probably.) Talking on a subject, discoursing, eloquence; *Atharv.*: आलापाश्च प्रलापाश्चाभीलापलपश्च ये। शरीरं सर्वं प्राविशन्नायुजः प्रयुजो युजः; where अभीलापलपः is either a Dwandwa: discoursing and speech in general; or perhaps an irregular intensitive formation with the reduplication of the whole radical instead of its first syllable; the masc. ये being accounted for by the preceding masculines. Comp. अभीमोद. E. लप् with अभि, kŕit aff. घञ्, and the second syllable protracted.

अभीलु Tatpur. m. f. n. (-लुः-लुः-लु) Fearless. E. अ neg. and भीरु, र् being changed to ल्. Also अभीलुक. *(Wilson.)*

अभीवर्ग Tatpur. m. (-र्गः) (ved. Probably.) Circumference, circle; e. g. *Atharv.*: मयि वर्चं पर्णमणे मयि धारयताद्रयिम्। अहं राष्ट्रस्याभीवर्गे निजो भूयासमुत्तमः; or पुरस्तात्ते नमः इन्द्र उत्तरादधरादुत। अभीवर्गाद्दिवस्पर्यन्तरिक्षाय ते नमः (in either instance अभीवर्गे seems to have the meaning of अभितः 'on all sides, everywhere'). E. वृज् with अभि, kŕit aff. घञ्, and the second syllable protracted.

अभीवर्त Tatpur. m. (-र्तः) (ved.) [1]Being everywhere; e. g. *Ŕigv.*: अभि त्वा विश्वभूतान्यभीवर्तो यथाससि (*Sáy.*: = अभितः सर्वत्र वर्तमानो भवसि). [2]Approaching, esp. with hostile intent; e. g. *Ŕigv.*: अभीवर्तेन हविषा येनेन्द्रो अभिवावृते। तेनास्मान्ब्रह्मणस्पते ऽभि राष्ट्राय वर्तय (*Sáyaṅa*: अभीवर्तेन = अभिगच्छता); or *Atharv.*: अभीवर्तेन मणिना येनेन्द्रो अभिवावृधे। तेना°°. Hence the word has become the epithet or name of several vaidik verses or hymns which are recited for obtaining victory; *Benfey*, in his valuable Index to the *Sámaveda*, mentions the following *Sáma-verses* which, in the Gánas bear this name: 1. 242 (= I. 3. 1. 5. 10), 2. 25. 26 (= II. 1. 1. 9), or only 2. 25b. 26a (= II. 1. 1. 9. 1b. 2a), 2. 35. 36 (= II. 1. 1. 13), 2. 117 (= II. 1. 2. 20. 1), 2. 161. 162 (= II. 2. 1. 13), 2. 206 (= 2. 2. 9. 1), 2. 214-216 (= II. 2. 2. 12), 2. 272b. 273a (= II. 3. 1. 11. 1b. 2a), 2. 283. 284 (= II. 3. 1. 15), 2 347b. 348a (= II. 3. 2. 12. 1b. 2a), 2. 429a. 430b (= II. 4. 1. 12. 1b. 2a), 2. 710-713 (= II. 6. 1. 5 and 6), 2. 741-743 (= II. 6. 2. 5), 2. 761. 762 (= II. 6. 2. 12), 2. 771. 772 (= II. 6. 2. 16), 2. 929. 930 (= II. 7. 3. 3), 2. 987. 988 (= II. 8. 1. 8); moreover इन्द्रस्याभीवर्तः or प्रजापतेरभीवर्तः or अभीवर्तस्याङ्गिरसस्य भागम् 1. 286 (= I. 3. 1. 5. 4); जमदग्नेरभीवर्तः 1. 239 (= I. 3. 1. 5. 7) and 2. 771. 772 (see above); वृषस्य वानस्याभीवर्तः 1. 523 (= I. 6. 1. 4. 1); e. g. *Maśaka-Kalpa-Sútr.* (in the chapter on the *Abhijit*): प्र सोम देववीतय इत्यभीवर्तः (i. e. *Sámav.* 2. 117); or पुनानः सोम धारयेत्यभीवर्तः (i. e. 2. 25); also called *Brahmasáman*; e. g. *Mádh. Jaiminíyany.*: गवामयने ब्रह्मसाम विहितम्। अभीवर्तो ब्रह्मसाम भवति. — It is the name, too, of *Ŕigv.* 10. 174. — In *Vájas.* 14. 23. the name is applied to a *sacrificial brick* (इष्टका), when *Mahídhara* explains अभीवर्त as meaning literally either 'repetition' or 'approaching', the former assuming the sense *stoma*, since the Sámaverses are repeated in a hymn of that description, and the latter the meaning 'year', since the year (i. e. time) approaches all created beings; he holds therefore that the brick is likened in this passage to a hymn or to a year. (The *vaidik glossary* of *Someśwara* explains the word in this manner: अभीवर्तो भूतभेदयातायातनिरूपणे। नानासंसृतिसंस्थानस्वरूपाम्नायवर्णने। द्विधेष्टिकात्मनिचयचयने ऽपि प्रकीर्तितः). E. वृत् with अभि, kŕit aff. घञ्; the second vowel being protracted; (this protraction is mentioned in the *Prátiśákhyas*).

अभीवृत् Tatpur. m. f. n. (-त्-त्-त्) (ved.) Going or being, everywhere; e. g. *Rigv.*: अभीवृतं कृशनैर्विश्वरूपं हिरण्यशम्यं यजतो बृहन्तम्। आस्थाद्रथं सविता..... (*Sáyaṅa*: = अभितो वर्तमानम्). E. वृत् with अभि, kṛit aff. क्विप्, with the second syllable protracted; comp. the preceding.

अभीवृत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) [1] Surrounded, accompanied. [2] Covered, obscured. — In the *Rigv.*-verse I. 164. 29.: अयं स शिङ्क्ते येन गौरभीवृता मिमाति मायुं ध्वसनावधि श्रिता, *Sáyaṅa* who supplies to अयं the word वत्सः and takes the latter as a metaphorical expression for the world desiring rain, and '*the cow*' as the cloud, renders the beginning words: येन वत्सेन गौर्माताभीवृता। आगत्याभितो वेष्टिता भवति; *Durga* on *Yáska* 2. 9. supplies to अयं the word मेघ and renders गौः 'voice, speech': अयं स मेघः शब्दायते शब्दमिव करोति। न च तावदसौ शब्दं करोति। अथ च तस्यां माध्यमिकायां वाचि तत्स्थायां शब्दं कुर्वत्यां तत्साहचर्याद्विज्ञायते स एव शब्दं करोतीति। येन मेघेन किं कृतमिति। येन गौरभीवृता। येन माध्यमिका वागभिप्रच्छादिता सती मिमाति मायुं निर्मिमीते निर्वर्तयति मायुं शब्दं करोतीत्यर्थः; in *Roth*'s ed. of the *Nirukta* (2. 9.) अभिप्रवृत्ता must therefore be corrected to अभिप्रवृता, the former being contrary to the sense and unsupported by the gloss of *Durga*. E. वृ with अभि, kṛit aff. क्त, with the second syllable protracted (as noticed by the *Rigv. Prátiś.*).

अभीशाप Tatpur. m. (-पः) The same as अभिशाप; e. g. *Yájnav.*: कायस्थास्मादभीशापात्सत्येन भव मे ऽमृतम्. E. see अभिशाप, with the vowel of the second syllable protracted.

अभीशु Tatpur. m. (-शुः) [1] (ved.) Finger (*Nighantu*: = अङ्गुलि); e. g. *Rigv.*: स्थिरा वः सन्तु नेमयो रथा अश्वास एषाम्। सुसंस्कृता अभीशवः (*Sáy.*: = अङ्गुलयः); or दशाभीशुभ्यो अर्चताजरेभ्यो दश धुरो दश युक्ता वहद्भ्यः (*Durga* to *Yáska*: 'अभ्यश्नुवते कर्माणि', अभीशवो ऽप्यङ्गुलय एव ता अभ्यश्नुवते कर्माणि व्याप्नुवन्तीत्यर्थः। अनेकैर्नामभिरङ्गुलय एवोक्ताः). [2] (ved.) Arm (*Nigh.*: = बाहु). [3] (ved.) A ray of light (*Nigh.*: = रश्मि); see *Durga* at the end. [4] A rein (*Nigh.*: = रश्मि); e. g. *Rigv.*, *Vájas.*: रथे तिष्ठन्नयति वाजिनः पुरो यत्रयत्र कामयते सुषारथिः। अभीशूनां महिमानं पनायत मनः पश्चादनु यच्छन्ति रश्मयः (*Sáy.*, *Mahidh.*: = रश्मीनाम्); or *Vájas.*: सुषारथिरश्वानिव यन्मनुष्यान्नेनीयते ऽभीशुभिर्वाजिन इव (*Mahidh.*: = प्रग्रहैः); or *Rigv.*: अनश्वो जातो अनभीशुरर्वा (*Sáy.*: = आलम्बनाधारप्रग्रहस्थानीयरश्मिरहितः). Comp. अभीषु. E. (*Yáska*, *Sáyaṅa*, &c.) अश् with अभि, uṅ. aff. उण्, with an irregular contraction in the second syllable (compare e. g. अभीक्ष्ण); 'finger' and 'arm' because they perform work; or perhaps because they move quickly, 'finger' being derived in several synonymes from radicals implying motion, comp. अङ्गुलि, अग्रु, अथरि &c.; 'rays of light' metaph. as fingers of the sun; or perhaps because they 'pervade; 'rein' esp. of the horses of the sun, metaph. as the rays; but acc. to *Durga* the two latter meanings would seem to refer to another E., viz. a rad. implying checking, restraining, 'for the rays check the water and the reins horses'; perhaps ईश् with अभि, kṛit aff. उ; *Durga* to *Yáska* on *Nigh.* 1. 5. (रश्मिनामसु च पठ्यते। अभीशवो रश्मयो भवन्ति। तेषामादित्यः साधारणानि पञ्चाश्वरश्मिभिः): आदित्यसंबन्धेनैव रश्मिनामान्युत्तराणि पञ्चदश। रश्मिमर्थमनाख्येदत्र। अश्वानां वा.

अभीषङ्ग Tatpur. m. (-ङ्गः) Curse, imprecation; see अभिषङ्ग. E. see अभिषङ्ग, with the vowel of the second syllable protracted.

अभीषाह् Tatpur. m. f. n. (-ट्-ट्-ट्) (ved.) Overpowering, vanquishing; e. g. *Rigv.*: अधा चिदोकः पुनरित्स एत्या नो वाज्यभीषाळेतु नव्यः (*Yáska*: = अभिषहमाणः सपत्नान्; *Sáy.*: = शत्रूणामभिभविता); or *Atharv.*: अभीषाडस्मि विश्वाषाडाशामाशां विषासहिः (?) ... अभीषाड्विश्वाषाडभिः सपत्नान्हन्तु ये मम. (Comp. *Páṅ.* VIII. 3. 56.) E. सह् with अभि, kṛit aff. ण्वि, with the vowel of the second syllable lengthened.

अभीषु Tatpur. m. (-षुः) [1] A ray of light. [2] A rein. [3] Desire. [4] Attachment, love. (The two first meanings in *Amarak.*, *Hem.*, *Viśwapr.*, &c. for the two latter comp. *Śabdaratnáv.*: अभीषु प्रग्रहे रश्मौ पुंसि कामानुरागयोः. *Bharata* and *Mathureśa* on the *Amarak.* admit the form अभीशु only for the meaning 'ray' (in the classical dialect); *Mallin.* on the *Śiśupálab.* 16. 51. however observes that all the words which are given by the Koshas as ending in ष्, occur in the vaidic and in the classical language with a final श्: विश्वप्रकाशादयः सर्वे ऽप्यभिधानिका मूर्धन्यान्तेषु ये लोकवेदयोस्तालव्यान्ता दृश्यन्ते. Comp. अभीशु.) E. see अभीशु, with ष् for श्; but the comm. on the *Amarak.* derive the word from इष् with अभि, kṛit aff. उ; or अभि (= अभिमत) and इषु; this E. is without any probability.

अभीषुमत् m. f. n. (-मान्-मती-मत्) [1] Splendid, brilliant; e. g. *Śiśupálab.*: तव सर्वगतस्य संप्रति क्षितिपः क्षिप्नुरभीषुमानिव (*Mall.*: = अंशुमान्). [2] Enamoured, amourous (*Wilson*). E. अभीषु, taddh. aff. मतुप्.

अभीष्ट Tatpur. 1. m. f. n. (-ष्टः-ष्टा-ष्टम्) [1] Longed for, dear, beloved; (*Ráyam.* on the *Amarak.*: अभि पुनः। पुनरिष्टमभीष्टम्); e. g. *Hitop.*: प्राणा यथात्मनो ऽभीष्टा भूतानामपि ते तथा। आत्मौपम्येन भूतेषु दयां कुर्वन्ति साधवः; or *Panchatantra*: आह च। भो मित्र त्वं वधाय मया समानीतो भार्यावाक्येन विश्वास्य। तत्स्मर्यतामभीष्टदेवता. [2] Wished, desired (in general); e. g. *Bhaṭṭik.*: समारब्ध ममाभीष्टाः संकल्पास्त्वय्युपागते; or उत्कारेषु च धान्यानामनभीष्टपरिग्रहाः (scil. यूयं यात). [3] Optional, arbitrary, any one or any one thing of several; e. g. *Lilávati*: [द्विधा भवेद्रूपविभाग एवं] स्थानैः पृथग्वा गुणितः समेतः। इष्टोनयुक्तेन गुणेन निघ्नो ऽभीष्टघ्नगुण्यान्वितवर्जितो वा (*Colebrooke*: [These (the preceding) are two methods of subdivision by form.] Or multiply separately by the places of figures and add the products together. Or multiply by the multiplicator diminished or increased by a quantity *arbitrarily* assumed; adding or subtracting the product of the multiplicand taken into the assumed quantity); or *Vijagaṅita*: ऋणात्मिका चेत्करणी कृतौ स्याद्धनात्मिकां तां परिकल्प्य साध्ये। मूले करण्यावनयोरभीष्टा क्षयात्मिकैका सुधियावगम्या (*Colebrooke*: if there be a negative surd-root in the square, treating that irrational quantity as an affirmative one, let the two surds in the root be found, and one of them, as selected by the intelligent calculator, must be deemed negative).

2. m. (-ष्टः) A beloved person, a sweatheart; said esp. of a man; e. g. *Śiśupálab.*: अभीष्टमासाद्य चिराय काले

समुद्वृताग्रं क्रमणी चकाशे । योषिद्गणोऽव्यसुखोदयेषु समुद्वृताग्राङ्गमणीचकाशे; or (superl.) *Sáhityad.*: स्मितशुष्करुदितहसितत्रासक्रोधश्रमादीनाम् । साङ्कर्यं किलकिञ्चितमभीष्टतमसंगमादिजाद्धर्षात्; but also used in a general sense of *either sex*; e. g. *Sáhityad.*: तत्र तु रतिः प्रक्षष्टा नाभीष्टमुपैति विप्रलम्भो ऽसौ (*comm.*: अभीष्टं नायकं नायिकां वा).

3. f. (-ष्टा) [1] A beloved woman, a mistress. [2] Betel (Piper betel); see ताम्बूली. [*Wilson*'s *first ed.* and *Rádhák.*'s *Śabdakalpadr.* give the meaning '*perfume*' and refer for its being a synonyme of रेणुका to the authority of the *Śabdachandriká*; but this reference contains an error, caused perhaps by an omission of a copyist of the *Śabdachandriká*. The latter vocabulary has been composed by *Chakrapáńidatta* with a view of being a supplement to the *Amarak.*; it does not contain as much matter as this vocabulary nor does it follow *throughout* its order; but in certain portions it *has* the same order and it gives always literally the text of the *Amarak.*, whereever additional synonymes have been intended by the author, these synonymes being either immediately annexed by him to the words of the *Amarak.* in a subsequent verse or pointed out through the repetition of the word to be enlarged upon, which then is put in the locative. The end of the enumeration is marked by the repetition of the word synonymized, between two full stops. Thus the Śloka of the *Amarak.* II. 4. 4. 8. which contains, up to नागवल्ली, synonymes of 'piper betel', and afterwards those of the perfume रेणुका (viz. ताम्बूलवल्ली ताम्बूली नागवल्ल्यपथ द्विजा । हरेणू रेणुका कौन्ती कपिला भस्मगन्धिनी) runs thus in the *Bodleian* copy of the *Śabdach.*, of Professor *Wilson*'s collection: ताम्बूलवल्ली ताम्बूली नागवल्ल्यपथा द्विजा । हरेणू रेणुका कौन्ती कपिला भस्मगन्धिनी । ताम्बूल्यां कटुकाभीष्टा देवाभीष्टा गृहाश्रया (these four words mean therefore *Betel*) । रेणुकायां भवेज्ज्योत्स्नी क्षताख्या खरनादिनी । वराबरमुखी पुच्छाशीर्षी श्यामा वरत्वरी (and these eight words the perfume *Reńuká*) ॥ रेणुकाख्ये गन्धद्रव्ये ॥. The mentioned Ms. omits, as may be observed, (contrary to its practice, and merely from carelessness of the copyist,) the ending word, ॥ ताम्बूली ॥, before रेणुकायां, and as it has served both, Professor *Wilson* and *Rádhákántadeva*, the oversight becomes thus explainable.]

4. n. (-ष्टम्) [1] A desired object, desire; e. g. *Sáhityad.*: ज्ञानाभीष्टागमाद्यैस्तु संपूर्णस्पृहता धृतिः; or *Bhaṭṭik.*: क्व च ख्यातो रघोर्वंशः क्व त्वं परगृहोषिता । अन्यस्मै हृदयं देहि नानभीष्टे घटामहे (*Jayam.*: = अनभिमते विषये; *Bharatas.*: = अनुचिते वस्तुनि). [2] The name of a plant; see तिलक; (according to the *Nigh. Prak.*; but as the gender is not given in this work, it is doubtful whether the word is in this sense a *m.* or a *n.*). E. इष् with अभि, kŕit aff. क्त; in the first meaning perhaps better अभि and इष्ट.

अभीष्टता f. (-ता) Desirableness, the being wished for; e. g. *Bharatas.* on the *Bhaṭṭik.*: अपायि (i. e. 11. 6.) कान्तिगुणो दीप्तरसत्वात् । प्रेयो ऽप्यस्ति । प्रेयस्त्वञ्चाभीष्टता । अभीष्टस्य कामस्य प्रतिपादनात् (see कान्ति and प्रेयस्). E. अभीष्ट, taddh. aff. तल्.

अभुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) [1 a] Uneaten. [b] One who has not eaten. [2 a] Unenjoyed, unused. [b] One who has not enjoyed or used; comp. भुक्ति and भुक्ताभुक्त. E. अ neg. and भुक्त.

अभुक्तमूल Karmadh. n. (-लम्) A period of time, — the four concluding घटिका of Jyeshṫhá-nakshatra and the four first of Múla-nakshatra (*Molesworth*). E. अभुक्त and मूल.

अभुक्तवत् Tatpur. m. f. n. (-वान्-वती-वत्) [1] One who has not eaten; e. g. *Suśruta*: .....अभुक्तवतां मेदःस्नेहकफरक्तक्षीणानामजीर्णिनां च भुक्तं दिवास्वपनमप्रतिषिद्धम्. [2] One who has not enjoyed or used. E. अ neg. and भुक्तवत्.

अभुग्न Tatpur. m. f. n. (-ग्नः-ग्ना-ग्नम्) [1] Straight, not bent. [2] Well, free from disease (*Wilson*). E. अ neg. and भुग्न.

अभुज् Tatpur. m. f. n. (-क्-क्-क्) One who does not keep, scil. a promise (ved.); e. g. *Rigv.*: अग्रासं त्वा विदुषी सखिन्नहस्म न आपृणोः किमभुग्वदासि (*Sáyańa*: अभुक् = अभोक्ता । अपालयिता । प्रतिज्ञातार्थमपालयन्). E. अ neg. and भुज्.

अभुज Bahuvr. m. f. n. (-जः-जा-जम्) Armless, maimed. E. अ priv. and भुज.

अभुञ्जत् Tatpur. m. f. n. (-न्-ती-त्) [[1] Not eating, fasting. [2] Not enjoying, not using.] [3] (ved.) Not protecting; e. g. *Rigv.*, *Sámav.*: यच्चाँ इन्द्रासि मे पितुरुत भ्रातुरभुञ्जतः (*Sáy.* on the *Rigv.*: = अपालयतः; on the *Sámav.*: = न्यायेन न परिपालयमानात्). E. अ neg. and भुञ्जत्.

अभुञ्जान Tatpur. m. f. n. (-नः-ना-नम्) [1] Not eating, fasting; e. g. *Gotama*: सूर्याभ्युदितो ब्रह्मचारी तिष्ठेत् । अहरभुञ्जानो ऽभ्यस्तमितश्च रात्रिं जपन्सावित्रीम्. [[2] Not enjoying, not using.] E. अ neg. and भुञ्जान.

अभू Tatpur. m. (-भूः) Unborn; a name or epithet of Vishńu, the 437^{th} among the thousand names which occur in the *Anuśasanap.* of the *Mahábh.*; (according to *Gangádhara* who admits in the verse अनिर्विर्णः स्थविष्ठो भूर्धर्मयूपो महामखः the option between the reading स्थविष्ठो भूः and स्थविष्ठो ऽभूः, and interprets accordingly: भूर्हि सतां भवन्तो भूर्न च भूरजन्मा । भावे ऽथवा कर्तरि धातुतः क्विप् ॥ वो भुवे ऽभुवे वा नमः). E. अ neg. and भू.

अभूत Tatpur. m. f. n. (-तः-ता-तम्) Non-existent, what is not or has not been; e. g. *Kanáda Sútras*: विरोध्यभूतमभूतस्य ॥ (*Śank. Upask.*: अभूतं वर्षं भूतस्य वाय्वभ्रसंयोगस्य लिङ्गम् । एवं स्फोटादिर्विरोधी मन्त्रपाठः । तथा चाभूतमनुत्पन्नं स्फोटादिभूतस्य मन्त्रपाठस्य लिङ्गम् । विरोधिलिङ्गस्योदाहरणान्तरमाह) ॥ भूतमभूतस्य ॥ (*Śank. Upask.*: भूतं स्फोटादिकमभूतस्य मन्त्रपाठस्य लिङ्गम् । एवं भूतो वाय्वभ्रसंयोगो ऽभूतस्य वर्षस्य लिङ्गम् । एवं भूतो दाहो ऽभूतस्य मन्त्रादिसमवधानस्य लिङ्गम् &c.); or *Yáska*: कस्तदिदं यदभूतमिदमपीतरद्भुतम्. Comp. the following articles. E. अ neg. and भूत.

अभूततद्भाव Tatpur. m. (-वः) The becoming of, the being transformed or changed of a substance to, what it has not been before; *Kaiyyaía*: on *Patanj.* on the *Vártt.* अभूततद्भाव इति वक्तव्यम् to *Páń.* V. 4. 50.: येन रूपेण प्रागभूतं कारणं तेन रूपेण तस्य भावो ऽभूततद्भावः; *Káśiká* on the same *Vártt.*: कारणस्य विकाररूपेणाभूतस्य तदात्मना भावो ऽभूततद्भावः; or *Vártt.* to *Páń.* III. 1. 12.: भृशादिष्वभूततद्भावग्रहणं कर्तव्यम्. [The notion implied by this term is expressed by the affixes called in *Páńini*'s system च्वि and साति, and in some denominatives by the affix क्यङ्; see the Sútras quoted, and V. 4. 51-56. — The Calcutta Pańdits who have compiled a comm. on *Páń.* have misapplied this

word in using it in the sense of 'the *being* or taking place of what has not been before', when they comment on the word आश्चर्य 'wonderful', VI. 1. 147.; neither *Patanjali* and his comm., nor the *Káś.* or the *Siddhk.* make use of the word at this occasion.] E. अभूत and तद्भाव.

अभूतपूर्व Tatpur. m. f. n. (-र्वः-र्वा-र्वम्) Not having existed before, unprecedented; e. g. *Rámáy. Yuddhak.*: अभूतपूर्वो रामेण सेतुर्बद्धश्च सागरे. E. अभूत and पूर्व.

अभूतप्रादुर्भाव Tatpur. m. (-वः) Manifestation of what has not existed before; e. g. *Káś.* on *Pán.* ('इत्थंभूतेन कृतमिति च') कृतमिति क्रियासामान्ये करोतिर्वर्तते। नाभूतप्रादुर्भाव एव 'the verb 'to do' of which 'done' is the past part. means in this Sútra action in general, not (that special action which implies) manifestation of what has not existed before' i. e. कृतम् is there not to be taken literally, but as the general notion of verbal action. E. अभूत and प्रादुर्भाव.

अभूतरजस् Bahuvr. m. pl. (-जसः) The name of a class of divinities in the fifth Manwantara; e. g. *Hariv.*: देवाश्चाभूतरजसस्तथा प्रकृतयो ऽपरे &c.; or *Bráhma Pur.*: देवाश्चाभूतरजसस्तथा प्रकृतयः स्मृताः; comp. *Wilson*'s *Vishnup.* p. 262. n. 15. E. अभूत and रजस् lit. 'in whom the condition of of Rajas or passionateness is non-existent'.

अभूताहरण Tatpur. n. (-णम्) A covert or metaphorical expression; *Sáhityad.*: .... व्याजाश्रयं वाक्यमभूताहरणं मतम्; as in the following instance where the death of Aśwattháman is reported under the metaphor of a prostrate elephant: अश्वत्थामा हत इति पृथासूनुना स्पष्टमुक्त्वा शेषं ग्रीवे गज इति किल व्याहृतं सत्यवाचा. E. अभूत and आहरण.

अभूति Tatpur. f. (-तिः) [1] Non-existence, non-entity; e. g. *Vájas.*: अभूत्यै स्वपनम् (in the Purushamedha the priest consecrates a drowsy man as a symbol of Sleep to Non-existence). [2] The not being, the not becoming of; e. g. *Śatap.* or *Bŕihadár.*: तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे । अहं मनुरभवं सूर्यश्चेति तदिदमप्येतर्हि य एवं वेदाहं ब्रह्मास्मीति स इदं सर्वं भवति तस्य ह न देवाश्चनाभूत्या ईशत (*Sank.*: देवा महावीर्यास्च न अपि अभूत्यै अभवनाय ब्रह्मसर्वभावस्य नेशते न पर्याप्ताः; *Sáyańa*: अभूत्यै सर्वात्मकब्रह्मभावस्याभवनाय न पर्याप्ताः 'they are not able to prevent him to become Brahma'). E. अ neg. and भूति.

अभूमि Tatpur. f. (-मिः) [1] Anything but earth, anything but a solid ground; e. g. *Kátyáy. Śrautas.*: मूलं चाभूमौ (*Yájnikad.*: अध्वर्युर्यस्तृणयमूलं न पृथिव्यां नाप्सु निक्षिपेत्, he is not to put it down anywhere, i. e. he is to hold it up). [2] No object for; e. g. *Śákunt.*: स खलु मनोरथानामभूमिर्विसर्जनावसरसत्कारः (comm. अभूमिः = अविषयः) 'the honour (Indra conferred on me) at the occasion of dimissing me, was indeed no object for (i. e. beyond) my wishes'; or *Śiśupálabadha*: अभूद्भूमिः प्रतिपक्षजन्मनां भियाम् (comm. अभूमिरविषयः) 'he was no object for fear from enemies', i. e. he was fearless. [[3] A bad or unsuitable ground.] E. अ neg. or deter. and भूमि.

अभूमिज Tatpur. m. f. n. (-जः-जा-जम्) Not grown in (arable) lands, grown in marsh-lands; e. g. *Suśruta*: अनार्तवं व्याधिहतमपर्यागतमेव च । अभूमिजं नवं चापि न धान्यं गुणवत्स्मृतम् । नवं धान्यमभिष्यन्दि लघु संवत्सरोषितम् &c. [For the culture of rice in India in dry arable lands and in marsh-lands (the flooded rice) comp. *Crawfurd*'s *Indian Archip.* I. p. 357 ff.; and for the medicinal effect of either, *Ainslie*'s *Materia Indica* I. 341. 'the produce of the *caar* crop (the flooded rice) which is reapt in October, he (Agastya) considers as of a different quality; this he says "*will bring on indigestion, flatulency, eruptions on the skin, and other evils;*" he finishes by saying, that "*a person had better beg his bread, than eat the rice of the caar crop*".] E. अ neg. and भूमिज, or अभूमि -ज.

अभूयिष्ठ Tatpur. m. f. n. (-ष्ठः-ष्ठा-ष्ठम्) Not very numerous, few, scanty; e. g. *Hitop.*: असंचितमभूयिष्ठं वृष्टिवातसमाकुलम् । ..... एवंभूतं महीपालः परसैन्यं विघातयेत्. E. अ neg. and भूयिष्ठ.

अभूरि Tatpur. m. f. n. (-रिः-रिः-रि) Few, some, several (*Wilson*). E. अ neg. and भूरि.

अभूष Bahuvr. m. f. n. (-षः-षा-षम्) Without ornaments, unadorned; e. g. *Bhaťťik.*: शोकादभूषैरपि भूषकासांचकार नागेन्द्ररथाश्वमित्रैः (comm.: अभूषैः = अनलङ्कृतैः or भूषारहितैः). [In one Ms. of the *Gańaratnamah.* अभूष occurs in the *Gańa* अपूपादि to *Pán.* V. 1. 4., where two other Mss. of the same work read आवाप and the Calc. ed. of *Páńini* अवोष. The latter word is omitted in the Mss. of the *Káś.* and two other Gańa-lists at my use; the word अभूष as a base of the derivatives अभूषीय and अभूष्य and these derivatives themselves appear therefore very doubtful.] E. अ priv. and भूषा.

अभूषीय and **अभूष्य**. See the preceding word of which they would be derived by taddh. aff. छ and यत्.

अभृत Tatpur. 1. m. f. n. (-तः-ता-तम्) Unsupported, not maintained, not hired or paid (with any thing, as a servant); e. g. *Manu*: गोपः क्षीरभृतो यस्तु स दुह्याद्दशतो वराम् । गोस्वाम्यनुमते भृत्यः सा स्यात्पाले ऽभृते भृतिः [*Kull.*: (अभृते =) भक्तादिरहिते; *Viram.*: सैषा भृतिः पूर्वे द्रव्यान्तरेणाभृते ज्ञेया। यस्तु द्रव्यान्तरेण भृतः। तत्र तदेव भृतिरित्यर्थः]. 2. m. (-तः) The name of a Gotra-chief (according to a Ms. of the *Káśikávr.*, where the word occurs in the *Gańa* गडादि to *Pán.* IV. 1. 99.). E. अ neg. and भृत.

अभृत्रिम Tatpur. m. f. n. (-मः-मा-मम्) Not supported, not hired, not paid; e. g. *Bhaťťik.*: असंस्कृत्रिमसंख्यानावनुप्तिमफलाशिनौ । अभृत्रिमपरिवारौ पर्यभूतां तथापि माम् (*Jayam.*: मृगाणाममूल्यत्वादभृत्रिमः परीवारो ऽनुजीविलोको ययोस्तौ मृगपरीवारौ i. e. 'having an unpaid retinue, viz. the deers of the forest'). E. अ neg. and भृत्रिम.

अभृश Tatpur. m. f. n. (-शः-शा-शम्) Not much, little; e. g. *Káś.* on *Pán.* भृशादिभ्यो०० (III. 1. 12.): अभृशो भृशो भवति भृशायते. E. अ neg. and भृश.

अभेद I. Tatpur. m. (-दः) [1] Undividedness, close union; e. g. *Hitop.*: अभेदेन च युध्येयु रक्षेयुश्च परस्परम्; or *Bhartŕih. Śringáraś.*: अदर्शने दर्शनमात्रकामा दृष्टा परिष्वङ्गरसैकलोला । आलिङ्गितायां पुनरायताक्ष्यामाशास्महे विग्रहयोरभेदम्. [2] Sameness, identity; e. g. *Kaiyy.* (on *Patanj.* to *Pán.* I. 1. 9.): स्पृष्टतात्वभेदाद्विवाराद्भिदे ऽपि यथा भवति तथा स्पृष्टताद्भिदे ऽपि विवाराद्यभेदात्प्राप्नोतीति प्रश्नः; or *Bharatas.* on *Bhaťťik.* 1. 21.: अविषयत्वं श्राद्धत्वं चान्योन्यप्रयोजकं जातिव्यक्त्योरभेदोपचारात्. — The term is of frequent occurrence in *philosophical* works; e. g. *Viśwan.* on a *Nyáya S.*:

गुणगुणिनोरभेदो न; or *Sánkhya Prav.*: प्राज्ञस्त्वादभेदतो वा गुणसामान्यादेस्तत्सिद्धिः प्रधानव्यपदेशाद्वा; or *Sánkhya Tattwak.*: अध्यवसायो बुद्धिः। क्रियाक्रियावतोरभेदविवक्षया..... बुद्धेः यो ऽध्यवसायो बुद्धेरसाधारणव्यापारस्तदभेदाद्बुद्धिः. In the *Vedánta* अभेद is especially applied to *the identity of the universal and individual soul* or of the *Deity* and the *world*; e. g. *Vedántasára*: अनयोर्व्यष्टिसमष्ट्योर्वनवृक्षयोरिव जलाशयजलयोरिव चाभेदः। एतदुपहितयोरीश्वरप्राज्ञयोरपि वनवृक्षावच्छिन्नाकाशयोरिव जलाशयजलगतप्रतिबिम्बाकाशयोरिव चाभेदः. This view of identity is refuted by the *Nyáya-Vaiś.*; e. g. in this passage of the *Siddhánta-mukt.*: सत्वं ज्ञानमिति ब्रह्मपरं जीवेषु नोपयुज्यते ज्ञानाज्ञानसुखित्वदुःखित्वादिभिर्जीवानां भेदसिद्धौ सुतरामीश्वरभेदः (ed. Calc. 1827; the reading °श्वराभेदः in Dr. *Röer*'s ed. seems a misprint) । अन्यथा बन्धमोक्षानुपपत्तेः। यो ऽपीश्वरभेदबोधको वेदः सो ऽपि तदभेदेन तदीयत्वं प्रतिपादयन्स्तौति। अभेदभावने च यतितव्यमिति वदति। अत एव सर्वे एव आत्मनि समर्पिताः श्रूयन्ते। मोक्षदशायामज्ञाननिवृत्तावभेदो जायत इत्यपि न। भेदस्य नित्यत्वेन नाशायोगात्। भेदनाशे ऽपि व्यक्तिद्वयं स्यादेव. E. अ neg. and भेद.

II. Babuvr. m. f. n. (-दः-दा-दम्) [1] Undivided, closely joined; e. g. *Siddhántamukt.*: कर्मधारयस्थले तु नीलोत्पलमित्यादावभेदसंबन्धेन नीलपदार्थ उत्पलपदार्थे प्रकारः। न च तत्र लक्षणा. [[2] Identical.] . E. अ priv. and भेद.

अभेदक Tatpur. m. f. n. (-दकः-दिका-दकम्) Not dividing, not separating, not producing a difference; e. g. *Patanjali* on the *Kátyáy. Vártt.* भेदकत्वाद्गुणस्येति वक्तव्यम् (to *Pán.* I. 1. 1.): उभयमिदं गुणेषूक्तम्। भेदका अभेदका इति। किं पुनरत्र न्याय्यम्। अभेदका गुणा इत्येव न्याय्यम्। कुत एतत्। यदयमस्थिदधिसक्थ्यक्ष्णामनङुदात्त (VII. 1. 75.) इत्युदात्तग्रहणं करोति तज्ज्ञापयत्याचार्यो ऽभेदका गुणा इति; or *Patanj.* on *Pán.* I. 1. 9.: उदात्तादीनां तर्हि सवर्णसंज्ञा न प्राप्नोति। अभेदका उदात्तादयः. E. अ neg. and भेदक.

अभेद्य Tatpur. 1. m. f. n. (-द्यः-द्या-द्यम्) Infrangible, indestructible; e. g. *Devímáh.*: विश्वकर्मा ददौ तस्यै परशुं चातिनिर्मलम्। अस्त्राण्यनेकरूपाणि तथाभेद्यं च दंशनम्; impenetrable; e. g. *Sáyańa* on *Ŕigv.* (VI. 28. 2.): अभिन्ने = शत्रुभिरभेद्ये (स्थले) निदधाति; also in a moral sense: *incorruptible*, *indestructible*; e. g. *Kull.* on *Manu* (7. 64.): (शुचिः i. e.) अर्थस्त्रीशौचयुक्तः। तेन धनस्त्रीदानादिनाभेद्यः, or *Lalitav.*: श्रद्धा मार्गाधर्मालोकमुखमभेद्याशयतायै संवर्तते; and in the philosophical sense explained s. v. अभेद, i. e. *not to be differenced*, e. g. *Mahábh.*: मानसो नाम पूर्वो ऽपि विश्रुतो वै महर्षिभिः। अनादिनिधनो देवस्तथाभेद्यो ऽजरामरः.

2. n. (-द्यम्) A diamond (*Rájanigh.* = वज्र). E. अ neg. and भेद्य.

अभैदिक Tatpur. m. f. n. (-कः-की-कम्) Not fit to be divided, broken, separated &c. [The word is udátta on the last syllable.] E. अ neg. and भैदिक.

अभोक्तृ Tatpur. m. f. n. (-क्ता-क्त्री-क्तृ) Not enjoying, not using, (*not keeping*; comp. अभुज). Comp. the following. E. अ neg. and भोक्तृ.

अभोक्तृत्व Tatpur. n. (-त्वम्) The condition of one who does not enjoy; in the *Sánkhya phil.* the condition of *Prakŕiti* or Matter in contradistinction from that of *Purusha* or Soul, for whose benefit or enjoyment the former is created; e. g. *Sánkhya Prav.*: प्रधानसृष्टिः परार्थं स्वतो ऽप्यभोक्तृत्वादुष्ट्रकुङ्कुमवहनवत् 'Matter is created on account of some one other; for though its creation is spontaneous, it cannot enjoy (being unintelligent), like as a camel carries saffron (for some one else, i. e. for its master)'. E. अ neg. and भोक्तृत्व.

अभोगिन् Tatpur. m. f. n. (-गी-गिनी-गि) Not enjoying, abstemious; e. g. *Bhágav. Pur.*: अभोगिनो ऽयं तव विप्र देहः पीवा यतस्तद्वद नः क्षमं चेत्. E. अ neg. and भोगिन्.

अभोगघ्न Tatpur. m. pl. (-घ्नाः) (ved.) Destroying those who do not sacrifice, killing the impious; an epithet of the Maruts; *Ŕigv.*: युवानो रुद्रा अजरा अभोगघ्नो ववक्षुरध्रिगावः पर्वता इव (*Sáy.*: ये देवान्हविर्भिर्न भोजयन्ति तेषां हन्तारः). E. अभोज् and हन्.

अभोग्य Tatpur. m. f. n. (-ग्यः-ग्या-ग्यम्) What cannot be enjoyed or used; e. g. *Meghad.*: स्नेहानाहुः किमपि विरहव्यापदस्ते ह्यभोग्या दृष्टे वस्तुन्युपचितरसाः प्रेमराशीभवन्ति (*Wilson*: 'true love, no time nor distance can destroy; and independent of all present joy, it grows in absence, as renewed delight, some dear memorials, some loved lines excite'). Comp. the difference between this word and अभोज्य. E. अ neg. and भोग्य.

अभोज् Tatpur. m. (-क्) (ved.) Not giving (the gods) the enjoyment (of a sacrifice), impious; *Sáy.* (in his gloss. on अभोगघ्न q. v.): भोजयन्तीति भोजः। न भोजो ऽभोजः. E. अ neg. and भोज्.

अभोजन Tatpur. n. (-नम्) [1] Not eating, as *a symptom of disease*, caused by want of appetite &c.); e. g. *Shádwinśabr.*: अथ यदास्य प्रजया पशुषु शरीरे वारिष्टानि प्रादुर्भवन्ति व्याधयो वा अनेकविधा अतिस्वप्नमस्वप्नमतिभोजनमभोजनमालस्यं श्रमणमजीर्णनिद्राक्षेवमादीनि तान्येतानि सर्वाणि यमदेवत्यान्यद्भुतानि प्रायश्चित्तानि भवन्ति। (*Sáyańa*: अभोजनमरुच्यादिना). [2] Abstinence, fasting, *as a religious act*; e. g. *Kátyáy. Śrautas.*: अभोजनं तस्योच्छ्वासात्; or as *a penance* (see प्रायश्चित्त) for the expiation of sin; e. g. *Manu*: वेदोदितानां नित्यानां कर्मणां समतिक्रमे। स्नातकव्रतलोपे च प्रायश्चित्तमभोजनम्; or *Bharadwája*: निराधारस्य विप्रस्य निषिद्धाचरणस्य च। अन्नं भुक्त्वा द्विजः कुर्याद्दिनमेकमभोजनम्; (for the various modes of fasting, as practised in undergoing the penances प्राजापत्य, सान्तपन, महासान्तपन, अतिसान्तपन, कृच्छ्र, अतिकृच्छ्र, तप्तकृच्छ्र, पादकृच्छ्र, पराक, चान्द्रायण &c. see s. vv. and s. v. प्रायश्चित्त). In the verse of *Manu* 8. 49. which describes the five different means by which a creditor may obtain payment of a debt (धर्मेण व्यवहारेण छलेनाचरितेन च। प्रयुक्तं साधयेदर्थं पञ्चमेन बलेन च) *Kullúka* interprets the term आचरित (*Sir W. Jones* and and *Colebr. Dig.* I. 339. 'distress') according to *Vrihaspati*: दारपुत्रपशून्हृत्वा कृत्वा द्वारोपवेशनम्। यत्रार्थी दाप्यते ऽर्थं स्वं तदाचरितमुच्यते; *Medhátithi* however qualifies the 'sitting at the debtor's door' by adding अभोजन (viz. अभोजनगृहीतद्वारोपवेशनम्) and *Vijnáneśwara* when quoting this verse of *Manu* in the *Mit.* on *Yájnav.* (2. 40.) renders आचरितेन (misprinted in the 4[to] ed. अचरितेन) simply with अभोजनेन. (For this practice of fasting at the door of debtors which is familiar under the name of 'sitting in Dherna'; comp. *As. Res.* IV. p. 332.) E. अ neg. and भोजन.

अभोजित Tatpur. m. f. n. (-तः-ता-तम्) Not entertained with food; e. g. *Jaiminíyanyáyam.*: न हि निमन्त्रितो विप्रादिरभोजितो संतुष्यति. E. अ neg. and भोजित.

अभोजिन् Tatpur. 1. m. f. n. (-जी-जिनी-जि) Not eating. 2. m. (-जी) (In Music.) One of the accessory ornaments of music *(Carey)*. E. अ neg. and भोजिन्.

अभोज्य Tatpur. m. f. n. (-ज्यः-ज्या-ज्यम्) [1] Not to be consumed by eating or drinking, unfit for food, prohibited as food; e. g. *Manu*: अभोज्यमन्नं नात्तव्यमात्मनः शुद्धिमिच्छता; or *Mahábh. Śántip.*: चिकित्सकस्य यच्चान्नमभोज्यं रक्षिणस्तथा। महाग्रामाभिशस्तानां रङ्गस्त्रीजीविनां तथा; (unfit for *drinking* e. g.) *Vrihat-Śátátapa*: पीतशेषं तु यत्किंचिद्भोजने मुखनिःसृतम्। अभोज्यं तद्विजानीयाद्भुक्त्वा चान्द्रायणं चरेत्; sometimes *contrasted* with 'what is unfit to be *drunk*' and then used in the same sense as अभक्ष्य; e. g. *Śántip.*: प्रेतान्नं सूतिकान्नं च यच्च किंचिदनिर्दशम्। अभोज्यं चाप्यपेयं च धेन्वा दुग्धमनिर्दशम्; but in general (though not always) the use of अभक्ष्य is restricted to solid food while अभोज्य is said of eating and drinking; (comp. also the criticism of *Kátyáy.* on *Páń.* VII. 3. 69. where the latter renders भोज्य with भक्ष्य while he ought to have rendered it, according to *Kátyáy.*, अभ्यवहार्य q. v.; for भोज्यः सूपः and भोज्या यवागूः are, as *Patanjali* instances, as good expressions as others where भोज्य is combined with articles of solid food; *Patanjali*, it is true, defends at the same time *Páńini* by observing that the derivatives of भक्ष् are sometimes used, too, in connexion with liquids or food in general, e. g. in अब्भक्ष or वायुभक्ष; but *in general* the distinction, pointed out in the *Várttika* of *Kátyáy.* is correct; *Patanj.*: किं पुनः कारणं न सिध्यति। भक्षिरयं खरविशदे वर्तते। तेन द्रवे न प्राप्नोति। नावश्यं भक्षिः खरविशदे वर्तते। किं तर्हि। अन्यत्रापि वर्तते। तद्यथा। अब्भक्षो वायुभक्ष इति). For prohibited articles of food and the penances on eating such food see the quotation s. v. अभक्ष्य. [2] One whose food must not be eaten; see the following; e. g. *Manu*: अभोज्यानां तु भुक्त्वान्नं स्त्रीशूद्रोच्छिष्टमेव च। जग्ध्वा मांसमभक्ष्यं च सप्तरात्रं यवान्पिबेत् (*Kull.*: अ° = अभोज्यान्नानाम्; *Medhát.*: येषामन्नं न भुज्यते तेऽभोज्याः पुरुषाः). E. अ neg. and भोज्य.

अभोज्यान्न Bahuvr. m. f. n. (-न्नः-न्ना-न्नम्) One whose food must not be eaten (because eating it makes impure or brings misfortune); e. g. *Manu*: य एते (those mentioned in the preceding verses) ऽन्ये त्वभोज्यान्नाः क्रमशः परिकीर्तिताः। तेषां त्वगस्थिरोमाणि वदन्त्यन्नं मनीषिणः '... their food, the wise say, is (like) skin, bones and hair'. Such persons are, for instance, an insane man, a wrathful person, a thief, a public singer, a carpenter, a eunuch, a woman in her courses or in childbed, a backbiter, a tailor, a blacksmith, a physician, a libidinous woman, a usurer &c.; see *Manu* 4. 205-221.; *Yájnav.* 1. 160-168. — One who has unknowingly eaten the food of such persons must fast during three days; but, having eaten it knowingly he must perform the penance called *Krishchhra*, as if he had tasted seminal impurity, ordure or urine; according to *Manu* 4. 222. In another verse, however, *Manu* (11. 152.) is satisfied, if such a sinner drinks barleygruel for seven days and nights (see the quot. s. v. अभोज्य). Comp. *Raghunand.* I. p. 317 ff. E. अभोज्य and अन्न.

अभौतिक Tatpur. m. f. n. (-कः-की-कम्) Not produced by the coarse or visible elements, intellectual. — In the *Sánkhya philosophy* अभौतिकसर्ग is one of the creations or evolutions of *Prakŕiti* or Matter, comprising the evolutions called लिङ्गसर्ग 'evolution of mind' and भावसर्ग 'evolution of mental affections', the other evolution of *Prakŕiti* being भौतिकसर्ग or भूतसर्ग, produced by the coarse elements and comprising eight classes of celestial beings (see ब्राह्म, प्राजापत्य, सौम्य, ऐन्द्र, गान्धर्व, याक्ष, राक्षस, पैशाच) — in whom prevails the quality सत्त्व —, five species of brute creation (tame animals, wild animals, birds, reptiles and immovable substances) — in whom prevails the quality तमस् —, and the species man, with the predominant quality रजस्; 'both, the अभौतिक — and the भौतिक — evolutions, comprise therefore sixteen evolutions of Matter'. [This is, in my opinion, the bearing of *Gaudapáda*'s concluding remark on the *Sánkhya-Kár.* v. 54: एवमभौतिकः सर्गो लिङ्गसर्गो भावसर्गो — cfr. v. 52 — भूतसर्गो दैवमानुषतैर्यग्योन — cfr. v. 53 — इत्येष प्रधानकृतः षोडशसर्गः]. E. अ neg. and भौतिक.

अभ्यक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) I. Oiled, anointed, greased; e. g. *Manu*: नाञ्जयन्तीं स्वके नेत्रे न चाभ्यक्तामनावृताम्। न पश्येत्प्रसवन्तीं च तेजस्कामो द्विजोत्तमः; or *Yájnav.*: अपुत्रा गुर्वनुज्ञातो देवरः पुत्रकाम्यया। सपिण्डो वा सगोत्रो वा घृताभ्यक्त ऋतावियात्; or *Kátyáy.*: अभ्यक्तशिरसं चैव नाभिवादयेत्कथंचन; or *Suśruta*: स्नेहाभ्यक्ते यथा त्वक्षे चक्रं साधु प्रवर्तते। संधयः साधु वर्तन्ते संश्लिष्टाः श्लेष्मणा तथा; or घृताभ्यक्तामयेनैव (वर्त्तिं) घृताक्तगुदाय प्रयच्छेत्; in the *Atharv.* verse (10. 1. 25.) — अभ्यक्ताक्ता स्वरंकृता सर्वं भरन्ती दुरितं परेहि — the first word अभ्यक्त seems to represent the *neuter* in the sense of घृत, अभ्यक्ताक्ता then being equivalent to घृताक्ता. E. अञ्ज् with अभि, kŕit aff. क्त.

II. Approached, arrived, near; used by *Yáska* to explain etymologically the word अभीके (अभीकेऽभ्यक्ते) and similarly by *Sáyańa* e. g. to *Rigv.* I. 71. 8.: अभीके ऽभ्यक्ते ऽभिगते ऽभिप्राप्ते. E. अच् with अभि, kŕit aff. क्त.

अभ्यग्नि I. Bahuvr. (? -ग्निः) The proper name of the son of Aitaśa; e. g. *Aitar. Br.*: ऐतशप्रलापं शंसत्यैतशो ह वै मुनिः ..... तस्याभ्यग्निरैतशायन एत्याकाले ऽभिहाय मुखमपिगृह्यादृप्यन्नः पितेति.

II. Avyayíbh. (-ग्नि) Into the fire; e. g. *Káśiká &c.*: अभ्यग्नि शलभाः पतन्ति. E. अभि and अग्नि.

अभ्यग्र m. f. n. (-ग्रः-ग्रा-ग्रम्) I. Bahuvr. Near, proximate (*Hem. Ak.*; *Ráyám.*: = अभिमुखमग्रमस्य).

II. Tatpur. New, fresh, recent; e. g. *Bhaṫṫik.*: सीतां जिघांसु सौमित्रे राक्षसाचारतां ध्रुवम्। इदं शोणितमभ्यग्रं संप्रहारेऽच्युतसयोः (*Bharatas.*: संप्रहारे युद्धे। इदमभ्यग्रमभिनवं शोणितमच्युतमस्तितम्; similarly the comm. of *Vidyávinoda*, *Jayam.* (om. in the Calc. ed.) and the *Pundarík.*: अभ्यग्रम् = प्रत्यग्रम्; but the *Vaijayantí* and *Harihara* read अत्युग्रम्). E. अभि and अग्र.

अभ्यङ्क Bahuvr. m. f. n. (-ङ्कः-ङ्का-ङ्कम्) Recently marked (as cattle &c.); e. g. *Káś. &c.* on *Páń.* II. 1. 14.: अभ्यङ्का गावः। अभिनवाङ्का गाव इत्यर्थः; *Nágojíbh.*: अभिनवो ऽङ्क आसामिति बहुव्रीहिः। अङ्को ऽच भवति गवां लक्षणम्। आभिमुख्यं नास्ति. E. अभि and अङ्क.

अभ्यङ्ग Tatpur. m. (-ङ्गः) ¹Anointing, in general; e. g. *Jaiminíyanyáyam.*: ज्योतिष्टोमे श्रूयते दीक्षणीयाभ्यङ्गे..... । तत्र बर्हिषि समूलच्छेदस्याभ्यङ्गे नवनीतस्य पुरोडाशे यथोचितपाकस्य च विधेयतया सर्वमवशिष्टं स्नावकम्. See also अभ्यञ्जन. ²Rubbing the body with unctuous substances, smearing the body with oil, inunction; e. g. *Suśr.*: स्नानाभ्यङ्गदिवास्वप्नशीतव्यायामयोषितः । न भवेत स्वरोत्सृष्टो यावन्नो बलवान्भवेत्. — *Raghunandana* quotes in the *Śuddhitattwa* (II. p. 132) the following definition (आयुर्वेदोक्तपारिभाषिकं) of the word: मूर्ध्नि दत्तं यदा तैलं भवेत्सर्वाङ्गसंगतम् । स्रोतोभिस्तर्पयेद्बाहू अभ्यङ्गः स उदाहृतः । तैलमल्पं यदङ्गेषु न च स्याद्बाहुतर्पणम् । सा मार्ष्टिः पृथगभ्यङ्गो मस्तकादौ प्रकीर्तितः 'when oil is applied to the head, goes over the whole body and delights with its flood the arms, this is called *Abhyanga*; but when little oil comes on the body and the arms are not much wetted, such partial inunction of the head &c. is called *Márshťi*'. The medicinal effect of this practice is thus briefly described in the *Rájanigh.*: अभ्यङ्गो मार्दवकरः कफवातविनाशनः । धातूनां पुष्टिजननः सुत्वग्वर्णबलप्रदः । पादाभ्यङ्गो ऽथ निद्राकृच्चक्षुषः पादरोगहा । चक्षुषि प्रतिबद्धे द्वे शिरे पादगते नृणाम् । अतश्चक्षुःप्रसादार्थं पादाभ्यङ्गं समाचरेत् (comp. also *Wise, Hindu syst. of Med.* p. 93). A religious student, an anchorete and a widow are forbidden to anoint themselves; *Manu*: (ब्रह्मचारी वर्जयेत्) अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम्); *Prachetas* (as quoted by *Raghunand.*): ताम्बूलाभ्यञ्जनं चैव कांस्यपात्रे च भोजनम् । यतिश्च ब्रह्मचारी च विधवा च विवर्जयेत्). ³Unguent, liniment; e. g. *Suśr.*: स्फोटजन्मक्षतास्रावत्वक्पाकः स्वेदनं ज्वरः । दरणं चापि मांसानामभ्यङ्गे विषसंयुते. [⁴Applying collyrium to the eyes. ⁵Sediment of oil, oilcake (*Wilson*)]. See the following. E. अञ्ज् with अभि, kṛit aff. घञ्.

अभ्यञ्जन Tatpur. n. (-नम्) ¹Anointing, greasing, in general; e. g. *Kátyáy. Śrauta S.*: अभ्यञ्जनप्रभृति करोति (scil. यूपानाम्); or *Hitop.*: दुर्जनः प्रकृतिं याति सेव्यमानो ऽपि नित्यशः । स्वेदनाभ्यञ्जनोपायैः श्वपुच्छमिव नामितम्. ²Making clear or bright, manifesting; (see the meaning 4.). ³The same as अभ्यङ्ग 2.; e. g. *Kátyáy. Śrauta S.*: एवं प्रतिप्रस्थाता पत्नीमभ्यञ्जनादि तूष्णीम्; or *Manu*: भोजनाभ्यञ्जनाद्दानाद्यदन्यत्कुरुते तिलैः । कृमिभूतः श्वविष्ठायां पितृभिः सह मज्जति. Sometimes used together and contrasted with a word meaning a partial inunction of the body such as application of collyrium to the eyes; e. g. *Bhágav. Pur.*: आञ्जनाभ्यञ्जनोन्मर्दस्त्र्यवलेखामिषं मधु । स्रग्गन्धलेपालंकारांस्त्यजेयुर्ये धृतव्रताः. — One of the great sacrifices (see सत्त्र) which lasts 49 days, is called, on account of the daily anointments which form part of its ceremonial, — according to *Śabara* on the *Jaiminisútras* and some Mss. of the *Jaim. nyáyamáláv.* — अञ्जनाभ्यञ्जन (e. g. *Śab.*: अस्त्यञ्जनाभ्यञ्जननामकोनपञ्चाशद्रात्रः &c.; *Jaim. nyáy.*: अस्त्यञ्जनाभ्यञ्जनसंज्ञक एकोनपञ्चाशद्रात्रः सत्त्रविशेषः । तत्र श्रूयते । गौग्गुलवेन प्रातःसवने ऽभ्यञ्जनं पैतुदारवेण माध्यन्दिने सवने सौगन्धिकेन तृतीयसवन इति), according to the *Áśwaláyana-* and *Kátyáy. Śrauta S.* आञ्जनाभ्यञ्जनीय q. v.; e. g. *Kátyáy.*: आञ्जनाभ्यञ्जनीये ऽभिप्लवाःषट् ॥ ..... यथासवनं तैः (i. e. with butter prepared with गुग्गुलु, सुगन्धितेजन and पीतुदारु) सवनेष्वाञ्जनाभ्यञ्जने कुर्वीरन्नामीक्षे ऽहरहः; *Yájnikad.*: आञ्जनमक्ष्णोः (Ms. E. I. H. 1362. on book 24. 3. 13.: आञ्जनमक्ष्णोः) । अभ्यञ्जनं शरीरस्येति कर्कः; on another occasion (*Kátyáy.* 21. 4. 26.) the term अभ्यञ्जन is, in the same combination with आञ्जन, said by the *Sankshiptasára* (as 'extracted' by *Weber*) to denote merely the '*anointment of the feet*': आञ्जनमक्ष्णोरञ्जनं कज्जलादिना । अभ्यञ्जनं च पादयोस्तैलाञ्जनम्. ⁴An unctuous substance, esp. oil or butter; e. g. *Rigv.*: आत्मा पितुस्तनूर्वास ओजोदा अभ्यञ्जनम् (*Sáy.*: अभ्यञ्जनमभ्यञ्जनसाधनं घृततैलादिकम्; but he proposes also to take अभ्य° as an accus., with an adv. sense, determining ओजोदा, viz. अभिव्यक्तं यथा भवति तथोजोदा, i. e. 'imparting strength manifestly'); or *Śatap.*: तेभ्य आगतेभ्य आञ्जनाभ्यञ्जने प्रयच्छन्ति; or *Mánava Kalpa S.*: दक्षिणाञ्जनाभ्यञ्जनीयं निमार्ष्टि (*Kumárila*: अभ्यञ्जनं तैलम्; on a subsequent *Sútra*: आञ्जनाभ्यञ्जनपात्रे तर्हि द्रष्टव्ये); or *Suśr.*: (चिकित्सित्..... मृत्युवशप्रयातं) तीक्ष्णाञ्जनाभ्यञ्जनधूमयोगैः &c.; or तैलमभ्यञ्जने (in the butter) कार्यं कुष्ठे सर्जरसे ऽपि वा (at the treatment of the children-disease रेवती); or नस्याभ्यञ्जनसेकेषु विदध्याद्योगतत्त्ववित् । खराश्वाश्वतरोलूककरभश्वशृगालजम्. ⁵A collyrium or application to the eye-lashes; see अञ्जन; e. g. *Rigv., Atharv.*: चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम् । द्यौर्भूमिः कोश आसीद्यदयात्सूर्या पतिम्; (*Sáy.*: चक्षुरेवाञ्जनमासीत्). This last sense of the word is probably restricted to the vaidik period. E. अञ्ज् with अभि, kṛit aff. ल्युट्.

अभ्यधिक Tatpur. m. f. n. (-कः-का-कम्) ¹Preeminent, excellent, excessive, very much; e. g. *Mahábh. Anuśás.*: स्त्रियास्त्वभ्यधिकः स्नेहो न तथा पुरुषस्य वै; or *Bharata*: अलंकारस्त्वभावश्रैया भावरसाश्रयाः । यौवने ऽभ्यधिकाः स्त्रीणां विकारा वक्त्रगात्रजाः; or *Daśakumárach.*: अभ्यधिकबलेन विद्विषा महति संपराये भिन्नमर्मा सिंहवर्मा बलाद्गृह्यत; or *Bhaťťik.*: मात्रातिमात्रं शुभयैव बुद्ध्या चिरं सुधीरभ्यधिकं (adverb.) समाधात्. ²Exceeding (a given quantity &c.), going beyond (a certain limit); e. g. *Kumárila* on a *Mánava Kalpa S.*: कतिपयतृणैरभ्यधिकं मुष्टिं लुनाति; or *Mádh. Jaim. nyáy.*: चतुर्विंशतिपरमाः सत्त्रमासीरन्निति वचनादभ्यधिकानां न तत्राधिकारः &c.; or *Bhaťťik.*: कृत्वा कर्म यथादिष्टं पूर्वकार्याविरोधि यः । करोत्यभ्यधिकं कृत्यं (a business besides) तमाहुर्दूतमुत्तमम्. ³Superior than, more excellent, mightier than, greater than, more than (either with the ellipsis of the object of comparison or with the latter added in the fifth case); e. g. *Manu*: सर्वोपायैस्तथा कुर्यान्नीतिज्ञः पृथिवीपतिः । यथास्याभ्यधिका न स्युर्मित्रोदासीनशत्रवः; or *Mahábh. Vanap.*: वयं पुनः सप्तदशेषु कृष्णे कुलेषु सर्वे ऽनवमेषु जाताः । षड्भ्यो गुणेभ्यो ऽभ्यधिका विहीनान्पश्यामहे द्रौपदि पाण्डुपुत्रान् (where the *ablative* ष° गु° is not the object of comparison, but expresses the reason; *Nílak.* (who reads ऽप्यधिकाः): षड्भ्यो गुणेभ्यः स्वल्पोपि पञ्चमी षड्गुणान्प्राप्य पाण्डवेभ्यो ऽप्यधिकाः; *Chaturbhujam.*: अत एव वयमप्यधिकाः । षड्भ्यो गुणेभ्यः संधिविग्रहयानासनद्वैधसंश्रयेभ्यो हेतुभ्यः); or *Bhaťťik.*: रामे तु राजन्विपरीतमेतत्पश्यामि तेनाभ्यधिकं विपक्षम्; with a noun in the *abl.*: e. g. *Yájnav.*: आगमो ऽभ्यधिको भोगाद्विना पूर्वक्रमागतात्; or *Súryasiddh.*: वृषे सप्तदशे भागे यस्य याम्यो ऽंशकद्वयात् । विशेषो ऽभ्यधिको भिन्द्याद्रोहिण्याः शकटं तु सः; or सूर्यादभ्यधिकाः पश्चादस्तं जीवकुजार्कजाः । ऊनाः प्रागुदयं यान्ति शुक्रज्ञौ वक्रिणौ तथा. E. अभि and अधिक.

अभ्यध्व Tatpur. m. (**-ध्वः**) (ved.) The road before (one's eyes); अभ्यध्वे '*near*'; *Atharvav.*: यद्योरभ्यध्व उत यद्दूरे चिची विदितानिचुभूतामसिष्ठौ &c. E. अभि and अध्वन्, samás. aff. अच्.

अभ्यध्वम् Avyayíbh. Towards the road; *Kátyáyana Śr. S.*: तस्मिन्संस्थिते ऽध्वर्युराहवनीयसमीपे स्थित्वाभ्यध्वं ग्रन्थ्यां प्रास्यति तस्माद्गार्हपत्यस्य स्थानम् (*Yájnikad.*: अभ्यध्वमध्वाभिमुखं मार्गाभिमुखम्). E. अभि and अध्वन्, samás. aff. अच्.

अभ्यनुज्ञा Tatpur. f. (**-ज्ञा**) [1] Permission, consent; e. g. *Rigv. Prátiś.*: निर्वाच्ये ऽति भो३ इति चोदना स्वाम्निवत्त ओं भो३ इति चाभ्यनुज्ञा; or *Anúpanar.* (on the *Ved. Sútr.*: स्तुतये ऽनुमतिर्वा) ..... स्वार्थे कर्मस्वनुमतिरभ्यनुज्ञा; or *Mitram.* (on *Yájnav.* 2. 83.): सत्यं न वदेदित्यर्थः। तथा चावचनानृतवचनयोर्द्वयोरभ्यनुज्ञा लभ्यते; or *Mitáksh.* (on the same): यत्र तु सत्यवचने..... वधस्तदा तूष्णीभावाभ्यनुज्ञा राजा यथानुमन्यते; or *Raghuv.*: (नन्दिनीस्तन्यं) पपौ वसिष्ठेन कृताभ्यनुज्ञः शुभ्रं यशोमूर्तं इवातितृष्णः; or *Nagojibh.* on the *Mahábháshya* to *Vártt.* 2. of the *Introd.*: एवं च ग्राम्यकुक्कुटपरदारादौ विशेषनिषेधस्येतराभ्यनुज्ञाफलकतया आरण्यतत्त्वभक्षस्वदारगमनयोर्यथा दोषाभावः &c. [2] Assent, admission of an argument; e. g. *Nyáya Sútr.*: नियमहेत्वभावाद्यथादर्शनमभ्यनुज्ञा; or हेतूपादानात्प्रतिषेद्धव्याभ्यनुज्ञा. [3] Order, command (?). Comp. अभ्यनुज्ञान. E. ज्ञा with अनु and अभि, kŕit aff. अङ्.

अभ्यनुज्ञात Tatpur. m. f. n. (**-तः-ता-तम्**) [1] Permitted, authorized; e. g. *Yájnav.*: अग्नौ करिष्यन्नादाय पृच्छत्यन्नं घृतप्लुतम्। कुरुष्वेत्यभ्यनुज्ञातो हुत्वाग्नौ पितृयज्ञवत्; or *Mahábh. Vanap.*: अयं गच्छति मे भर्ता फलाहारो महावनम्। इच्छेयमभ्यनुज्ञाता आर्यया श्वशुरेण ह। अनेन सह निर्गन्तुम्. [2] Dismissed; e. g. *Rámáy.*: इत्युक्त्वा सो ऽभ्यनुज्ञातः श्वोभाविन्यभिषेचने। व्रजेति रामः पितरमभिवाद्याभ्ययाद्गृहम्. [3] Assented to, admitted; e. g. *Manu*: विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेषरागिभिः। हृदयेनाभ्यनुज्ञातो यो धर्मस्तन्निबोधत (*Kull.*: हृ° = अन्तःकरणविचिकित्साशून्यः). [4] Ordered, commanded; (? perhaps merely *permitted*) e. g. *Mahábh. Śántip.*: दाशार्हेणाभ्यनुज्ञातस्तत्र धौम्यः पुरोहितः। ..... जुहाव पावकं धीमान्विधिमन्त्रपुरस्कृतम्. E. ज्ञा with अनु and अभि, kŕit aff. क्त.

अभ्यनुज्ञान Tatpur. n. (**-नम्**) The same as अभ्यनुज्ञा; e. g. (permission, assent); *Mitáksh.* (on *Yájn.* 2. 18.): वर्णिवधाशङ्कायां पान्थादीनामनृतवचनाभ्यनुज्ञानम्; or *Sáyańa* on a *Baudháy. Śrauta S.*: वाग्विसर्गस्तादृशः विकल्पः। तद्व्यापारस्येतः प्रागभ्युपलम्भात्। कर्मानुपयुक्ता स्वेच्छाभिभाषणाभ्यनुज्ञानमिति. E. ज्ञा with अनु and अभि, kŕit aff. ल्युट्.

अभ्यनूक्त Tatpur. m. f. n. (**-क्तः-क्ता-क्तम्**) Said to (another) after and in accordance with (what has been said before); comp. अनूक्त; e. g. *Śatap.*: तस्मादेतदृषिणाभ्यनूक्तमस्माकमत्र पितरः &c. (the words अस्माकमत्र &c. being quoted by the Ŕishi from *Rigv.* 4. 42. 8.). Comp. अभ्युक्त. E. वच् with अनु and अभि, kŕit aff. क्त.

अभ्यन्तर I. Tatpur. 1. m. f. n. (**-रः-रा-रम्**) The reverse of बाह्य and comp. अन्तर. [1] Interior, being in the middle or between, included in; e. g. *Manu*: (the following are not to be invited at a Śráddha) ..... ब्रह्मविट्परिवित्तिश्च गणाभ्यन्तर एव च (one being in, i. e. belonging to, a college &c.); or *Rámáy.*: ऊचुस्तदागतं राममिदमभ्यन्तराः स्त्रियः (the women who lived in the town); or *Sánkhya Pravach.*: न बाह्याभ्यन्तरयोरुपरञ्ज्योपरञ्जकभावो ऽपि देशव्यवधानात्स्रुघ्नपाटलिपुत्रस्थयोरिव; or a *Kár.* on *Páń.* (IV. 1. 78.): इन्द्रान्तरमिदं विद्यादृष्टमभ्यन्तरं त्रिषु (*Kaiyyata*: त्रिप्रभृतिषु यदभ्यन्तरम्); or *Patanj.* in the introd. on *Páń.*: अभ्यन्तरश्च समुदाये ऽवयवः; or *the same*: ननु भवानप्यभ्यन्तरो लोके। अभ्यन्तरो ऽहं लोके न त्वहं लोकः; or the same on *Páń.* VI. 1. 135. v. 8: यस्त्वसौ धातूपसर्गयोरभिसंबन्धः। तमभ्यन्तरं कृत्वा धातुः साधनेन युज्यते; or *Śankara* (on the *Ved. Sútra*: अन्तर उपपत्तेः): परमेश्वर एवाक्ष्यभ्यन्तरः पुरुषः; or *the same* (on the *Sútra* अदृष्टानियमात्): बह्वात्मसु सर्वगतेषु प्रतिशरीरं बाह्याभ्यन्तराविशेषेण संनिहितेषु मनोवाक्कायैर्धर्माधर्मलक्षणमदृष्टमुपार्ज्यते. — 'The *Sautrántika* and *Vaibháshika* sects (of the Buddhists) admitting external (बाह्य) and internal (अभ्यन्तर) objects, distinguish, under the first head, elements (भूत) and that which appertains thereto (भौतिक), namely organs and sensible qualities; and under the second head, intelligence (चित्त) and that which unto it belongs (चैत्त)'. *Colebroke*'s *Ess.* I. p. 392; comp. *Burnouf Introd.* I. p. 448 ff.; *Kœppen, Die Religion des Buddha* I. p. 600 and the references given there. [2] Initiated in, familiar with, interested in; with a noun in the locative; e. g. *Kátyáy.* (on the admissibility of witnesses): अभ्यन्तरस्तु निःक्षेपे साक्ष्यमेको ऽपि दापयेत् (v. l. in the *Víramitr.*: वाचयेत्)। अर्थिना प्रहितः साक्षी भवेदेको ऽपि याचिते; or *Raghunand.*: कार्येष्वभ्यन्तरो यः स्यादर्थिना प्रहितश्च यः। कुल्याकुलविवादेषु भवेयुस्ते ऽपि साक्षिणः. [3] Near, intimate; e. g. *Panchat.*: त्यक्ताश्चाभ्यन्तरा येन बाह्याश्चाभ्यन्तरीकृताः। स एव मृत्युमाप्नोति यथा राजा ककुद्रुमः. [It is doubtful, however, whether the correct form of the word is not in the *latter sense* आभ्यन्तर, when, by its taddhita-derivation, it would correspond in value with the compound अभ्यन्तरीकृत; comp. e. g. the following verse of the *Mahábh. Śántip.* 4787: आभ्यन्तरे प्रकुपिते बाह्ये चोपनिपीडिते। क्षीणे कोषे श्रुते मन्त्रे किं कार्यमवशिष्यते. See also the remark s. v. अभ्यन्तरकरण.]

2. n. (**-रम्**) Interior, middle, the space within, lit. and fig.; e. g. *Suśruta*: यः श्वावदन्तीषुगतो ऽस्यसंभग्नस्त्वचोर्दितो ऽभ्यन्तरयातनेच: &c.; or सिराभिरभिसंप्राप्य विगुणो ऽभ्यन्तरे भृशम् &c.; or *Yájnav.*: कृच्छ्रातिकृच्छ्रो ऽसृक्पाते कृच्छ्रो ऽभ्यन्तरशोणिते '..... the penance Kŕichchhrátikŕichchhra (is the penalty) when the blood (of a Brahman) is *shed*, the penance Kŕ. when his blood still remains in his body (i. e. when he is beaten black and blue)'; or *Ratnávalí*: देवि तदुत्तिष्ठाव:। आवासाभ्यन्तरमेव प्रविशाव:; or *Meghad.*: ..... निर्विन्ध्यायाः पथि भव रसाभ्यन्तरं संनिपत्य स्त्रीणामाद्यं प्रणयवचनं विभ्रमो हि प्रियेषु; or *Hitop.*: अतो ऽहं षण्मासाभ्यन्तरे (within six months) तव पुत्रान्नीतिशास्त्राभिज्ञान्करिष्यामि. E. अभि and अन्तर (*Ráyam.*, *Bhánud.* &c. = अभिगतमन्तरम्).

II. Avyayíbh. (**-रम्**) Towards the interior, inwards; see the quotation s. v. अभ्यन्तरायाम. E. अभि and अन्तर.

अभ्यन्तरकरण Karmadh. (**-णम्**) The same as अन्तःकरणम्; and the reverse of बाह्यकरण. This form of the word occurs in some Mss., but the more correct form is आभ्यन्तरकरण q. v.; and the compound बाह्याभ्यन्तरकरण which is of frequent occurence in *Vedánta*-, *Sánkhya*- and *Yoga* writings, is to be analyzed therefore: बाह्य-आभ्य°-क°. E. see आभ्यन्तरकरण.

अभ्यन्तरकला Karmadh. f. (-ला) Literally, interior art, i. e. art of wantonness. (It is mentioned in the second chapter of the *Daśakumárach.* as one in a long list of arts, a mother is to afford her daughter instruction in, if she wants to bring her up as a courtezan; this fine description of maternal duties is termed there गणिकामातुरधिकारः, and comprises amongst others:) सजीवनिर्जीवासु च द्यूतकलास्वभ्यन्तरीकरणं (initiation in the art of gambling with live and dumb objects) अभ्यन्तरकलासु वैश्वासिकजनात्प्रयत्नेन प्रयोगग्रहणम् 'making her learn from confidential friends how to become an arrant coquette' &c. E. अभ्यन्तर and कला.

अभ्यन्तरतस् ind. In the interior, inwards; e. g. *Śankara* (on the *Bṙihadár.*: यस्तीन्यन्तरतो दारुणि) पुरुषस्य स्नायवो ऽभ्यन्तरतो ऽस्थीनि भवन्ति । तथा किनाटस्याभ्यन्तरतो दारूणि काष्ठानि; or *Suśr.*: वृष्टिर्विवृत्ता अवलोपसृष्टा संकुच्यते ऽभ्यन्तरतश्च याति. [In a word like बाह्याभ्यन्तरतस्, e. g. *Sáhityad.*: तस्यायं तत्प्रकाशो हि बाह्याभ्यन्तरतस्तथा, the analysis is बाह्याभ्यन्तर-तस्.] E. अभ्यन्तर, taddh. aff. तसि.

अभ्यन्तरायाम Tatpur. m. (-मः) (In Medicine.) A curvature of the spine, considered as one of the diseases produced by the derangement of the temperamental element *air* (see वातव्याधि) and thus described by *Suśruta*: अङ्गुलीगुल्फजठरहृद्वक्षोगलसंश्रितः । स्नायुप्रतानमनिलो यदि क्षिपति वेगवान् । विष्टब्धाक्षः स्तब्धहनुर्भग्नपार्श्वः कफं वमन् । अभ्यन्तरं धनुरिव यदि नमति मानवः । तदा सो ऽभ्यन्तरायामं कुरुते मारुतो बली । 'When deranged *air* pervading fingers, ankles, belly, heart, chest and neck, contracts the muscles (of these parts), when the eyes and jaws of the patient become fixed and his sides (at it were) broken, when he vomits phlegm and his body is *bent inwards* (i. e. forwards), such deranged *air* produces the disease *Abhyantaráyáma*'. Comp. बाह्यायाम. E. अभ्यन्तर (Avyayíbh.) and आयाम.

अभ्यन्तरीकरण Tatpur. n. (-णम्) [1] Initiating in, making familiar with; see the inst. s. v. अभ्यन्तरकला. [[2] Making a near friend (of a person); comp. the following.] E. अभ्यन्तर, taddh. aff. च्वि, and करण.

अभ्यन्तरीकृत Tatpur. m. f. n. (-तः-ता-तम्) [1] Placed, between; e. g. *Bhartṙihari*'s *Vákyapadíya*: वृत्तिः स्यादभिसंबन्धात्तथा धातूपसर्गयोः । अभ्यन्तरीकृतात्रेदः पदकाले प्रकाशते. [2] Initiated in, made familiar with; with a noun in the locative; e. g. *Rámáy.*: अनभिज्ञा हि शास्त्राणां बहवः पशुबुद्धयः । प्रागल्भ्याद्वक्तुमिच्छन्ति हि मन्त्रेष्वभ्यन्तरीकृताः. [3] Made near or intimate; comp. the inst. s. v. अभ्यन्तर I. 1. 3. E. अभ्यन्तर, taddh. aff. च्वि, and कृत.

अभ्यमन Tatpur. n. (-नम्) [1] Disease; *Yáska* (on the word अमीवहा *Ṙigv.* VII. 55. 1.): अभ्यमनहा 'destroyer of diseases' (*Sáy.*: = रोगाणां नाशकः). Comp. the following. [2] Attacking; see s. v. अभ्यमिन्. E. अम् with अभि, kṙit aff. ल्युट्.

अभ्यमनवत् m. f. n. (-वान्-वती-वत्) With diseases; *Yáska* (on the word अमवान् of *Ṙigv.* 4. 4. 1.: कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ इभेन): याहि राजेवामात्यवानभ्यमनवान्स्ववान्वा &c. 'come like a king', अमवान् i. e. 'with ministers' (viz. to obtain victory) or 'with diseases' (to terrify thy enemies) or 'with riches' (viz. with a well supported army, and therefore to obtain victory); *Durga* on *Yáska*: याहि राजेव यथा राजा यायादमात्यवानामित्रयुक्तो (?) विजयाय तथा त्वं याहि । अथवा यथाभ्यमनवान् । रोगभृतः परेभ्यो भयदाता यायात्तथा याहि । अथवा यथा स्ववान् । वित्तवान् । सुभृतसैन्यो यायाद्विजयाय तथा याहि (comp. also *Sáy.* on the same verse). E. अभ्यमन, taddh. aff. मतुप्.

अभ्यमित Tatpur. m. f. n. (-तः-ता-तम्) Also अभ्यान्त q. v. [1] Sick, diseased. [2] Arrived, come, taken place; e. g. *Bhaṫṫik.*: तेषां निहन्यमानानां संघुष्टैः कर्णभेदिभिः । अभूदभ्यमितत्रासमास्तालाशेषदिग्जगत् (*Jayam.*: अभ्य° = अभिगतत्रासम्; *Bhar.*: = प्राप्तभयम्). [3] Uninjured; *Durga* (on *Yáska*'s explanation of अमत्र 6. 23.: अमत्रो ऽमात्रो महान्भवति । अभ्यमितो वा): अभ्यमितो वा स्यात् । अनभिहिंसितः केनचित् — [The first meaning, for which no corroborative passage in the literature has come under my observation, rests on the authority of the *Koshas* of *Amara*, *Hemach.*, the *Rájanigh.* and the comm. — *Káśiká* to *Páń.* VII. 2. 28. gives the instances अभ्यमित and अभ्यान्त (while the *Siddhk.* only has the simple forms अमित and आन्त, and *Kátyáy.* and *Patanjali* offer no remark at all), but without stating their meaning. *Mádhava* quotes in the *Dhátuvṙ.* the alleged *Sútra* and the simple forms अमित and आन्त, but under अम् 'to go, to honour, to sound', not under अम् 'to be sick'; and, what is more remarkable, *Hemach.*, too, quotes in the *Dhátupáráyańa* अभ्यमित and अभ्यान्त under अम् 'to sound, to honour' to which he refers अम् 'to go', but not under अम् 'to be sick'. It will seem therefore, that the meaning 'diseased' of these participles is a doubtful one. — Unless *Durga*'s meaning 'uninjured' is merely constructive or explanatory of a (possible) meaning 'attacking' (viz. successfully attacking), the E. he has derived it from, is unknown to me.] E. अम् with अभि, kṙit aff. क्त and ágama इट्.

अभ्यमित्रम् Avyayíbh. Towards the enemy; see the following three words; *Káś.* (on *Páń.* V. 2. 17.): अभ्यमित्रमलं गच्छति. E. अभि and अमित्र; (*Jayam.* on अभ्यमित्र्य says: अमित्रस्याभिमुखमभ्यमित्रमाभिमुख्ये ऽव्ययीभावः). E. अभि and अमित्र.

अभ्यमित्रीण m. (-णः) A soldier who attacks the enemy valiantly; (*Amarak.*: यो गच्छत्यलं विद्विषतः प्रति; *Bharatam.* = अलमत्यर्थं शत्रून्प्रति यो याति; *Rámanátha*: शत्रोरभिमुखं समर्थः सन्यो याति &c. &c.; *Hem.*: = अभ्यरि प्रजन्, but the former more in conformity with *Páń.* V. 2. 15. and 17.); e. g. *Bhaṫṫik.*: हरामि रामसौमित्री मृगो भूत्वा मृगयुवौ । उद्योगमभ्यमित्रीणो यथेष्टं त्वं च संतनु. Comp. the two following words. E. अभ्यमित्र, taddh. aff. ख.

अभ्यमित्रीय m. (-यः) The same as the preceding and following; (acc. to *Páń.* and the *Koshas*). E. अभ्यमित्र, taddh. aff. छ.

अभ्यमित्र्य m. (-त्र्यः) The same as अभ्यमित्रीण and the preceding; (*Páń.* &c.); e. g. *Bhaṫṫik.*: तमुद्यतनिशातासिं प्रत्युवाच जिजीविषुः । मारीचो ऽनुनयंस्त्रासादभ्यमित्र्यो भवामि ते. E. अभ्यमित्र, taddh. aff. यत्.

अभ्यमिन् Tatpur. m. f. n. (-मी-मिनी-मि) In the habit of attacking, pugnacious; valiantly attacking; (comp. *Páń.* III. 2. 157. and 134.) *Hem. Dhátupár.* s. v. अम्, अभ्यमनशीलो ऽभ्यमी; e. g. *Bhaṫṫik.*: शैले विश्रयिणं क्षिप्रमनादरिणमभ्यमी । व्यालं परिभवी ब्रूहि पापमव्ययिनं कपिम्; (*Jayam.*:

अभ्यमी = अभिमुखगमनशील:; *Bhar.*: आभिमुख्येन साधु गत:). E. अम् with अभि, kṛit aff. इनि.

अभ्यय Tatpur. m. (-यः) ¹ Arrival, coming; e. g. *Kátyáy. Śr. S.*: तमोऽभ्यये सायं शुक्रयाद्वियति प्रातरायुष्मामस्य (*Yájnikad.*: तमसो ऽन्धकारस्यागमे). ² Setting (of the sun); e. g. *Kátyáy. Śr. S.*: आदित्याभ्यये ऽस्तायामपि (*Yájnik.*: आदित्यास्तसमये). Comp. अत्यय. E. इ (इण्), with अभि, kṛit aff. अच्.

अभ्ययोध्यम् Avyayíbh. Towards Ayodhyá; e. g. *Bhaṭṭik.*: सुप्रातमासादितसंमदं तद्वन्द्यादिभिः संस्तुतमभ्ययोध्यम् । अन्नीयराजन्यकहास्तिकाश्वमगात्सरात्रं बलमध्वनीनम्. E. अभि and अयोध्या.

अभ्यरि Avyayíbh. Towards the enemy; see *Hem.* s. v. अभ्यमित्रीय. E. अभि and अरि.

अभ्यर्चत् Tatpur. m. f. n. (-र्चन्-र्चती-र्चत्) Revering, worshipping, respecting; e. g. *Bhágav. Pur.*: (ईशम्) अभ्यर्चती स्वलकमुन्नसमीक्ष्य वक्रमुत्क्षेपितं भगवतेऽमताङ्ग यच्छ्रीः ॥ (अभ्यर्चती and ईक्ष्य are affected archaisms in this modern Puráńa). E. अर्च् with अभि, kṛit aff. शतृ.

अभ्यर्चन Tatpur. n. (-नम्) Worship, reverence, respect; e. g. *Manu*: नित्यं स्नात्वा शुचिः कुर्याद्देवर्षिपितृतर्पणम् । देवताभ्यर्चनं चैव समिदाधानमेव च. E. अर्च् with अभि, kṛit aff. ल्युट्.

अभ्यर्चनीय Tatpur. m. f. n. (-यः-या-यम्) To be, revered, worshipped, respected; e. g. *Mahábh. Sabháp.*: अथवाभ्यर्चनीयो ऽयं युष्माकं मधुसूदनः; or *Bhartṛ.* 2. 59.: सन्तः साश्चर्यचर्या जगति बहुमताः कस्य नाभ्यर्चनीयाः (which is a better reading than नाभ्यर्थनीयाः; comp. *Bohlen*'s adnot.). The same as अभ्यर्च्य. E. अर्च् with अभि, kṛitya aff. अनीयर्.

अभ्यर्चा Tatpur. f. (-र्चा) The same as अभ्यर्चन. *(Wilson.)* E. अर्च् with अभि, kṛit aff. अ.

अभ्यर्चित Tatpur. m. f. n. (-तः-ता-तम्) Worshipped, revered, respected; e. g. *Rámáy.*: श्रुत्वैवाभ्यागतं तं तु दूतमभ्यर्चितं पितुः । रामः प्रवेशयामास सत्कृत्यालयमात्मनः. E. अर्च् with अभि, kṛit aff. क्त.

अभ्यर्च्य Tatpur. m. f. n. (-र्च्यः-र्च्या-र्च्यम्) The same as अभ्यर्चनीय. E. अर्च् with अभि, kṛitya aff. यत्.

अभ्यर्ण Tatpur. 1. m. f. n. (-र्णः-र्णा-र्णम्) Near, proximate; e. g. *Bhaṭṭik.*: अध्यर्णौ गिरिकूटाभानभ्यर्णानाद्रिदद्रुतम् । वृत्तशस्त्रान्महारम्भान्दान्तांस्त्रिदशैरपि.

2. n. (-र्णम्) Proximity, neighbourhood; e. g. *Bhaṭṭik.*: अभ्यर्णे ऽम्भःपतनसमये पर्णलीभूतसानुं किष्किन्ध्याद्रिं न्यविशत मधुपीवगुञ्जद्द्विरेफम्; or *Gitagov.*: रासोल्लासभरेण विभ्रमभृतामाभीरवामभ्रुवाम् । अभ्यर्णे परिरभ्य निर्भरमुरः प्रेमान्धया राधया &c. Comp. उपार्ण and अभ्यर्ध. E. *(Páń.)* अर्द् with अभि, kṛit aff. क्त. (Comp. अभ्यर्दित.)

अभ्यर्थना Tatpur. f. (-ना) Request, solicitation; e. g. *Mahábh. Vanap. (Sávitr.)*: यतः प्रभृति सावित्री पित्रा दत्ता स्नुषा मम । नानयाभ्यर्थनायुक्तमुक्तपूर्वं स्मराम्यहम्; or (a quotation in *Rádhákántad.*'s *Śabdak.* s. v. अलंकार): दोषस्याभ्यर्थनाशुभा तथैवगुणादर्शनात्; or *Kumárasambh.* (and quoted also by *Vijnánabh.* on *Sánkhyapr.* 6. 6.): अभ्यर्थनाभङ्गभयेन साधुर्माध्यस्थ्यमिष्टे ऽप्यवलम्बते ऽर्थे. — The neuter form अभ्यर्थन (-म्) is objectionable (comp. अर्थना, प्रार्थना and *Páń.* III. 3. 107.), although it occurs e. g. in a verse of the *Śántiś.* of *Hæberlin*'s *Chr.*, where the necessity of metre seems to have led to the grammatical inaccuracy: धनैर्योज्यालब्धैर्न न परिभवो ऽभ्यर्थनफलं ..... निकारो ऽथे पश्चाद्गमहह भोस्त्रिनिधनम्. E. अर्थ् with अभि, kṛit aff. युच्.

अभ्यर्थनीय Tatpur. m. f. n. (-यः-या-यम्) To be requested, to be solicited; comp. the quot. s. v. अभ्यर्चनीय. The same as अभ्यर्थ्य. E. अर्थ् with अभि, kṛitya aff. अनीयर्.

अभ्यर्थयमान Tatpur. m. f. n. (-नः-ना-नम्) One who requests or solicits; e. g. *Mitáksh.* (on *Ápastamba*): तथाप्रवृत्तस्य प्रवर्तकः प्रयोजकः । स च त्रिप्रकारः । आज्ञापयिताभ्यर्थयमान उपदेष्टेति च । ..... अभ्यर्थयमानस्तु यः स्वयमसमर्थः प्रार्थनादिना मच्छत्रुं व्यापादयेति समर्थं प्रवर्तयति सो ऽभिधीयते..... In a *legal* sense the अभ्य° is therefore the instigator of a crime, who has not the power of doing the criminal act himself but *requests* another who has the power, to do it for him; while the आज्ञापयितृ is the person who *orders* his subordinate to accomplish the criminal act, and the उपदेष्टृ the person who *instructs* others how to do it; all three belonging to the category प्रयोजक. E. अर्थ् with अभि, kṛit aff. शानच् and ágama मुक्.

अभ्यर्थित Tatpur. m. f. n. (-तः-ता-तम्) Solicited, requested; e. g. *Manu*: .....काममभ्यर्थितो ऽश्नीयात्; or *Bhartṛih.*: नाभ्यर्थितो जलधरो ऽपि जलं ददाति सन्तः स्वयं परहितेषु कृताभियोगाः; or the comm. on the *Amaruś.*: शृङ्गाररसवर्णनार्थं सख्यैरभ्यर्थितः शृङ्गारी चेत्कविः &c. E. अर्थ् with अभि, kṛit aff. क्त.

अभ्यर्थिन् Tatpur. m. f. n. (-र्थी-र्थिनी-र्थि) Soliciting, requesting; e. g. *Kathásar.*: अभीष्टाभ्यर्थिनीं तां च कान्तामित्यवदच्छिवः. E. अर्थ् with अभि, kṛit aff. इनि.

अभ्यर्थ्य Tatpur. m. f. n. (-र्थ्यः-र्थ्या-र्थ्यम्) The same as अभ्यर्थनीय; e. g. *Bhartṛih.*: असन्तो नाभ्यर्थ्याः सुहृदपि न याच्यः कृशधनः. E. अर्थ् with अभि, kṛitya aff. यत्.

अभ्यर्दित Tatpur. m. f. n. (-तः-ता-तम्) Pained, afflicted, worried; e. g. *Mahábh. Ádip.*: पूर्वमभ्यर्दितं दृष्ट्वा भीष्मं शाल्वेन ते नृपाः । विस्मिताः समपद्यन्त साधु साध्विति चाब्रुवन्; or *Káśiká*: अभ्यर्दितो वृषलः शीतेन पीडित इत्यर्थः. E. अर्द् with अभि, kṛit aff. क्त and ágama इट् (comp. अभ्यर्ण).

अभ्यर्ध Tatpur. m. f. n. (-र्धः-र्धा-र्धम्) (ved.) ¹ The same as अभ्यर्ण; e. g. *Śatapath.*: स वा अभ्यर्ध इवेतराभ्य आहुतिभ्यो जुहोति (*Sáy.*: इतराभ्यः प्रधानाहुतिभ्यः सकाशादभ्यर्ध इति संनिहितप्रदेश एव न तासां स्थाने); or उक्थं हि पुरोरुगृग्घि पुरोरुगृग्घ्युक्थं साम यद्धो ऽथ यदन्यज्जपति तद्यजुस्ता हैता अभ्यर्ध एवाग्न ऋग्भ्य आसुरभ्यर्धो यजुर्भ्यो ऽभ्यर्धः सामभ्यः. ² Increasing, making prosperous. See the following. E. 1. Probably अर्ध् (in the sense of अर्द् to go), 2. ऋध्, with अभि, kṛit aff. अच्.

अभ्यर्धयज्वन् Tatpur. (-ज्वा) (ved.) Who makes prosperous the sacrificers, an epithet of Púshan; *Ṛigv.*: मिम्यक्ष येषु रोदसी नु देवी सिषक्ति पूषा अभ्यर्धयज्वा (*Yáska*: = अभ्यर्धयन्यजति, explained by *Durga*: अभ्यर्धयन्नभिवर्धयन्याजयति i. e. 'he urges to make sacrifices, in making prosperous the sacrificer'; according to which gloss the word would be a *Karmadh.*; *Sáyańa* however: = स्तोतॄनभ्यर्धयन्समृद्धान्कुर्वन् । यो यजति धनेन पूजयति). E. अभ्यर्ध and यज्वन्.

अभ्यर्हणीय Tatpur. m. f. n. (-यः-या-यम्) Very worthy of respect or of honour; see the following. E. अर्ह् with अभि, kṛitya aff. अनीयर्.

अभ्यर्हणीयता f. (-ता) Great worshipfulness, great venerableness; e. g. *Manu*: शार्ङ्गी मन्दपालेन जगामाभ्यर्हणीयताम् (*Kull.*: = पूज्यताम्). E. अभ्यर्हणीय, taddh. aff. तल्.

अभ्यर्हत् Tatpur. m. (-र्हन्) A proper name (mentioned in a Ms. of the *Káśiká* amongst the बाह्वादि *Páń.* IV. 1. 96., when a descendant of his would be आभ्यर्हति). [As present partic. the word has probably the same meaning as the participle अर्हत्.] E. अर्ह् with अभि, kŕit aff. शतृ.

अभ्यर्हित Tatpur. m. f. n. (-तः-ता-तम्) [1] Respected, much honoured; used especially in the sense of the comparative: *superior*; e. g. *Vártt.* 2. to *Páń.* II. 2. 34. *preferable*: अभ्यर्हितं च; or the *Vártt.*: सर्वत एवाभ्यर्हितं पूर्वं निपततीति वक्तव्यम्; comp. the following; or *Sáyańa* on the *Ŕigv.* (introd.): अत्र केचिदाहुः । ऋग्वेदस्य प्राथम्येन सर्वत्राम्नातत्वादभ्यर्हितं पूर्वमिति न्यायेनाभ्यर्हितत्वात्तद्व्याख्यानमादौ युक्तम्; or *Śank.* (on the *Chhánd. Up.* स एष कोशो वसुधानः &c.): अभ्यर्हितविज्ञानव्यासङ्गादनन्तरमेव नोक्तं तदिदानीमेवारभ्यते. [2] Fit, proper, suitable; e. g. *Kirátárj.*: अभ्यर्हिता बन्धुषु तुल्यरूपा वृत्तिर्विशेषेण तपोधनानाम् (*Mallin.*: अभ्यर्हिता उचिता); or *Dáyabh.*: दुहितृतो ऽभ्यर्हितायाः पत्न्या एव..... अधिकारः. E. अर्ह् with अभि, kŕit aff. क्त.

अभ्यर्हितत्व n. (-त्वम्) [1] The being much or more respected or honoured; the being superior or preferable; e. g. *Kaiyy.* on *Patanj.* to the first *Vártt.* quoted s. v. अभ्यर्हित 1.: श्रद्धामेधे इति । सत्यां श्रद्धायामर्थक्रियाकारिणी मेधेति श्रद्धाया अभ्यर्हितत्वम् '.....therefore Śraddhá is more respected (i. e. occupies a higher rank than Medhá)'; or *Jaiminíyanyáy.*: तथापि परप्रत्यक्षात्स्वप्रत्यक्षस्याभ्यर्हितत्वेन स्वर्ग एवानुष्ठेयो न सर्ववेष्टनम् 'because that which is before one's own eyes is preferable to (i. e. more to be relied upon than) that which is before other's eyes', &c.; or *Jayam.* (on the position of सौमित्रि in the compound सौमित्रिसीता *Bhaííik.* 3. 1.): सहचरत्वेनाभ्यर्हितत्वात्पूर्वनिपातः; or (on that of पुरोहित in पुरोहितामात्य *Bhaííik.* 3. 22.): पुरोहितस्याभ्यर्हितत्वात्पूर्वनिपातः. [2] Fitness, suitableness. E. अभ्यर्हित, taddh. aff. त्व.

अभ्यर्हितपशु Tatpur. m. (-शुः) A various reading instead of अभ्याहितपशु q. v. in a Ms. of the *Káśiká*. E. अभ्यर्हित (in the sense of a locat.) and पशु.

अभ्यवकर्षण Tatpur. n. (-णम्) Extraction, drawing out (*Amarak.*). E. कृष् with अव and अभि, kŕit aff. ल्युट्.

अभ्यवकाश Tatpur. m. (-शः) An open space. [The *Gańaratnamah.* mentions the word in a *Gańa* निकटादि — comp. *Páń.* IV. 4. 73. — as a various reading given by *Śákaíáyana* instead of अभ्रावकाश. See आभ्यवकाशिक.] E. काश्, with अव and अभि, kŕit aff. अच्.

अभ्यवदान्य Tatpur. m. f. n. (-न्यः-न्या-न्यम्) (ved.) Not liberal, mean, miserly; *Śatap.* (= *Bŕihadár.*): मा नो भवान्बहोरनन्तस्यापर्यन्तस्याभ्यवदान्यो ऽभूदिति (*Śankara*: मा भून्नो ऽस्मानभि अस्मानेव केवलान्प्रति भवान्सर्वत्र वदान्यो भूत्वा अवदान्यो मा भूत्कदर्यो मा भूदित्यर्थः; *Anandag.*: वदान्यो दानशीलो विभवे सत्यदाता कदर्य इति भेदः; *Dwivedag.*: अन्यस्मिन्नर्थिजने वदान्यो दानशीलो भूत्वा नो ऽस्मानेवाभि अभिलक्ष्यास्मान्प्रति अवदान्यः कदर्यो विभवे सत्यदाता मा भूर्भवान्). E. According to the quoted commentators it would seem as if they looked upon अभ्यवदान्य not as a compound but as representing two distinct words अभि and अ (neg.) — वदान्य, since the negative अ could otherwise not have been recognized by them, in conformity with grammar, between अभि and वदान्य. Whether this division of the word has taken place in the *Bŕihadár.*, it is probably not possible to say; in the *Śatap.*, however, the accent shows that अभ्यवदान्य is *one* compound base. But as अभि imparts sometimes a negative sense ('away') to the latter part of a compound of which it is a former part (comp. अभ्यय, अभिहरण &c.), it is more plausible perhaps to take अवदान्य as another form of, and equivalent in meaning to the shorter and probably older वदान्य (from वदान = अवदान), and to analyze therefore: अभि and अवदान्य.

अभ्यवस्कन्द Tatpur. m. (-न्दः) The same as the following q. v. (*Hemach.*). E. स्कन्द् with अव and अभि, kŕit aff. घञ्.

अभ्यवस्कन्दन Tatpur. n. (-नम्) [1] A blow which is given so as to disable an enemy, an impetuous assault. [2] Disabling an enemy by blows, &c. [3] Marching against an enemy [*Amarak.*: अभ्यवस्कन्दनं त्वभ्यासादनम्; *Hemach.*: ....अभ्यवस्कन्दो धाट्यभ्यासादनम्; the comm. on the two words of the *Amarak.*: 1. *Ráyam., Bharatam., Sárasund.*: निःशक्तिकरणाय शत्रुभिर्दीयमानप्रहारे, *Ráman., Nílak., Padárthak.*: निःशक्तिकरणाय शत्रुभिर्यः प्रहारो दीयते. 2. *Bhanud.*: प्रहारादिना निःशक्तिकरणम्. 3. *Bharatam.*: शत्रुसंमुखगमन इति केचित्.] E. स्कन्द् with अव and अभि, kŕit aff. ल्युट्.

अभ्यवहरण Tatpur. n. (-णम्) [1] Throwing down or away (as ashes into the water; in this sense probably restricted to the vaidik liter.); e. g. *Śatapath.*: अथ यद्वनीवाहनं च भस्माभ्यवहरणं तौ दर्शपूर्णमासौ (*Sáy.*: भस्म° = अप्सु भस्मावपनम्); or *Kátyáy. Śr. S.*: को ऽभ्यवहरणादि प्रायश्चित्तात् &c. (*Yájnik.* = *Sáy.*). [2] (Literally: taking down, scil. the throat i. e.) Taking food, eating or drinking; comp. the following; e. g. *Mitáksh.* (on *Manu* 11. 92.): तत्राकामाचसंयोगे सुराया अबुद्धिपूर्वे द्रष्टव्यम् । ननु च द्रवद्रव्यस्याभ्यवहरणं पानमित्युच्यते । अभ्यवहरणं च कण्ठादधोनयनम्. E. हृ with अव and अभि, kŕit aff. ल्युट्.

अभ्यवहार Tatpur. m. (-रः) [1] Taking food, eating or drinking; comp. the preceding; (*Hemach.* = अशन; *Bhúripr., Rájanigh.* = भोजन) e. g. *Manu*: अल्पान्नाभ्यवहारेण रहःस्थानासनेन च । ह्रियमाणानि विषयैरिन्द्रियाणि निवर्तयेत्; or *Patanj.* (in his *introd.* to *Páń.*): वेदे खल्वपि पयोव्रतो ब्राह्मणः । यवागूव्रतो राजन्यः । आमिक्षाव्रतो वैश्य इत्युच्यते । व्रतं च नामाभ्यवहारार्थमुपादीयते. The *Káśiká* explains the meaning of भुज् and the words निगरण and प्रत्यवसान with अभ्यवहार. [2] Food; e. g. *Rámáy.*: सो ऽहमभ्यवहारार्थी तौ दृष्ट्वा क्षतविग्रहः &c.; or *Káśiká* (on *Páń.* V. 4. 125.): जम्भशब्दो ऽभ्यवहारवाची दन्तविशेषवाची वा । शोभनो जम्भो ऽस्य सुजम्भो देवदत्तः । शोभनाभ्यवहारः शोभनदन्तो वा; comp. *Siddhk.*: जम्भो भक्ष्ये दन्ते च). E. हृ with अव and अभि, kŕit aff. घञ्.

अभ्यवहार्य Tatpur. 1. m. f. n. (-र्यः-र्या-र्यम्) Fit to be taken as food (solid or liquid); e. g. *Vártt.* 1. to *Páń.* VII. 3. 69.: भोज्यमभ्यवहार्यमिति वक्तव्यम्, with which words *Kátyáyana* criticizes *Páńini* for having either restricted the sense of भोज्य to that of भक्ष्य ('fit to serve as solid food') or used भक्ष्य in the general acceptation of अभ्यवहार्य. *Patanjali*, it

is true, defends *Páńini* (as he frequently sides with *Páńini* against the hypercriticisms of *Kátyáyana*) also on this occasion by alleging अब्भक्ष and वायुभक्ष in evidence that भक्ष् (and, impliedly, that भक्ष्य) are used in a general sense; but on another occasion when he shows that there are words the bearing of which in the classical language can merely be established from the context in which they occur in the vaidik literature, and not be made out otherwise (see एकपद), he gives these very instances as a proof of his latter assertion, and admitting therefore that they belong to this exceptional category, corroborates thus involuntarily the view of *Kátyáy.* that भक्ष् cannot be applied to the word अप् in a *general sense*, and much less to any other word having the sense of a liquid substance (*Patanj. Introd.*: अथवा सन्त्येकपदान्यप्यवधारणानि तद्यथा। अब्भक्षो वायुभक्ष इति। अप एव भक्षयति वायुमेव भक्षयतीति गम्यते। एवमिहापि सिद्ध एव न साध्य इति; *Kaiyy.*: एवशब्दप्रयोगे द्विपदमवधारणम्। द्योतकत्वेन एवशब्दस्यापेक्षणात्। यदा तु द्योतकमन्तरेण सामर्थ्यादवधारणं गम्यते तदा तदेकपदमित्युच्यते तत्र सर्व एवापो भक्षयन्तीत्यब्भक्षश्रुतिः सामर्थ्यान्नियममवगमयति। अप एवेति। इहापि नित्यानित्यव्यतिरेकेण राश्यन्तराभावात्सिद्धशब्दोपादानान्नियमो ऽवगम्यते). But as भक्ष् *is* applied to अप्, in the vaidik language, and as it seems strange that *Páńini* should have erred in the use of so common words as भोज्य or भक्ष्य, *it* is possible also to obtain another result from this discussion of *Patanjali*, which would reconcile the observations he makes in his Introd., with those he has appended to the quoted Sútra, a result supported by many *Sútras* of *Páńini*, viz. that *Kátyáyana*, far from being a contemporary of *Páńini*, as is stated in one of the ghost stories of the *Kathásaritságara*, has lived, on the contrary, at another period, and that many *Várttikas* of his must not be looked upon *by us* as *impugning* the accuracy of *Páńini*'s rules at the time when this grammarian wrote, but as commenting upon, extending and restricting the validity of these rules at a probably much later period of the Sanskrit literature. See my Preface to the *Mánava-Kalpa-Sútras*.

2. n. (-र्यम्) Food (in general); e. g. *Rámáy.*: शुचीन्यभ्यवहार्याणि मूलानि च फलानि च; or *Káśiká*: सक्तूनभ्यवहरति। न किंचिदभ्यवहार्यं त्यजतीत्यर्थः; or सर्वविशदमभ्यवहार्यं भक्षशब्देनोच्यते. E. हृ with अव and अभि, kritya aff. ण्यत्.

अभ्यवहार्यत्व n. (-त्वम्) The condition of food; e. g. *Nagojibh.* (on *Kaiyy.*: पय एव व्रतयति): व्रतयतीति। अभ्यवहार्यत्वेनोपादत्त इत्यर्थः. E. अभ्यवहार्य, taddh. aff. त्व.

अभ्यवहृत Tatpur. m. f. n. (-तः-ता-तम्) Taken (as food), eaten or drunk *(Amarak.)*. E. हृ with अव and अभि, krit aff. क्त.

अभ्यवायन Tatpur. n. (-नम्) Descending (esp. into water), plunging, immerging; (ved.); e. g. *Śatapath.*: अप एवाभ्यवेत्य। यत्र शुष्कस्य चार्द्रस्य च संधिः स्यात्तदुपगूहेयुः अभ्यवायनाय ग्लायेत् &c. E. इ (इण्) with अव and अभि, krit aff. ल्युट्.

अभ्यवेत Tatpur. m. f. n. (-तः-ता-तम्) Descended (esp. into water), plunged, immerged; (ved.); e. g. *Śatapath.*: अथाध्वर्युः। चतुर्गृहीतमाज्यं गृहीत्वापो ऽभ्यवैति तथा ऊर्मी व्यर्दतः पश्वो वा पुरुषो वाभ्यवेते तौ गृह्णाति (*Sáy.*: अभ्यवेते। अवगाढे सति). Comp. s. v. इ. E. इ (इण्) with अव and अभि, krit aff. क्त.

अभ्यशन Tatpur. n. (-नम्) Pervading, permeating; e. g. *Yáska* (in his explanation of दिश्): दिशः कस्मात्। दिशतेरासदनादपि वाभ्यशनात् (*Durga*: अभ्यश्नुवते ह्येतास्तं तमर्थं प्रति); or *the same*: आशा दिशो भवन्त्यासदनादाशा उपदिशो भवन्त्यभ्यशनात् (*Durga*: अभ्यश्नुवते हि ताः परस्परमेव). E. अश् with अभि, krit aff. ल्युट्.

अभ्यसत् (?) Tatpur. m. f. n. (-न्-न्ती-त्) Frequently employing. The correctness of this form, instead of अभ्यस्यत् (see s. v. अस् cl. 4 with अभि), seems doubtful; it occurs in the given sense in *Suśr.* II. p. 470, l. 7: (क्रोधशोकभया ..... उष्णातिविदाहिनः) नित्यमभ्यसतो दुष्टो रसः पित्तं च कोपयेत्. (Comp. अभ्यसेत् in *Kull.* on *Manu* 7. 43.) E. अस् (cl. 1 instead of cl. 4) with अभि, krit aff. शतृ.

अभ्यसन Tatpur. n. (-नम्) The same as (the more usual) अभ्यास q. v.; e. g. *Bhagavadg.*: अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्। स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते (*Śank.*: .....यथा शान्तो भव वत्स स्वाध्यायं योगं चानुतिष्ठ तथा ते श्रेयो भविष्यतीति; *Sadánanda*: .....यथा भो वत्स शान्तस्त्वं भव स्वाध्यायमाचर। योगं तथानुतिष्ठ त्वं निःश्रेयसं भविष्यति। यथाविध्यागमाभ्यासो वाङ्मयं तप उच्यते; *Arjunam.*: स्वा° = वेदाभ्यास; (comp. व्यसन in the same sense, e. g. in this verse of the *Hitop.*: विपदि धैर्यमथाभ्युदये क्षमा सदसि वाक्पटुता युधि विक्रमः। यशसि चाभिरुचिर्व्यसनं श्रुतौ प्रकृतिसिद्धमिदं हि महात्मनाम्); or *Raghuv.*: ('reconcile to thee the cow by being constantly after her like as'.....) विद्यामभ्यसनेनेव प्रसादयितुमर्हसि. E. अस् (cl. 4) with अभि, krit aff. ल्युट्.

अभ्यसनीय Tatpur. m. f. n. (-यः-या-यम्) The same as the following; e. g. *Kumárila* on a *Mánava Kalpa S.*: तद्गोदानाद्यासादनान्तं गुणकाण्डमेकैकत्राभ्यसनीयम्. E. अस् (cl. 4) with अभि, kritya aff. अनीयर्.

अभ्यसितव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be repeated (&c., see अस् cl. 4 with अभि); e. g. *Jaiminíyanyáy.*: ततः प्रतिपशु सकृत्त्वमभिधातुमेकधेत्ययं मन्त्रो ऽभ्यसितव्यः. E. अस् (cl. 4) with अभि, kritya aff. तव्य.

अभ्यसूयक Tatpur. m. f. n. (-यकः-यिका-यकम्) [1] In the habit of detracting or calumniating, detractor, calumniator; e. g. *Bhagavadg.*: मामात्मपरदेहेषु प्रद्विषन्तो ऽभ्यसूयकाः। तानहं ..... क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु (*Arjunam.*: = सन्मार्गवर्तिनां गुणेषु दोषारोपकाः; *Sadánanda*: ननु गुर्वादयः शिष्टाः कथं तान्नानुशासति। इत्यत्राहाभ्यसूयन्तो (°यां ते?) कुर्वन्तः सज्जनेष्वपि। वेदमार्गे स्थितानां ते कारुण्यादिगुणेष्वपि। प्रतारणादिदोषाणामारोपणस्वभावकाः '.....intimating that their kindness &c. is merely deceit &c.'). [2] Envious, spiteful; (*Śank.* on the word अभ्य° in the quoted verse: सन्मार्गस्थानां गुणेष्वसहमानाः) — Comp. असूयक and the following. — E. असू (क्) with अभि, krit aff. वुञ् (implying here habit or disposition).

अभ्यसूया Tatpur. f. (-या) [1] Detraction, calumny; e. g. *Bhaṭṭik.*: अनिर्वृतं भूतिषु गूढवैरं सत्कारकाले ऽपि कृताभ्यसूयम्। विभिन्नकर्माशयवाक्कुले नो मा ज्ञातिचेलं भुवि कस्यचिद्भूत् (*Bharatam.*: कृताभ्यसूयं कृतामर्षं गुणे ऽपि दोषाविष्करणमसूया). [2] Envy, spite; e. g. *Raghuv.*: ययुः..... भोज्यां प्रति व्यर्थमनोरथत्वाद्रूपेषु वेशेषु च साभ्यसूयाः (*comm.*: ईर्ष्यासहिताः);

or ..... द्विलीपः । अतिष्ठदेकोनशतक्रतुत्वे शक्राभ्यसूयाविनिवृत्तये यः (*comm.*: इन्द्रस्येर्ष्यानिराकरणार्थम्). [The learned Pańdits who partly compiled and partly composed the comm. on the present edition of *Páńini* seem to have employed अभ्यसूया in the sense of 'abuse, reproof', or: 'derision', when they observe on *Páń.* VIII. 2. 94.: अथ अमातस्था (the opinion of the person which, as the interlocutor has shown, is wrong) इत्येवं वादी युक्त्या स्वमतात्प्रच्याव्य साभ्यसूयमनुयोक्त्रैवमनुयुज्यते, for there is neither *calumny* nor *envy* in what the *anuyoktŕi* says, but only *reproof* or perhaps *derision*; on what authority they have used the word in this sense is unknown to me, for there is no comment on the Sútra by *Kćty.* and *Patanj.* &c., and the *Káś.* and *Siddhk.* write: अथाभावास्त्वेवं वादिनं युक्त्या प्रच्याव्य स्वमतादेवमनुयुज्यते.] — The same as असूया; *Śabdárnava*: असूया त्वभ्यसूया च; as quoted also by *Bhánud.*, &c. on the *Amarak.*; the latter work, however, and its comment., as well as other *old* authorities do not allow असूया to be a synonyme of ईर्ष्या 'envy', but restrict its sense to the first meaning. See s. v. असूया. — E. असू (कृ) with अभि, kŕit aff. अ.

अभ्यस्त Tatpur. 1. m. f. n. (-स्तः-स्ता-स्तम्) [1] Accumulated by repeated practice; e. g. *Suśr.* (of *food*): विशुष्कमन्नमभ्यस्तं न पाकं साधु गच्छति; or *the same* (of *qualities which are reborn in a future life*): कर्मणा चोदितो येन तदाप्नोति पुनर्भवे। अभ्यस्ताः पूर्वदेहे ये तानेव भजते गुणान्. [2] Repeatedly done, repeated, frequently practised; e. g. *Mitáksh.*: यदा त्वेतदेव विमिश्रितं पञ्चगव्यं चिरात्कमभ्यस्यते तदा यतिसान्तपनसंज्ञा लभते। एतदेव त्र्यहाभ्यस्तं यतिसान्तपनं स्मृतम्; or *Amaruśat.*: भ्रूभेदो रचितश्चिरं नयनयोरभ्यस्तमामीलनम् &c.; or *Mŕichchh.*: कालस्याल्पतया च चीवरकृतः स्कन्धे न जातः किणः। नाभ्यस्ता च कषायवस्त्ररचना &c. Comp. also s. v. आकूपार. [3] Mentally repeated, learnt by heart, studied; e. g. *Bhartŕih.*: नाभ्यस्ता भुवि वादिवृन्ददमनी विद्या विनीतोचिता..... मूर्खालये दीपवत्; or *Nagojibh.* (in the introd. on *Patanj.*): बहूनामपि समानपृष्ठोदरपाणिपादानामध्ययनमधीयानानामेकः कश्चित्प्रश्नानपि स्वभ्यस्ताध्ययनो ऽपि तीक्ष्णबुद्धिरपि सन्न पश्यति। अर्थानभिज्ञत्वात्; or *Mallin.* (on *Kiratárj.*: सुकृतः परिशुद्ध आगमः कुरुते दीप इवार्थदर्शनम्) सुकृतः स्वभ्यस्तः. [4] (In *Arithmetic.*) Multiplied; e. g. *Yáska*: विंशतिर्द्विदशतः शतं दशदशतः सहस्रं सहस्रदयुतं नियुतं प्रयुतं तत्तदभ्यस्तम् &c. (*Durga*: सहस्रं दशकृत्वो ऽभ्यस्तमयुतं ..... अयुतमपि दशकृत्वो ऽभ्यस्तं नियुतमित्युच्यते &c.); or *Súryasiddh.*: त्रिज्याभ्यस्तं भुजफलं चलकर्णविभाजितम्; or ..... तेन (scil. भूपरिधिना) देशान्तराभ्यस्ता ग्रहभुक्तिर्विभाजिता. [In pure-arithmetical works this term is of less frequent occurrence than गुणित, संगुणित, हत, आहत, निहत.] [5] (In *Grammar.*) Reduplicated (but see अभ्यस्त *neuter*); e. g. *Yáska*: इरिर् इतीरितिरुपसृष्टो ऽभ्यस्तः; or ररिवान्। रातिरभ्यस्तः. — *Yáska* in using अभ्यस्त as a *masc.* and therefore, with the ellipsis of धातु (q. v.) differs from *Páńini* who uses the word merely as a *neuter*; and in applying it to a radical like ईर्, differs from *Kátyáyana* and *Patanjali*, probably also from *Páńini*; see the following.

2. n. (-स्तम्) (In *Páńini*); scil. अङ्ग q. v. The *reduplicated base* of a radical, in general, in the preterite (लिट्), the aorist (चङ्), the desider. (सन्) and the intens. (यङ्) — comp. VI. 1. 8. 9. 11. —, moreover the reduplicated base of a radical of the third class (जु &c. VI. 1. 10.) and the *base* (being in reality a reduplicated one) of जक्ष्, जागृ, दरिद्रा, चकास्, दीधी, वेवी and शास् (to which *Kátyáy.* adds, though not with the consent of *Patanj.* and *Kaiyy.*: सस् and वम् VI. 1. 6 and vv.), before a सार्वधातुक, as well as the *reduplicated base* of a radical of the named categories in the participles (included in the foregoing terms) and in such derivatives as बभ्रु, ययु, चक्र, चिक्लिद् &c. (VI. 1. 12 vv.). The term अभ्यस्त *n.* comprises therefore, in *Páńini*, the radical syllable *and* the syllable of reduplication (which latter is called by him अभ्यास; VI. 1. 5.: उभे अभ्यस्तम्; VI. 1. 4.: पूर्वो ऽभ्यासः); e. g. ददा —, and नेनिज् — of ददाति and नेनिक्ति are अभ्यस्तम् (द — and ने — being in these words the अभ्यास). *Kátyáyana* and *Patanjali* conclude from this definition of *Páńini* that the term can only be used where there are *two* syllables representing the reduplication and that it is not applicable to the first syllable in instances like ईर्त्सति (the desid. of ऋध्) or ईप्सति (the desid. of आप्) (*Káty.*: उभेग्रहणं संज्ञिनिर्देशार्थम्; *Pat.*: अन्तरेणाप्युभेग्रहणं प्रकृतः संज्ञिनिर्देशः। कथं द्वे इति वर्तते। इदं तर्हि प्रयोजनम्; *Káty.*: यत्रोभे शब्दस्वरूपे श्रूयेते तत्राभ्यस्तसंज्ञा यथा स्यात्; *Pat.*: इह मा भूत्। ईर्त्सति ईप्सतीति। ईर्त्सन्। ईप्सन्। ऐर्त्सन्। ऐप्सन्). [The learned Pańdits who partly compiled and partly composed the comm. of the present ed. of *Páń.* have been mistaken, consequently, when they supply at the term अभ्यस्त the word धातु, instead of अङ्ग, in their gloss on VI. 1. 189. ('अभ्यस्तसंज्ञकानां धातूनाम् &c.' instead of ..... अङ्गानाम्); for such an ellipsis would unduly restrict the bearing of the rule and be at variance not merely with the process of reduplication as conceived by *Páńini* (I. 1. 59.), but with the neuter gender of the term. *Páńini*, it is true, calls the seven quoted radicals जक्ष् &c. 'अभ्यस्त' (whence *Patanjali* speaks of सप्त जक्षित्यादयो ऽभ्यस्तसंज्ञकाः — scil. धातवः —, and the *Káś.* comments जक्ष इत्ययं धातुरित्यादयश्चान्ये षड् धातवो ऽभ्यस्तसंज्ञका भवन्ति, which is a much clearer paraphrase of the *Vártt.* and *Bháshya*, than the modern gloss which renders षट् of the Sútra simply with सप्त), but, not to speak of the exceptional nature of these radicals which are not of a primitive kind, is is obvious that *Páńini*, in connecting the *neuter* अभ्यस्तम् (of the preceding Sútra) with the word जक्षित्यादयः (of the following), did not mean the धातु, but the अङ्ग of these radicals, especially as he treats of the rules concerning the अभ्यस्त, in the chapter on अङ्ग (VI. 4. 1. to the end of the seventh book). The same inaccuracy of supplying the word धातु, instead of अङ्ग, has been frequently committed by the same Pańdits in the last named chapter (e. g. VII. 4. 69. 73. 84. 85. 86. 87. 88. 89. 90. 91. 92. 96. 97. &c. &c. where the *Káśiká* either omits the word supplied or has अङ्ग), but even *Jayáditya* himself has nodded, though rarely. — *One* Sútra may, indeed, lead to the assumption that *Páńini*, too, speaks of a धातु which is अभ्यस्त, but merely apparently; VI. 1. 33. he rules ह्वः संप्रसारणम् 'there is *samprasárańa* of the radical ह्वे'; and VI. 1. 33. he adds 'अभ्यस्तस्य'; this latter word,

however, does not mean 'when ह्वे is अभ्यस्त', but, acc. to *Káty.* and *Pat.*, when there is a reason for making 'a reduplicated base' of ह्वे (viz. in the desid., intens. &c.); for it is not this base (of two syllables) that suffers *samprasárańa*, but the radical when it is *not yet* a reduplicated base; properly speaking अभ्यस्तनिमित्ते would have been therefore a better Sútra than अभ्यस्तस्य; and, continúes *Kátyáy.*, if *Páńini* meant to rule that a reduplicated base (अभ्यस्त) suffers *sampr.*, a prohibition was at least required for the syllable of reduplication (अभ्यास) &c.: *Patanj.*: ह्वो ऽभ्यस्तस्येत्युच्यते । न चैतद् ह्वो ऽभ्यस्तम् । कस्य तर्हि ह्वाययतेः । ह्व एतदभ्यस्तम् । कथम् । एकाचो द्वे प्रथमस्येति (VI. 1. 1.) । एवं तर्हि ह्वयतेरभ्यस्तस्येत्युच्यते । न चात्र ह्वयतिरभ्यस्तम् । कस्तर्हि । ह्वाययतिः । ह्वयतिरेवात्राभ्यस्तम् । कथम् । एकाचो द्वे प्रथमस्येत्येवमपि; ॥ *K. Vártt.*: अभ्यस्तनिमित्ते ऽनभ्यस्तसंप्रसारणार्थम् ॥; *Pat.*: अभ्यस्तनिमित्त इति वक्तव्यम् । किं प्रयोजनम् । अनभ्यस्तस्य संप्रसारणार्थम् । अनभ्यस्तस्य संप्रसारणं यथा स्यात् । जुहावयिषति । जोहूयते ॥; *K. Vártt.*: अभ्यस्तस्य प्रसारणे ह्यभ्यासप्रसारणाप्राप्तिः ॥; *Pat.*: अभ्यस्तप्रसारणे हि अभ्यासप्रसारणस्याप्राप्तिः स्यात् &c. — In the *Vártt.* 1. to VI. 1. 186. अभ्यस्तसिच् is a Dwandwa, before it becomes compounded with the following अर्थ. E. अस् (cl. 4) with अभि, kŕit aff. क्त.

अभ्यस्तमय Tatpur. m. (-यः) (ved.) The setting of the sun with regard to (some act, i. e. while some act is taking place); e. g. *Kátyáy. Śr. S.*: अनुहृताभ्यस्तमये (q. v.) कुशबर्हिरपसे पश्चाद्ध्रियमाण इध्मेनोत्तरेदार्षेयो ब्राह्मणः; or *Yájnikad.* (on *Káty. Śr.-S.*: आदित्याभ्यये ऽहुतायामपि): वपाहोमात्पूर्वमादित्याभ्यस्तमये &c. Comp. the following. E. अभि and अस्तमय (not अभ्यस्तम् and अय).

अभ्यस्तमित Tatpur. m.f.n. (-तः-ता-तम्) One towards whom the sun has set (scil. while he is asleep), asleep at sunset; e. g. *Gotama*: सूर्याभ्युदितो ब्रह्मचारी तिष्ठेदहरभुञ्जानो ऽभ्यस्तमितश्च रात्रिं जपन्सावित्रीम् (where the ellipsis 'when asleep' follows from the word स्वप्न in the preceeding passage: रेतस्कन्दने भये रोगे स्वप्ने ऽग्नीन्धनभैक्षचरणानि सप्तरात्रं कृत्वाज्यहोमः साभिसन्धेर्वा रेतस्याभ्याम्). — This is the reading acc. to both Calc. edd. of *Kullúka* to *Manu* 2. 220; the Calc. ed. of *Gotama*'s *Sanh.* (made by *Bhavanicharanavandya*, as he says, बहुप्रयत्नतः) has, however, सूर्याभ्युदिते ..... (अ)भ्यस्तमिते च ....., when it would be necessary to take सू॰ as equivalent to सूर्याभ्युदय and अभ्य॰ as expressing the sense of अभ्यस्तमय, both words being then locatives of a neuter ॰तम्. But *Kullúka*'s reading seems better as being countenanced by analogous expressions in *Manu* 2. 221. Comp. अभिनिर्मुक्त and अभ्युदित. E. अभि and अस्तमित (not अभ्यस्तम् and इत, for अभि refers to the person or act concerned by the sunset; similarly in ved. passages which contain the combination अभ्यस्तमगात् or अभ्यस्तमियात्, the rad. गा or इ are combined first with अस्तम् and then with अभि, not with अभ्यस्तम्); see also the preceding.

अभ्यस्तस्वर Tatpur. *m.* (-रः) The accent of reduplicated bases (see अभ्यस्त 2.), i. e. the udátta on the first syllable; e. g. a *Vártt.* to *Páń.* VI. 1. 188.: स्वपादीनां वा वचनादस्तस्वरो विप्रतिषेधेन; or *Pat.* on a *Vártt.* to VI. 1. 192.: अभ्यस्तस्वरो ऽच बाधको भविष्यति. E. अभ्यस्त and स्वर.

अभ्यस्यत् Tatpur. m. f. n. (-न्-न्ती-त्) See the meanings of अस् cl. 4, with अभि; e. g. *(shooting) Mahábh. Ádip.*: शीघ्रमभ्यस्यतो बाणान्संदधानस्य चानिशम् । नान्तरं ददृशे किंचित्कौन्तेयस्य यशस्विनः; or *(doing frequently) Mŕichchh.*: वैदेशेन कृतो भवेन्मम गृहे व्यापारमभ्यस्यता &c. Comp. अभ्यसत्. E. अस् (cl. 4) with अभि, kŕit aff. शतृ.

अभ्याकाङ्क्षित Tatpur. n. (-तम्) A false accusation, a groundless plaint (*Śabdaratnáv.*: मिथ्याभियोगो ऽभ्याख्यानमभ्याकाङ्क्षितमित्यपि); compare अभ्याख्यान. E. अभि and आकाङ्क्षित, or काङ्क्ष् with आ and अभि, kŕit aff. क्त.

अभ्याकारम् Tatpur. ind. By, or in bringing near, by, or in attracting; e. g. *Ait. Br.*: अनुवषट्करोति तद्यथादो ऽश्वान्वा गा वा पुनरभ्याकारं तर्पयन्त्येवमेवैतद्देवताः पुनरभ्याकारं तर्पयन्ति तदनुवषट्करोति (*Sáy.*: अत्र: किंचिदिदं निदर्शनमस्ति। यथा मनुष्याः स्वकीयानश्वान्वा स्वकीया गा वा पुनरभ्याकारं पौनःपुन्येन तृणोदकादिभिरभिमुखीकृत्य तर्पयन्ति &c.). E. कृ with आ and अभि, kŕit aff. णमुल्.

अभ्याक्रामम् Tatpur. ind. (Probably.) With rapid or powerful motion, in moving rapidly or powerfully; *Atharvav.*: तन्त्रमेके युवती विरूपे अभ्याक्रामं वयतः षण्मयूखम् । प्रान्या तन्तूंस्तिरते धत्ते अन्या नाप वृञ्जाते न गमातो अन्तम्; (comp. the following verse of the *Mahábh. Ádip.*: तन्त्रं वयन्तौ तरसा सुवेमावधिव्ययन्तावसितं विवस्वतः). E. अभि and आक्रामम् (or perh. क्रम् with आ and अभि, kŕit aff. णमुल्).

अभ्याख्यात Tatpur. m. f. n. (-तः-ता-तम्) Wrongly accused; e. g. *Taittir. Up.*: अथाभ्याख्यातेषु। ये तत्र ब्राह्मणाः संमर्शिनः। युक्ता आयुक्ताः (*Śank.*: अथाभ्याख्यातेषु । अभ्युक्तदोषेण संदिह्यमानेन संयोजिताः). E. अभि and आख्यात, or ख्या with आ and अभि, kŕit aff. क्त.

अभ्याख्यान Tatpur. n. (नम्) A false accusation, a groundless plaint (*Amarak.*; comp. अभ्याकाङ्क्षित). [Comp. *Dhammapada* ed. *Fausböll* v. 139: राजतो व उपस्सग्गं अब्भक्खानं व दारुणं; comm.: अब्भक्खानं ति अदिट्ठअस्सुतअचिन्तितपुब्बं इदं सन्धिच्छेदकम्ममिमं वा राजापराधकम्मं तया कतं ति एवरूपं दारुणं अब्भक्खानं व; i.e.: राजत एवोपसर्गमभ्याख्यानं च दारुणम्; comm.: अभ्याख्यानमिति । अदृष्टाश्रुताचिन्तितपूर्वमिदं संधिच्छेदकर्मेदं वा राजापराधकर्म तया कृतमित्येवंरूपं दारुणमभ्याख्यानमेव.] E. अभि and आख्यान, or ख्या with आ and अभि, kŕit aff. ल्युट्.

अभ्यागत Tatpur. m. f. n. (-तः-ता-तम्) [1] Come, arrived; e. g. *Rámáy.*: अथ ते मन्त्रिणः सूतं सुमन्त्रं सपुरोहिताः । ऊचुरभ्यागतानस्मान्राज्ञे त्वावेदयेति वै; frequently with the implied sense, 'as a *visitor*' and then also used absolutely as a *masc.* '*visitor*'; e. g. *Hitop.*: बालो वा यदि वा वृद्धो युवा वा गृहमागतः । तस्य पूजा विधातव्या सर्वत्राभ्यागतो गुरुः; or गुरुरग्निर्द्विजातीनां वर्णानां ब्राह्मणो गुरुः । पतिरेको गुरुः स्त्रीणां सर्वस्याभ्यागतो गुरुः; or *Mahábh. Udyogap.*: ये चाप्यन्ये संश्रिता धार्तराष्ट्रान्नानादिग्भ्यो ऽभ्यागताः सूतपुत्र। दृष्ट्वा तांश्चैवार्हतश्चापि सर्वान्संपृच्छेथाः कुशलं चाव्ययं च। एवं सर्वानागताभ्यागतांश्च राज्ञो दूतान्सर्वदिग्भ्यो ऽभ्युपेतान् । पृष्ट्वा सर्वान्कुशलं तांश्च सूत पश्चादहं कुशली तेषु वाच्यः (comp. s. v. अभिवादन), in which passage आगताभ्यागत might seem to be merely a poetical redundance to denote the great number of the arrived envoys, but the comm. of *Chaturbhujam.* is probably correct in distinguishing between the आगत or the *guest* (who makes a stay) and the अभ्यागत or the

visitor (who soon leaves): आगताम् । तथैवागत्य स्थिताम् । अभ्यागतान् आगतागतानपि नमिष्यत:; for a similar distinction is made between अतिथि and अभ्यागत e. g. in this verse of the *Bhág.-Pur.*: यस्त्विह वा अतिथीनभ्यागतान्वा गृहपतिरसकृदुपगतमन्युर्दिधक्षुरिव पापेन चक्षुषा निरीक्षते तस्य &c.; *Hemach.*, however, treats अतिथि and अभ्यागत as convertible terms, the distinction being probably dropped in common language. [2] (In *Law.*) Come down by inheritance (as property); e. g. *Yájnav.*: क्रमादभ्यागतं द्रव्यं हृतमभ्युद्धरेत्तु य: । दायादेभ्यो न तद्दद्यात्विद्यया लब्धमेव च; or *Nárada*: क्रमादभ्यागतं प्राप्तं पुत्रैर्यन्नर्णमुद्धृतम् । दद्यु: पैतामहं पौत्रास्तच्चतुर्थान्निवर्तते. E. गम् with आ and अभि, kṙit aff. क्त.

अभ्यागम Tatpur. m. (-म:) [1] Arrival (with friendly intent), visit (*Hemach.*, *Viśwapr.*, *Bhúripr.*, *Med.*, *Śabdar.*: = अभ्युद्गम). [2] Neighbourhood (*Hem.* &c.: = अन्तिक; or निकट). [3] Hostile encounter, war, battle (*Amarak.*, *Hem.*, *Bhúripr.*, *Śabdar.*, *Viśwapr.*: = युद्ध, समर, आजि &c.). [4] Enmity, hostility (*Hem.*: = रोध; *Med.*, *Viśwapr.*, *Bhúripr.*, *Trik.*: = विरोध; *Śabdar.*: = वैर). [5] Striking, hurting (*Med.*: = अभिघात; *Hem.*, *Viśwapr.*, *Śabdar.*: = घात). [6] Result, fruition, enjoyment; e. g. *Nyáya Sútra*: यथोक्तहेतुत्वात्पारतन्त्र्यात्स्वकृताभ्यागमाच्च न मनस: '(desire &c.) are not qualities of *Manas*, because they are caused by what has been explained before, because they depend on other (existences), and because enjoyment arises only from one's own doings' (*Viśwan.*: अभ्यागमो भोग: । स मनसो यत्नादिसत्त्वे न स्यात् &c.). [*Rádhák.* quotes s. v. a meaning अभ्युत्थान 'rising from a seat at the arrival of a guest' as founded on the *Viśwapr.*, but none of the *Mss.* of this Kosha at my disposal give this explanation; they read: अभ्यागमोऽन्तिके घाते विरोधाभ्युद्गमाजिषु.] E. गम् with आ and अभि, kṙit aff. अप्.

अभ्यागमन Tatpur. n. (-नम्) Arrival, visit; e. g. *Rámáy.*: भविष्यति ततो वृष्टिस्तस्य राष्ट्रे महीपते: । तस्याभ्यागमनादेव मुनिपुत्रस्य धीमत:; or *Kirátárj.*: हेतुं तदभ्यागमने परीप्सु: सुखोपविष्टं मुनिमाबभाषे; comp. also अभिष्टि I. 1. 2. E. गम् with आ and अभि, kṙit aff. ल्युट्.

अभ्यागारिक m. (-क:) One who takes care of his family, a householder, a pater-familias (*Amarak.*, *Hemach.*: = कुटुम्बव्यापृत; *Ráyam.*, *Padárthak.*: =कुटुम्ब: पुत्रदारादि: । तेषां पोषणे संसक्त:; similarly, *Bharatam.*, *Nílak* &c.; *Ramán.* = कुटुम्बिन्). E. अभि-आगार (*Avyayíbh.* 'concerning the house'), taddh. aff. ठन्. Another etym. proposed by *Ráyam.* and optionally by *Bhánud.* अभि (= अधिक) and आगारिक is less plausible. A various reading आभ्यागारिक is objectionable; comp. *Páń.* IV. 4. 70. —

अभ्याघात Tatpur. m. (-त:) Assault, inroad; e. g. *Manu*: अभ्याघातेषु (scil. चौराणां) मध्यस्थाञ्छिष्याच्चौरानिव द्रुतम्. E. हन् with आ and अभि, kṙit aff. घञ्.

अभ्याघातिन् Tatpur. m. f. n. (-ती-तिनी-ति) In the habit of assaulting, quarrelsome, pugnacious; e. g. *Bhaṫṫik.*: कुर्वन्ति परिसारिभ्यो विद्युत: परिदेविनम् (scil. माम्) । अभ्याघातिभिरामिश्राघातकै: परिराटिभि: (*Jayam. Bhar.*: अभ्या° = अभिहननशीलै:); *Hem. Dhátup.* s. v. हन् = अभ्याहननशील. E. हन् with आ and अभि, kṙit. aff. णिनुन्.

अभ्याचार Tatpur. m. (-र:) Hostile approach, assault (ved.); e. g. *Atharv.*: अवारयन्त वरणेन देवा अभ्याचारमसुराणां श्व:श्व:.(comp. अन्ववचार). E. चर् with आ and अभि, kṙit aff. घञ्.

अभ्याम्नाय Tatpur. m. (-य:) (ved.) Order, injunction; *Śatapath.*: तस्मिन्दक्षिणां ददाति तूपरौ मिथुनौ दद्यादित्यभ्याम्नायेनैव मन्य इति ह स्माह माहित्थि:. (The comm. on this passage IX. 5. 1. 57. is skipped in the E. I. H. Mss.) E. म्ना with आ and अभि, kṙit aff. ण (cf. *Páń.* III. 1. 141.).

अभ्यातान Tatpur. m. (-न:) The name of several *Darvihomas* performed under the recital of the mantras, *Taittir. Sanh.* III. 4. 5. &c.; e. g. *Mádh. Jaiminíyany.*: अनारभ्य श्रूयते । येन कर्मणेर्त्सेत्तत्र जयाञ्जुहुयाद्राष्ट्रभृतो जुहोत्यभ्यातानाञ्जुहोतीति । ईर्त्सेदृद्धिमिच्छेत् । चित्तं च स्वाहेत्यादयो जया: । ऋताषाडित्यादयो राष्ट्रभृत: । अग्निर्भूतानामित्यादयोऽभ्यातानाः; or जयाभ्यातानानामिष्टादिषु दर्विहोमेषूत्पत्तिवाक्ये देवताया अश्रवणाद्व्यक्तलिङ्गेन सोमधर्मा: कर्तव्या इति चेत् &c. E. तन् with आ and अभि, kṙit aff. घञ् (lit. 'expansion'; metaph. applied to the series of sacrificial acts which constitute a sacrifice; see आतान).

अभ्यात्त Tatpur. m. f. n. (-त्त:-त्ता-त्तम्) Obtained, acquired; *Chhánd. Up.* (in an active sense): सर्वमिदमभ्यात्तोऽवाक्यनादर: (*Śank.*: सर्वमिदं जगदभ्यात्तोऽभिव्याप्त:). E. दा with आ and अभि, kṙit aff. क्त; acc. to *Śankara*: अत् with आ and अभि, kṙit aff. क्त (अततेर्व्याप्त्यर्थस्य कर्तरि निष्ठा), but this E. is objectionable.

अभ्यात्मतरम् ind. (ved.) Nearer towards one's self (see the following); e. g. *Áśwal. Śr. S.*: (.....दक्षिणेनैन्द्रवायवं हृत्वाभ्यात्मं सादनं.....) .....एवमेव हृत्वोत्तरेण शिर: परिहृत्याभ्यात्मतरं सादनम्. E. अभ्यात्म(म्), taddh. aff. तरप्.

अभ्यात्मम् Avyayíbh. (ved.) Towards one's self, before one's self; e. g.: तथो हास्यैषोऽभ्यात्ममेवाग्निश्चितो भवति (*Sáy.*: अभ्यात्ममात्माभिमुख्यमेव); or *Káty. Śr. S.*: अभ्यात्मं चयनमुपविश्य (*Yájnik.*: आत्मानमाभिमुख्येन चयनं कर्तव्यं न पराग्गिति); or *Áśwal. Gṙ. S.*: त्रीणि त्रीणि कुशपिञ्जूलान्यभ्यात्माग्राणि निदधाति (where अभ्यात्म has lost the final म् acc. to the general rule of compounds); or *Śatap.*: अभ्यात्मं पक्षपुच्छानि विकर्षति (*Sáy.* — Ms. E. I. H. —: पक्षादीनां विकर्षणमात्मभागमभिलक्ष्य कुर्यादित्याह । अभ्यात्ममिति । अग्न्यात्मानमभि अभ्यात्मम् (&c., *Páń.* II. 1. 14.). Comp. the preceding. E. अभि and आत्मन्, samás. aff. टच्.

अभ्यादान Tatpur. n. (-नम्) Beginning, commencement (*Amarak.*, *Hemach.*, *Káśiká*: = आरम्भ; *Jaṫádh.*: = उद्घात); e. g. *Páń.*: ओमभ्यादाने. E. दा with आ and अभि, kṙit aff. ल्युट्.

अभ्याधान Tatpur. n. (-नम्) Placing upon or towards, adding; e. g. *Śatapathabr.*: अभ्याधानाय ह्येवेध्म: क्रियते. E. धा with आ and अभि, kṙit aff. ल्युट्.

अभ्यान्त Tatpur. m. f. n. (-न्त:-न्ता-न्तम्) Diseased, ill (*Amarak.*, *Hemach.*: = आतुर; *Rájam.*: = रोगिन्); see the remark s. v. अभ्यमित. E. अम् with अभि, kṙit aff. क्त.

अभ्यामर्द Tatpur. m. (-र्द:) War, battle (*Amar.*, *Hem.*, *Śabdar.*: = युद्ध). Comp. अभिमर्द. E. मृद् with आ and अभि, kṙit aff. अच् (*Ráyam.*: पचाद्यच्) or (the same and *Bhánud.*) घञ्.

अभ्यामर्दन Tatpur. n. (-नम्) Fighting, battling (*Bhánud.* on the preceding). E. मृद् with आ and अभि, kṙit aff. ल्युट्.

अभ्यार्यसेन्य Tatpur. m. ..... (-न्यः .....) (ved.) To be detained, to be made submissive; *Rigv.*: युवोर्हि यन्त्रं हिम्येव वाससो ऽभ्यार्यसेन्या भवतं मनीषिभिः (*Sáy.*: = अभितो नियन्तव्यौ । अनुग्रहवशात्तदधीनौ भवतम्). E. यम् with आ and अभि, uń. aff. सेन्य (*Sáyańa*).

अभ्यारम् Tatpur. ind. (ved.). By or in coming near, by or in approaching; *Rigv., Sámav.*: अभ्यारमिदद्रयो निषिक्तं पुष्करे मधु (*Sáy.*: = अभिगम्य). E. रम् with अभि, krit aff. णमुल्.

अभ्यारम्भ Tatpur. m. (-म्भः) (ved.) Beginning, commencing, commencement; e. g. *Śatap.*: अग्निममाहु वाचं यज्ञेति वाग्धि यज्ञो यज्ञस्यैवाभ्यारम्भाय. E. रभ् with आ and अभि, krit aff. घञ्.

अभ्यारूढ Tatpur. m. f. n. (-ढः-ढा-ढम्) [1] Ascended, mounted. [2] Surpassed; e. g. *Atharvav.*: देवानामेतत्परिषूतमनभ्यारूढं चरति रोचमानम् । तस्माज्जातं ब्राह्मणम् &c.; or *Śatap.*: तेनैव चयमनभ्यारूढम् (*Sáy. Ms. E. I. H.*: तेनैव वैनचयेन विशा चयमनभ्यारूढम् । अविद्यमानातिर(न)भ्यारूढा भवति); and comp. the quotation s. v. अभ्यारोह. E. रुह् with आ and अभि, krit aff. क्त.

अभ्यारोह Tatpur. m. (-हः) [1] (ved.?) Ascending, mounting; e. g. *Śatap.* (III. 3. 4. 9.): उन्नते प्रउगे फलके भवतः । तदन्तरेण तिष्ठन्सुब्रह्मण्यः प्राजति श्रेयान्वा एषो ऽभ्यारोहाद्भवति (*Sáy. Ms. E. I. H.*: प्रयुगसंधिफलके उन्नते प्रयुगादप्युन्नते युगप्रमाणे भवतः । अत एव सूत्रकारस्तस्मिन्नेव प्रदेशे फलकयोरौन्नत्यं सूत्रयामास प्रयुगाच्चोन्नते च फलके भवतः इति । तयोः फलकयोरन्तरेण मध्ये सुब्रह्मण्यः प्राजति । प्रेरयत्यनडुहौ । अधःस्थितिं प्रशंसति श्रेयान्वेति । कश्चित्पुरुषगावा वाऽऽरूढस्य प्रशस्तत्वं लोकसिद्धम् । अतस्तदभ्यारोहात्सोमः श्रेयान्भवति । अतस्तदधिष्ठितस्य कटमारोढुमर्हति (Ms. °मर्हमिति) । भूमिष्ठ एव सन्प्राजति (Ms. सन्प्रजाति). [2] (ved.) Transition from or by one to another in an ascending direction, progressive movement, progress (contrasted with निवाह the transition in a descending direction, retrogressive movement) (ved.); e. g. *Śatapath.*: अथ वा अतो ऽह्नामभ्यारोहः । प्रायणीयेनातिरात्रेणोदयनीयमतिरात्रमभ्यारोहन्ति चतुर्विंशेन महाव्रतमभिप्लवेन परमभिप्लवं पृष्ठ्येन परं पृष्ठ्यमभिजिता विश्वजितं स्वरसामभिः पराग्ग्स्वरसाम्नो ऽथैतदहरनभ्यारूढं यदिषुवतमभि ह वै श्रेयांसं रोहति नैनं पापीयानभ्यारोहति य एवमेतद्वेद ॥ अथ वा अतो ऽह्नां निवाहः । प्रायणीयो ऽतिरात्रश्चतुर्विंशायाह्ने निवहति चतुर्विंशमहरभिप्लवायाभिप्लवः पृष्ठ्याय पृष्ठ्यो ऽभिजिते ऽभिजित्स्वरसामभ्यः स्वरसामानो विषुवते विषुवान्स्वरसामभ्यः स्वरसामानो विश्वजिते विश्वजित्पृष्ठ्याय पृष्ठ्यो ऽभिप्लवायाभिप्लवो गो-आयुर्भ्यां गो-आयुषी दशरात्राय दशरात्रो महाव्रताय महाव्रतमुदयनीयायातिरात्रायोदयनीयो ऽतिरात्रः स्वर्गाय लोकाय प्रतिष्ठाया अन्नाद्याय. [3] (ved.) Praying, devotion, (lit. 'raising one's self to a divine state by muttering prayers'; then, the act of praying itself); *Śatap.* or *Brihadár.*: अथातः पवमानानामेवाभ्यारोहः । स वै खलु प्रस्तोता साम प्रस्तौति स यत्र प्रस्तुयात्तदेतानि जपेद् असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मामृतं गमयेति (*Śankara*: अथानन्तरं यस्मात्सैव विदुषा प्रयुज्यमाना देवभावायाभ्यारोहफलं जपकर्म । अतस्तस्मात्तद्विधीयते । ..... अस्य च जपकर्मण आख्याभ्यारोह: [*Dwivedag.*: अस्य च जपकर्मणो ऽभ्यारोह इत्याख्या] । आभिमुख्येनारोहयत्यनेन (ed. *Röer*: °हत्यनेन) जपकर्मणा एवंविद्देवभावमात्मानमित्यभ्यारोहः). E. रुह् with आ and अभि, krit aff. घञ्.

अभ्यारोहण Tatpur. n. (-णम्) The same as the preceding; (the base of the following word). E. रुह् with आ and अभि, krit aff. ल्युट्.

अभ्यारोहणीय m. (-यः) The name of a Soma sacrifice: the first of the seven Soma sacrifices of the *Rájasúya* which is performed by a king (see राजसूय and the quotations s. v. अभिषेचनीय); it is called so in the *Śrauta Sútras* of *Áśwaláyana* and of the *Sámaveda-schools*, but for shortness sake पवित्र in the *Śrauta S.* of *Kátyáyana*; (*Áśwal.*: अथ राजसूयः । पुरस्तात्फाल्गुन्याः पौर्णमास्याः पवित्रेणाग्निष्टोमेनाभ्यारोहणीयेन यजेत पौर्णमास्यां चातुर्मास्यानि प्रयुङ्क्ते नित्यानि पर्वाणि यज्ञाभ्यां तु पर्वान्तरेषु चरव्यहविर्विपर्ययं पत्रविपर्ययं वा; *Yájnikadeva* — Ms. E. I. H. 1362 — on *Káty. Śr. S.* XV. 1. 4. and 5.: शाखान्तरे ऽस्य (i. e. पवित्रस्य) अभ्यारोहणीय इति संज्ञा । फाल्गुनीपक्षस्य प्रथमायां दीक्षिताभ्यारोहणीया यज्ञस्यैका दीक्षा द्वादशं व्रतं दक्षिणा इति छन्दोगसूत्रे । आश्वलायनो ऽपि पुरस्ता॰॰॰ प्रयुङ्क्ते इति [— the first quotation being taken from *Látyáy. Śr. S.* IX. 1. where, however, the Ms. E. I. H. 1652 and the Ms. R. L. Berlin Chamb. 89 (p. 64 *a*) and *Agnisw.* comm. Chamb. 436 (p. 244 *b*) have the more correct reading °भ्यारोहणीयाय ज्योतिष्टोमाय तस्यैका दी॰॰ —] । पवित्र इति संज्ञासंव्यवहारार्था). Neither *Áśwal.*, nor *Látyáy.*, nor *Maśaka* give a detailed description of this sacrifice, since it shares chiefly in the rites of the *Agnishtoma*, and *Kátyáyana*, too, who founds his rules (*Śr. Sútr.* XV. 1. 4. — 3. 46.) on the text of the *Śatapathabr.* (V. 2. 3. 1. — 3. 2. 8.) and, among the Sútra-authors, gives the fullest information, only mentions what is peculiar to this sacrifice and not what it has in common with the Agnishtoma; *Maśaka* Ms. Chamb. Berl. 100 (p. 42 *b*): क्रतौ ऽभ्यारोहणीयः; *Vyákhyá* E. I. H.: क्र॰ इति । ज्योतिष्टोम इत्यनुवर्तते स चाग्निष्टोमसंस्थः । अग्निष्टोममभ्याहरतीति श्रुतेः; *Yájnik.* on *Káty.*: अवचने ऽग्निष्टोम इति वक्ष्यमाणत्वात्); the *Śatap.* itself, however, begins its description only with the proceedings connected with but following the *Abhyároh.*, viz. with the *Púrńáhuti* &c.; (*Sáy.*: तत्र — i. e. राजसूये — पवित्रनामके प्रथमसोमयागे प्रवृत्तिसमानत्वेन वक्तव्याभावात्तं परित्यज्य तदवसाने कर्तव्यं तत्र पूर्णाहुतिप्रभृति वैशेषिकमुत्तरतन्त्रमभिधीयते). — The *Abhyárohaníya* (or *Pavitra*) commences on the first day of the first or light fortnight of the month Phálguna (February-March) and lasts eight days, the *four* first of which are occupied by the *Dikshá* or initiatory rites, the *three* following by the *Upasad*-offerings (q. v.) and the *eighth* by the *Sutyá* (q. v.; *Yájnik. Paddh.*: चतुर्दीक्षस्त्र्युपसत्क एकसुत्यः पवित्रसंज्ञकः सोमयागो ऽग्निष्टोमसंस्थः); the presents given to the priests are a thousand cows; in the choice of the priests, the buying of the Soma &c. it conforms itself, as is said before, to the rules of the Agnishtoma. — The rites connected with this sacrifice and following it, are: on the *ninth* day the *Púrńáhuti* or a libation of a ladle-full of butter, in the house of the sacrificer, if he wishes it; — the present he makes on this occasion, being left to his own liberality. (*Hariswámin* adds the following details, which may serve as an instance: the Adhwaryu takes first the Áhavaníya fire out; four seats are prepared; the choice of the Brahman is made silently;

the Adhw. sits silently down at the right side of the Brahman and the sacrificer; prepares the clarified butter, cleans the ladles *Sruch* and *Sruva* and takes with the *Sruva* as much butter as is necessary to fill the *Sruch*; then he proceeds with fuel and the *Sruch* to the fire, sits down, puts the fuel on and in saying swáhá! sacrifices the butter with the words: 'this to Agni, this to Prajápati'; then the sacrificer gives the present to the Adhwaryu.) The principal ceremonies after this libation are: on the following or *tenth* day the burnt sacrifice of a Purodáśa fried in eight bowls, under the recital of *Vâjas.* 9. 35., to Anumati (q. v.), when the present to the priest is a garment; on the *eleventh* day the sacrifice of a Purodáśa fried in eleven bowls, to Agni and Vishńu, the present being gold; on the *twelfth* day, of a Purodáśa, also fried in eleven bowls, to Agni and Soma, the present: a cow which has been several times liberated, (liberation being the object to be effectuated by this gift); on the *thirteenth* day, of a Purodáśa fried in twelve bowls, when the priest receives a bull; on the *fourteenth* day, an *Ágrayańeshti* (q. v.) accompanied with the gift of a cow. — The next four sacrifices are those which constitute the *Cháturmásya* ceremonies, viz. the *Vaiśwadeva*, *Varuńapraghása*, *Sákamedha* and *Śunasírya* (qq. vv.); they are performed during four successive months but so that the commencement of the *Śunasírya* falls on the same day on which the Díkshá of the Abhyárohaníya had begun in the preceding year. The rite on the *first* day of the Śunasírya is the *Panchavattiya* (q. v.), viz. a libation of butter under special injunctions and accompanied by the muttering of the verses *Váj.* 9. 35. and 37., (performed esp. when the king suffers from a painful disease, since it will give him relief); the present is a cart with three horses. There follows on the *second* day the *Indraturiya* which consists of four libations, viz. a libation of *Havis* fried in eight bowls, to Agni, — of *Charu* made of barley, to Varuńa, — of Charu made of gavedhuka-rice, to Rudra, — of curds proceeding from the milk of a cart-cow, to Indra; and this cow is then offered to the priest as a present. The sacrifice on the then following, or *third*, day is the *Apámárgahoma*, which serves also to break the spell of incantatory rites performed by an enemy and to turn them against himself, and the peculiarities of which are therefore described with some detail by *Káty.* and the commentator; it seems to be barren for the Adhwaryu, for no present is mentioned. The next in order are the *Trishamyukta*-libations in three divisions: first, Purodáśa fried in eleven bowls, to Agni and Vishńu, Charu to Indra and Vishńu, and Charu or Purodáśa fried in three bowls to Vishńu; — the present is a short bull or cow; secondly on the following day, Purodáśa fried in eleven bowls, to Agni and Púshan, Charu to Indra and Púshan, and Charu to Púshan, the present: a black bull or cow; thirdly on the following day, Purodáśa fried in eleven bowls, to Agni and Soma, Charu to Indra and Soma, and Charu to Soma, the present: a tawny bull or cow; on the next day Purodáśa fried in twelve bowls is offered to Viśwánara, and Charu made of barley to Varuńa, or the latter libation is spared for a separate, the following day; in such a case the present given to the priest for the libation to Viśwánara is a bull, and for that to Varuńa, a black garment, or if such a garment cannot be had, one that is not black. [The Śunasírya and the other ceremonies would therefore comprise seven, or if the two last are performed on one day, six days; and the ceremony to be mentioned presently, the *Ratnahavis*, would begin on the eighth or seventh day after the Śunasírya. Such is the rule of the *Káńwa*-school, but *Hariswámin* despatches the *Indraturiya*, *Apámárgahoma* and the three *Trishamyukta* on the day after the Śunasírya, and puts the Viśwánara- and Varuńa-libations on the third, or the Viśwánara-lib. on the third and the Varuńa-lib. on the fourth day, with the further remark that, according to the option in the performing of the latter rites, the beginning of the next following, the *Ratnahavis*, would come to fall either on the third or on the fourth day. This difference between the two schools, as regards the time of the performance of these rites, continues therefore in what follows.] The rites next in order are twelve libations called *Ratnahavis* (q. v.) which are performed on twelve successive days in twelve different houses, whereto the sacrificer repairs for this purpose on each following day, with the *Gárhapatya* and *Áhavaníya* fire placed on the two *Arańis*; viz. a libation of 1. Purodáśa fried in eight bowls, to Agni Anikavat, in the house of the *Senání* or commander in chief; 2. Charu to Bŕihaspati, in the house of the *Purohita* or family priest; 3. Purodáśa fried in eleven bowls to Indra, in the house of the *Yajamána* or the king for whom all these proceedings take place; 4. Charu to Aditi, in the h. of the *Mahishí* or his first and principal wife; 5. Charu (made of barley) to Varuńa in the h. of the *Súta* or the master of the horse (*Yájnik.*: = अश्वसारथिः; *Harisw.*: = अश्वपोषक); 6. Purodáśa fried in eight bowls, to the Maruts, in the h. of the *Grámańí* or mayor (*Yájnik.*: = ग्रामनेता वैश्यानां महत्तरः); 7. Purodáśa fried in twelve or eight bowls, to Savitri, in the h. of the *Kshattri* or goldstick-in-waiting (at the same time the overseer of the harem and confidential messenger; (*Sáy.*: क्षत्ता नाम यष्टिहस्तो ऽन्तःपुराध्यक्षः सर्वेषां नियन्ता प्रतिहारापरपर्यायः); 8. Purodáśa fried in two bowls, to the Aświns, in the h. of the *Sangrahitri* or the driver (who stands on the left side of the king in his carriage); 9. Charu to *Púshan*, in the h. of the *Bhágadugha* or minister of the revenue (*Sáy.*: राज्ञः प्राप्तं षष्ठं भागं प्रजाभ्यो गृहीत्वा राज्ञे दोग्धि प्रयच्छतीति भागदुघः); 10. Charu made of Gavedhukas which have been fetched from the houses of the overseer of the gambling halls *(akshavápa)* and of the *govikartri* or (master of the) huntsmen (or acc. to others of a ploughman), to Rudra, in the h. of the *Yajamána* or sacrificer; 11. Ájya or clarified butter taken four times, to Road (personified as a divinity), in addressing it with the words 'may Road liking the clarified butter partake of it (*Śatap.* V. 3. 1. 11.)', in the h. of the *Dúta* or messenger; 12. a Darvihoma of Charu made of black rice which has been unhusked with the finger-nails, under the recital of the

words एष — स्वाहा (*Vájas.* 9. 35.), or a simple Charu prepared in the same manner under the recital of the same words and a *Vashaṭkára*, to Nirṛiti, in the ff. of a wife of the king who has been left by him for want of having borne him a son. The presents to the priests *in* the preceding twelve acts are severally (and in the given order): 1. gold, 2. a cow with a black back (or acc. to others with a white back; see शितिपृष्ठ), 3. a bull, 4. a milch-cow, 5. a horse, 6. a spotted cow, 7. a red (or acc. to others, a white; see श्वेत) cart-ox, 8. two twin-cows or, if they cannot be had, two cows, which are born one after the other, 9. a cow with white and black hairs, 10. three presents (for the lib. to Rudra), viz. a. either a cow with white thighs (acc. to some, with black thighs) or one with a white tail (acc. to some, with a black tail; see शितिबाहु and शितिवाल), b. a dagger-sword, sharp and its point unbent, (without a sheath), c. a vessel where gambling-dice are thrown in, tied round with a cord made of hairs; 11. three presents (for the lib. to Road), viz. a. a bow covered with *pyukshṅas* (which word is rendered by *Sáy.*: tendon, by *Yájnik.* in reference to others: tail of a peacock, or skin of a boa constrictor; the E. I. H. Ms. of the comm. to *Śatap.* V. 3. 1. 11. and *Weber*'s ed. read उष्ण° for प्युक्ष्ण which seems doubtful, though उष्ण is explained उष्णविकार], b. a leather quiver with arrows, and c. a red turban; 12. a black, old diseased cow. — Then the king tells his barren wife to go forth and out of his power, and she repairs to the house of a Bráhmańa where the king has no more any control over her. — After the *Ratnahavis* have been completed, the (royal) sacrificer goes to his palace and makes (apparently on the day of the twelfth Ratnahavis) a libation of Charu which has been prepared in the milk of a white cow which has had a white calf, to Soma and Rudra; and the present he makes to the priest, is this white cow; (this rite is performed esp. if the king suffers from scabs or vitiligo). On the following day he makes a libation of Charu to Mitra and Bṛihaspati, and makes to the priest the gift of a cow. This libation which is also the subject of special injunctions, closes the rites which are connected with the Abhyárohańiya and are immediately followed by those of the *Abhishechaniya*. [The *Sámaveda* school must have rejected the performance of the Śunásírya and of all the following rites, since they place with distinct words the beginning of the *Abhishechaniya (v. s. v.)* on the same day of the following year on which, in the previous year, the initiatory rite of the Abhyár. commenced, viz. on the first day of the light fortnight of the month Phálguna, i. e. on the same day when acc. to the *Yajurveda* school, the Śunásírya would have to begin (e. g. *Látyáy. Śr. S.*: संवत्सरादूर्ध्वमभिषेचनीयेन यजेत तस्मिन्नेव काले; *Agnisw.*: इहाभ्यारोहणीयेन संवत्सरमासित्वा ततोऽभिषेचनीयेन यजेत। अभिषेचनीय इति संज्ञा। तस्मिन्नेव काले। यस्मिन्काले ऽभ्यारोहणीयेनेष्टम्। फाल्गुनीपक्षस्य प्रथमायामिति); *Hariswámin* who seems to assign only a fortnight to the performance of the rites from the Śunásírya to the last Charu-libation, puts the Abhish. (as mentioned s. v.) on the first day of the *dark* fortnight of the month Phálguna (*Harisw.*: फाल्गुनकृष्णप्रतिपद्यभिषेचनीयस्य दीक्षेत) in reading the *Śrauta S.* XV. 3. 49. of *Kátyáy.*: फाल्गुनीयजनीये दीक्षते; but the *Káńwa* school which is followed by *Yájnikadeva*, the commentator of *Kátyáy.*, assigns a much longer duration to these rites and places therefore the beginning of the *Abhish.* (which circumstance I omitted *to mention* under अभिषेचनीय) on the first day of the light fortnight of the month Chaitra (March-April), in reading the named Sútra फाल्गुनीपक्षयजनीये ऽभिषेचनीयं दीक्षते and supplying at फाल्गुनीपक्ष the word अतीत; they forbid moreover altogether any religious act to be performed during the dark fortnight of Phálguna (*Yájnik.*: फाल्गुन्यां नित्यं शुनासीरीयं प्रातर्नित्यं वैश्वदेवं यत्र। फाल्गुनकृष्णपक्षे किमपि कर्म न भवति)]. E. अभ्यारोहण, taddh. aff. छ (or perhaps a Tatpur., रुह् with आ and अभि, kṛitya aff. अनीयर्; comp. the E. of अभिषेचनीय); scil. सोमयाग.

अभ्यारोह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) To be mounted, to be reached; e. g. *Śatapathabr.*: यज्ञेन वै देवाः। इमां जितिं जिग्युर्यैषामियं जितिस्ते होचुः कथं न इदं मनुष्यैरनभ्यारोह्यं स्यादिति. E. रुह् with आ and अभि, kṛitya aff. यत्.

अभ्यावर्तम् Tatpur. ind. By repeatedly coming; by being repeated; e. g. *Śatap.*: तेन रेतसा सिक्तेनेमाः प्रजाः पुनरभ्यावर्तं प्रजायन्ते (*Sáy.*: = अभ्यावृत्याभ्यावृत्य); or (said of the verses in a स्तोत्र) *Śatap.*: यदूर्ध्वा स्तोमा अनुयन्ति। यज्ञमभ्यावर्तं सामभिः कल्पमानाः; or उपावर्तध्वमिति वा अन्यानि स्तोत्राणि। अभ्यावर्तं धुर्यै सुवत इमा वै प्रजा एतानि स्तोत्राण्यभ्युपावृत्तास्तस्मादिमाः प्रजाः पुनरभ्यावर्तं प्रजायन्ते; or चतुर्विंशाः पवमानाः। त्रिवृदभ्यावर्तं चतुश्चत्वारिंशाः पवमाना एकविंशमभ्यावर्तम् &c. (where अभ्यावर्तम् is not to be taken as a neuter in the sense of आवृत्तिस्तोत्र; for in the gloss of *Hariswámin* — Ms. E. I. H. —: 'पञ्चभिरेताभिः कल्पान्तरं प्रपद्यते। तत्र प्रथमे यावदहनि त्रयो ऽपि पवमाना यावचतुर्विंशायासु (?) अभ्यावर्तयन्ति। अभ्यावर्तं धुर्यै सुवते त्रिवृत् (Ms. नतुवृत् sic)। पवमानव्यतिरिक्तान्यावृत्तिस्तोत्राणि त्रिवृन्ति भवन्तीत्यर्थः', the word आवृत्तिस्तोत्र explains the '*sense*' but not the grammatical quality of अभ्यावर्तम्. It should be observed that in this and similar passages त्रिवृत्, एकविंश, त्रयस्त्रिंश, एकविंश &c. are names of *Stomas* which qualify the *Stotra*: the former expressing how often the verses of a Stotra are to be repeated, while the *Vishṫuti* explains the *order* in which such a repetition takes place; comp. e. g. *Mádh. Jaiminiyany.*: तेषु त्रिषु तृचेपूर्ध्वगानेन त्रिवृत्स्तोमो भवति। न त्वत्र पञ्चदशसप्तदशस्तोमादीनामिवावृत्तगानमस्ति; or अत्र (I. 4. 3.) त्रिष्वपि वाक्येषु त्रिवृत्पञ्चदशसप्तदशशब्दा गुणविधायकत्वेन संमताः। ..... तस्मादहिष्पवमानादिशब्दाः स्तोत्रनामधेयानि। — तैर्नामभिः कर्माण्यनूद्य त्रिवृदादिगुणा विधीयन्ते). E. वृत् with आ and अभि, kṛit aff. णमुल् (with the udátta on the penultimate, which accent the word would not have, if it were a regular accus. of a deriv. with घञ्).

अभ्यावर्तिन् Tatpur. 1. m. f. n. (-र्ती-र्तिनी-र्ति) Repeatedly coming; e. g. *Vájas.*: अग्ने ऽभ्यावर्तिन्नभि मा निवर्तस्वायुषा वर्चसा प्रजया धनेन.

2. m. (-र्ती) The proper name of a king, son of

Chayamána and descendant of Prithu; (mentioned *Rigv.* VI. 27. 5. 8.). E. वृत् with आ and अभि, kṛit aff. णिनि.

अभ्यावृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) ¹Come towards, approached; e. g. *Vájas.*: वातो ऽभ्यावृत्तः 'the Soma when it comes (to the assembly for being eaten as a remains of the sacrifice) is Wind'. [²Repeated.] E. वृत् with आ and अभि, kṛit aff. क्त.

अभ्यावृत्ति Tatpur. f. (-त्तिः) Repetition; e. g. *Páṅ.*: संख्यायाः क्रियाभ्यावृत्तिगणने कृत्वसुच् (*Káś.*: पौनःपुन्यमभ्यावृत्तिः); or *Jaim. Sútr.*: कारणादभ्यावृत्तिः. E. वृत् with आ and अभि, kṛit aff. क्तिन्.

अभ्याश Tatpur. 1. m. f. n. (-शः-शा-शम्) Near, proximate; e. g. *Kumáras.*: तया व्याहृतसंदेशा सा बभौ निभृता प्रिये। चूतयष्टिरिवाभ्याशे मधौ (in the approaching spring) परभृतोन्मुखी; or *Patanj.* on *Páṅ.* V. 4. 50 v. 3: समीपीभवति। अभ्याशीभवति। अन्तिकीभवति &c.; comp. समभ्याशीकरण; a noun depending on it stands in the gen. or abl.; e. g. *Káś.* on *Páṅ.* II. 3. 34.: अभ्याशं ग्रामस्य or ग्रामात्.

2. n. (-शम्) Neighbourhood, vicinity; e. g. *Mahábh. Draupadihar.*: धनुषो ऽभ्याशमागत्य तस्थौ गिरिरिवाचलः; or *Nalop.*: सहसाभ्यागतां भैमीमभ्याशपरिवर्तिनीम्। अथाहाजगर: &c. — It retains its abl. ending when compounded with a past partic. in क्त; e. g. *Káś.*: अभ्याशादागतः. [The *Amarak.* and *Hem.* give the word as having three genders; the *Med.* and *Trikáṅḍaś.* have the form अभ्यास as a masc. in the sense of *vicinity*; on the latter form see the remark at the end. A masc. nom. अभ्याशः in the sense 'neighbourhood', has not come under my observation; the cases °शस्य, °शम् &c. are better referred to a neuter.]

3. m. (-शः) Result, consequence; e. g. *Chhánd. Up.*: स य एतदेवं विद्वान्साधु सामेत्युपास्ते ऽभ्याशो ह यदेनं साधवो धर्मा आ च गच्छेयुरुप च नमेयुः (*Śank.*: साधुगुणवद्विद्वांसस्तत्फलमभ्याशः &c.); or तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन् (*Śank.*: तेनानुशयेन पुण्येन कर्मणा चन्द्रमण्डले भुक्तशेषेणाभ्याशो ह &c. (In other passages of *Dr. Röer*'s ed. of the *Chh. Up.* the word is written, when implying the same sense, अभ्यास, e. g. कामं ध्यायन्नप्रमत्तो ऽभ्यासो ह यदस्मै स कामः समृध्येत; or स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्ते ऽभ्यासो ह यदेनं साधवो घोषा आ च गच्छेयुः &c.) E. अश् with अभि, kṛit aff. घञ्. [The comm. to the *Amarak.* who give only the sense 'near', allow the word to be written अभ्याश or अभ्यास, equally so *Vallabhag.* on *Hem.* — *Ráyamukuṭa* is even at hand with an E. सद् with आ and अभि, kṛit aff. ड, which he founds on the *Vártt.* to *Páṅ.* III. 2. 101.; or अस् (cl. 4) with अभि, kṛit aff. घञ्. But though the confusion between the two forms is undeniable, it is certain that the best Mss., and among them the grammatical ones, write always अभ्याश in the sense of 'near'; and it seems to me, too, that the meaning 'result' is better referred to अभ्याश, than to अभ्यास, because it follows more naturally, like that of 'near', from a radical expressing quickness, pervasion, than from the radical अस्, 'to throw'. An analogy for both meanings is afforded by अभ्यागम q. v.]

अभ्याशादागत Tatpur. m. f. n. (-तः-ता-तम्) Come from near, arrived from the neighbourhood. (*Káśiká* on *Páṅ.* II. 1. 39. and VI. 3. 2.; with the udátta on the fourth syllable, according to VI. 2. 49. v. 5: अपूर्वपदार्थमिति चेत्कारके ऽतिप्रसङ्गः; *Pat.*: ..... दूरादागतः (as instance)। स यद्येव गतिपूर्वपदस्य भवति। एवं कारकपूर्वपदस्यापि प्राप्नोति; *Kaiyy.*: ..... अत्र थाथादिस्वर (VI. 2. 144.) इष्यते गतिस्वरश्चानन्तरग्रहणात्प्राप्नोति). E. अभ्याश with the affix of the abl., and आगत.

अभ्याशीकरण Tatpur. n. (-णम्) See समभ्याशीकरण. E. अभ्याश, taddh. aff. च्वि, and करण.

अभ्याशीभू v. s. v. भू.

अभ्यास I. Tatpur. m. (-सः) ¹Repetition, repeated occurence; e. g. *Manu*: ते ऽभ्यासात्कर्मणां तेषां पापानामल्पबुद्धयः। संप्राप्नुवन्ति दुःखानि &c.; or *Kátyáy. Śr. S.*: अभिज्ञवाभ्यासेनाभिपूरणम्; or *Kumárila* on a *Mánava-Kalpa-S.*: चिरिरभ्यासो ऽनुवादः; or the *Mit.* on *Yájnav.* (2. 81.): एतच्च ..... अनभ्यासे च द्रष्टव्यम्। लोभादिकारणविशेषपरिज्ञाने ऽभ्यासे च मनुनोक्तम्; or the *same* on *Yájn.* (3. 255.): अज्ञानतो ऽभ्यासे तु वसिष्ठेनोक्तम्। ..... ज्ञानतो ऽभ्यासे तु शङ्खेनोक्तम्। ..... अत्यन्ताभ्यासे हारीतेनोक्तम्; or *Raghun. Práyaśchittat.* (a quotation): गोघ्नवद्विहितः कल्पस्तान्द्रायणमथापि वा। अभ्यासे तु तयोर्भूयस्ततः शुद्धिमवाप्नुयात्; or *Jaimini-Sútras*: आपेयस्तत्प्रहितुल्यादभ्यासेन प्रतीयेत; or यावज्जीविको ऽभ्यासः कर्मधर्मः; or अभ्यासो वा विकारात्स्यात्। यत्तुल्येवं प्रधानं स्यादभ्यासस्य तन्निमित्तत्वात्समासशब्दः स्यात्; or अर्थवांस्तु नैकत्वादभ्यासः स्यात्.....; or वेदिप्रोक्षणे मन्त्राभ्यासः कर्मणः पुनःप्रयोगात् &c. &c.; or *Ved. Sútr.*: आनन्दमयो ऽभ्यासात्; (*Śankara*: परमात्मानन्दमयो भवितुमर्हति। कुतः। अभ्यासात्। परस्मिन्नेव ह्यात्मन्यानन्दशब्दो बहुकृत्वो ऽभ्यस्यते); or *Nyáya-S.*: नानुवादपुनरुक्तयोर्विशेषः शब्दाभ्यासोपपत्तेः॥ शीघ्रतरगमनोपदेशवदभ्यासान्नाविशेषः; or अभ्यासात् (sound is permanent on account of its frequent occurrence)॥ अन्यत्वे ऽप्यभ्यासस्योपचारात्; or *Mádh. Jaiminíyany.*: .....सूक्तं चिरावर्तनीयम्। तत्र प्रथमावृत्तौ प्रथमाया ऋचस्त्रिरभ्यासः; or अभ्यासादन्यकर्मत्वं दर्शिष्टौ द्विः प्रयुज्यताम् &c. &.; or *Mádh. Sarvadarś. (Páṅinid.)*: यथा स्वाध्यायः सकृत्पठ्यमानो नावधार्यते। अभ्यासेन तु स्फुटावसायः &c.; or *Mádhava* observes in his comm. on the *Aitareyabr.* at the end of several chapters, that the last word is to be repeated to indicate the close of the chapter, e. g. the word भवति at the end of the first Adhyáya is to be repeated: भवतिशब्दस्याभ्यासो ऽध्यायसमाप्त्यर्थः; or at the end of the fifth Adhy. or the first Panchiká: अभ्यासो ऽध्यायसमाप्त्यर्थः, similarly at the end of the seventh, ninth, tenth &c. &c. Adhyáyas. See also s. v. आकूपार. ²Repeated practice, repeated use of a thing, habit; e. g. *Páṅini*: मिथ्योपपदात्कृञो ऽभ्यासे; or *Yájnav.*: तथात्मा हि स्वयं किंचित्कर्म किंचित्स्वभावतः। करोति किंचिदभ्यासाद्धर्माधर्मोभयात्मकम्; or *Mit.* on *Yájn.* (3. 253.): अभ्यासे तु सुरायाः इति वासिष्ठे &c.; or *Medhát.* on *Manu*: (व्यसनस्य च मृत्योश्च व्यसनं कष्टमुच्यते) व्यसनशब्देनात्यन्ताभ्यासः। एतद्दर्मविषय उच्यते (i. e. in the sense of 'bad habit, vice'); or *Nyáya-S.* (soul is eternal): प्रेत्याहाराभ्यासकृतात्स्तन्याभिलाषात्; or (knowledge of the absolute truth increases) समाधिविशेषाभ्यासात्॥ ..... अरण्यगुहापुलिनादिषु योगाभ्यासोपदेशात्; or *Suśruta*: आशयाभ्यासयोगेन करोत्याशयसंभवम्; or *Rájatar.*: दर्शनाभ्याससंभूतप्रभूराम: क्षमापतिः (comp. also the inst. s. v. अन्वय p. 151*b*, l. 45);

or *Sáhityad.* (v. 49): शिष्याभ्यासादिमार्गेण राघवादेः स्वरूपताम्। दर्शयन्नर्तको नैव रसस्यास्वादको भवेत् (where शिष्याभ्यास seems rather to be a Tatpur., than a Dwandwa). [3] Repeated mental practise, study; e. g. *Viśwan.* on a *Nyáya-S.* (3. 113. where it is mentioned as one of the twenty-seven means to awaken memory): अभ्यासः संस्कारबाहुल्यम् (*abhyása* means the multiplicity of mental impressions)। एतस्य यद्यपि नोद्बोधकत्वं तथापि तादृशे शीघ्रमुद्बोधकसमवधानं स्यादित्याशयेन तदुपन्यासः। अभ्यासो दृढतरसंस्कारः (i. e. it means a mental impression which has become very strong); or *Sánkhya-Prav.*: तत्त्वाभ्यासान्नेति नेतीति त्यागाद्विवेकसिद्धिः 'discriminative knowledge becomes accomplished through the study of the twenty-five principles and the avoiding of what is negatived in scriptural texts with the words: "it is not... it is not..."'; or *Sánkhyakár.*: एवं तत्त्वाभ्यासान्नास्मि न मे नाहमित्यपरिशेषम्। अविपर्ययाद्विशुद्धं केवलमुत्पद्यते ज्ञानम्; or *Manu*: वेदाभ्यासो हि विप्रस्य तपः परमिहोच्यते; or *Yájnav.*: यथा विधानेन पठन्सामगायमविच्युतम्। सावधानस्तदभ्यासात्परं ब्रह्माधिगच्छति; or *Bhartŕih. Vákyapadíya*: अभ्यासप्रतिभाहेतुः सर्वः शब्दः परैः स्मृतः। ..... अनागमश्च सो ऽभ्यासः समयः कैश्चिदिष्यते. [4] Reading; e. g. *Ŕigv. Prátiś.*: अभ्यासार्थे द्रुतां वृत्तिं प्रयोगार्थे तु मध्यमाम्। शिष्याणामुपदेशार्थे कुर्याद्वृत्तिं विलम्बिताम् 'let the quick way (i. e. quick time) be used at the reading (of sacred texts), the middle in common discourse, the slow in instructing pupils'. [5] Constant veneration; e. g. *Mahábh. Anuśásanap.*: अभ्यासे नित्यं देवानां सप्तर्षीणां ध्रुवस्य च। मोक्षणं सर्वकृच्छ्राणां मोचयत्यशुभात्सदा. [6] (In *Philosophy* and such passages of non-philosophical works as refer to the philosophical doctrines, this word has been used in the following manner: in the *Mímánsá* and *Nyáya* it is used only in the three first meanings as illustrated by some instances from their Sútras; in the *Vedánta Sútras* equally so, but in the *later Vedánta* it assumes also the sense) [a.] *inculcation of a truth conveyed in sacred writings by means of repeating the same word or the same passage;* it is one of the six characteristics of the श्रवण or ascertaining the purport of the Vedánta (see the enumeration of the other terms s. v. अपूर्वता): *Ved. Sára*: प्रकरणप्रतिपाद्यस्य वस्तुनस्तन्मध्ये पौनःपुन्येन प्रतिपादनमभ्यासः; by such repetitions are meant, according to the *Ved. Sára,* e. g. that of the words तत्त्वमसि which occur nine times in the sixth Prapáth. of the *Chhánd. Upan.*; or, acc. to *Rámakŕishńat.* that of स एष नेति नेति of the *Bŕihadár.*, or of the passage स यश्चायम् in the *Taitt. Up.*, or of the passages येनाक्षरं पुरुषं वेद सत्यम्, तदेतदक्षरं ब्रह्म, तमेवैकं जानथ आत्मानम् (?) in the *Muńd́aka Up.*, &c. (In the *Sánkhya Prav.* it has also the sense as illustrated before by instances from these Sútras, but in the *Sútra* 6. 29. and the *Yoga* it means) [b.] *the effort of the mind to remain in its unmodified condition of purity (sattwa) or that condition which is free from the affections of passion (rajas) and sin (tamas)*: *Yoga S.* 1. 13.: तत्र स्थितौ यत्नो ऽभ्यासः (*Patanjali's comm.*: चित्तस्यावृत्तिकस्य प्रशान्तवाहिता स्थितिः — comp. 3. 10. — तदर्थप्रयत्नो वीर्यमुत्साहः। तत्संपिपादयिषया तत्साधनानुष्ठानमभ्यासः; *Váchaspatim.* on these words: चित्तस्यावृत्तिकस्य राजसतामसवृत्तिरहितस्य प्रशान्तवाहिता विमलता सात्त्विकवृत्तिवाहितैकाग्रता स्थितिः &c.; *Bhojad. Rájamárt.*: वृत्तिरहितस्य चित्तस्य स्वरूपनिष्ठापरिणामः स्थितिः); *this effort becomes consolidated or firm if it is persevered in during a long time, unremittingly and through the accomplishments (of penance, chastity, wisdom and faith)*: *Yoga S.* 1. 14.: स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः (*Patanj.*'s *comm.*: दीर्घकालासेवितः। निरन्तरासेवितः। तपसा ब्रह्मचर्येण विद्यया श्रद्धया च संपादितः सत्कारवान्दृढभूमिर्भवति। व्युत्थानसंस्कारेण द्रागित्येवानभिभूतविषय इत्यर्थः; according to the *Rájamártańd́a* '*through the accomplishment of great respect*': बहुकालं नैरन्तर्येणादरातिशयेन च सेव्यमानो दृढभूमिः स्थिरो भवति दार्ढ्याय प्रभवतीत्यर्थः); it is together with वैराग्य (q. v.) the means to hinder the modifications of the mind which are called प्रमाण, विपर्यय, विकल्प, निद्रा and स्मृति qq. vv.; *Yoga S.* 1. 12.: अभ्यासवैराग्याभ्यां तन्निरोधः; (comp. also the *Sútra* 1. 18.: विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषो ऽन्यः); the word is used in the stated sense in the *S. Prav. Sútra*: ध्यानधारणाभ्यासवैराग्यादिभिस्तन्निरोधः (*Vijnánabh.*: समाधिद्वारा ध्यानं योगस्य कारणं ध्यानस्य च कारणं धारणा तस्याश्च कारणमभ्यासश्चित्तस्थैर्यसाधनानुष्ठानमभ्यासस्यापि कारणं विषयवैराग्यम् &c.); अभ्यास has this *technical* Yoga-sense also, for instance, in these verses: *Bhagavadgítá* (6. 35.): असंशयं महाबाहो मनो दुर्निग्रहं चलम्। अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते (*Śankara*: अभ्यासो नाम चित्तभूमौ कस्यांचित्समानप्रत्ययावृत्तिः..... गृह्यते निरुध्यत इत्यर्थः; *Sadánanda*: अभ्यासेन विशुद्धेन वैराग्येण निगृह्यते। अभ्यासो नाम कस्यांचिच्चित्तभूमौ निरन्तरम्। समानप्रत्ययावृत्तिश्चित्तस्याधिवियोगिनः); or (12. 9.) अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम्। अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय॥ (*Śank.*: चित्तस्यैकस्मिन्नालम्बने सर्वतः समाहृत्य पुनः पुनः स्थापनमभ्यासः। तत्पूर्वको योगः समाधानलक्षणस्तेनाभ्यासयोगेन &c.; *Sadán.*: चेतसः स्थापनं भूयो भूयो ऽभ्यासः स उच्यते। तत्पूर्वकसमाधिर्यस्तेन मां प्राप्तुमीश्वरम्) अभ्यासे ऽप्यसमर्थो ऽसि मत्कर्मपरमो भव। ..... श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते। ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम्; or *Mahábh. Śántip.*: तथैतदन्तरं विद्यात्सत्त्वक्षेत्रज्ञयोर्बुधः। अभ्यासात्स तथा युक्तो न गच्छेत्प्रकृतिं पुनः (*Arjunam.*: तथा नैर्मल्येन युक्तो यदि तदा न प्रकृतिसङ्गं गच्छेत् which explanation 'नैर्मल्येन' will become intelligible when compared with the definition of the term, as applying to the condition of सत्त्व); comp. also *Mádhava's Sarvadarś.*: तत्र मधुमती नामाभ्यासवैराग्यादिवशादपास्तरजस्तमोलेशसुखप्रकाशमयसत्त्वभावनयानवद्यवैशारद्यविद्योतनरूप ऋतम्भरप्रज्ञाख्या समाधिसिद्धिः. [7] (In *Grammar.*) [a.] Reduplication (in general); e. g. *Nirukta* (on the word बभ्राम्): आदिनाभ्यासेनोपहितेनोपधामादत्ते बभस्तिरत्तिकर्मा. [b.] (In *Páńini.*) The first syllable of the reduplicated base; *Páń.*: पूर्वो ऽभ्यासः. See the explanation s. v. अभ्यस्त 2. (In this sense, and not in the general sense *reduplication*, the term is also understood in the *Várttikas* and the other commentaries on *Páń.*; e. g. VI. 1. 12. v. 9; 16. v. 3; 17. v. 1; 30. v. 1; 135. v. 5; VII. 4. 58. v. 1; 67. v. 1; 83. v. 3; VIII. 2. 3. v. 7; 6. v. 11; — or I. 1. 65. paribh. 1; VII. 4. 83. paribh. 1. 2.) — [8] (In *Poetry.*) The repetition of a word or verse in a stanza, or of the stanza itself; e. g. *Láṫyáy. Śr. Sútr.*: अभ्यासो मूर्दस्य (the stanza *Sámav.*

2. 457-459.) । अभ्यासादिभ्वन्तरेषां चयाणाम् (*Agniswámin*: द्वितीयपादे यच्चाधमं चतुरक्षरमभ्यस्यते स प्रतिहार: &c.). — In the late artificial poetry there are four kinds of such repetitions which bear the name अभ्यास, viz. पादाभ्यास, अर्धाभ्यास, सर्वाभ्यास and श्लोकाभ्यास qq. vv.; the general name, however, for repetitions of syllables, words or verses is यमक q. v. (where all the names of the subdivisions will be found). [9] (In *Arithmetic.*) a. Multiplication; (more usual terms, however, are अभिहति, आहति, गुणन). b. Product of multiplication; e. g. (for both meanings) *Vîjagań.*: वज्राभ्यासौ ज्येष्ठलघ्वोस्तदैक्यं ह्रस्वं लघ्वोराहतिश्च प्रकृत्या। क्षुण्णा ज्येष्ठाभ्यासयुग्ज्येष्ठमूलं तत्राभ्यास: क्षेपयो: क्षेपक: स्यात्; 'the greatest and least roots are to be reciprocally multiplied crosswise; and the sum of the products to be taken for a least root. The product of the two (original) 'least' roots being multiplied by the given coefficient and the product of the 'greatest' roots being added thereto, the sum is the corresponding greatest root; and the product of the additives will be the (new) additive'; *Colebrooke*'s *Alg.* p. 171. [10] (In *military terminology.*) Archery; (as such the word is named in several *Koshas*: *Hem.*, *Trik.*, *Bhúripr.*; while *Hemach.* e. g. sometimes adds the word for *bow* or *arrow* which is supplied; thus, *nánárth.* 3. 730.: आकर्ष: पाशके धन्वाभ्यासाक्षे द्यूत इन्द्रिये; or 4. 163.: उपासनमासने । शुश्रूषायां शराभ्यासे &c.: elsewhere it has, with this sense and without the addition of शर or धनु, not come under my observation, except, where its elliptical sense may be easily supplied, in the) *Dhanurveda*: .....कुम्भकेन स्थिरं कृत्वा हुंकारेण विसर्जयेत् । इत्यभ्यासक्रिया कार्या धन्विना सिद्धिमिच्छता.

[II. Tatpur. 1. m. f. n. (-स:-सा-सम्) The same as अभ्याश which is the more correct form.

2. m. (-स:) [1] Result, consequence; e. g. *Chhánd. Up.*: स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्ते ऽभ्यासो ह यदेनं साधवो घोषा आ च गच्छेयुरुप च निम्रेडेरन्निम्रेडेरन् (ed. *Röer* p. 232); or आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन्नप्रमत्तो ऽभ्यासो ह यदस्मै स काम: समृध्येत &c. (ed. *Röer* p. 49). — See अभ्याश 3. [2] Neighbourhood, vicinity; e. g. *Mahábh. Ádip.*: रोरूयमाणस्याभ्यासे भृशं विप्रस्य पाण्डव: &c.; or *Vanap.*: तत्राभ्यासस्थो ऽपि कश्चिन्नापश्यत्; or *Rámáy.*: अभ्येत्य त्वरमाणस्य रथाभ्यासं मनीषिण: &c.; or *Daśakum.*: अदर्शं च मार्गाभ्यासवर्तिन: कस्यापि क्षपणविहारस्य &c. — In both meanings the writing अभ्याश which occurs, too, in some Mss. of the passages quoted, is more correct. See the remark under the latter word, also as regards the masc. gender of the second meaning.] E. अस् with अभि, kṙit aff. घञ्.

अभ्यासनिमित्त Tatpur. n. (-त्तम्) (In comm. on *Páńini.*) The cause of the reduplication-syllable; e. g. a *Vártt.* in the *Káś.* (not in the *Bháshya*) to *Páń.*: स्वापेर्ण्यन्तस्याभ्यासनिमित्तेन प्रत्ययेनानन्तर्ये सति संप्रसारणमिष्यते. E. अभ्यास and निमित्त.

अभ्यासयोग Tatpur. m. (-ग:) Deep meditation preceded by the effort to keep the mind in its unmodified condition or in that of goodness. See अभ्यास 6. b. and the instance p. 319*b*, l. 30. Comp. अध्यासयोग. E. अभ्यास and योग.

अभ्यासलोप Tatpur. m. (-प:) (In comm. on *Páńini.*) The dropping of the reduplication-syllable; e. g. in देहि, धेहि &c.: a *Vártt.* to *Páń.*: घ्वसोरेद्धावभ्यासलोपश्च; (comp. *Páń.*: अत्र लोपो ऽभ्यासस्य). E. अभ्यास and लोप.

अभ्यासविकार Tatpur. m. (-र:) (In comm. on *Páńini.*) The change (esp. of the vowel) in the syllable of reduplication; (as Guńa or prolongation of the vowel in such a syllable of the intens. verbe: चेचीयते, लोलूयते, पापच्यते, चाचलीति); e. g. a *Vártt.* to *Páń.*: न वाभ्यासविकारेष्वपवादस्योत्सर्गबाधकत्वात्; or a *Paribháshá*: अभ्यासविकारेष्वपवादा उत्सर्गान्विधीन्न बाधन्ते. E. अभ्यास and विकार.

अभ्यासव्यवाय Tatpur. m. (-य:) (In comm. on *Páńini.*) An interval produced by the reduplication-syllable; e. g. (between the element which produces the change of a radical स् to ष् and the latter) *Pat.* on a *Vártt.* to *Páń.*: (तद्व्यवाये चाषोपदेशार्थम् ।) तद्व्यवाये । अभ्यासव्यवाये चाषोपदेशस्यापि यथा स्यात् । अभिषिषेणयिषति. E. अभ्यास and व्यवाय.

अभ्यासाकूपार Tatpur. n. (-रम्) The ritual name of the Sámaveda vers 1. 538. (=I. 6. 1. 5. 6.), in the *Grámageyagána* (acc. to *Benfey*'s valuable Index); a various reading for आकूपार; see also द्विरभ्यासाकूपार. E. अभ्यास and आकूपार.

अभ्यासादन Tatpur. n. (-नम्) The same as अभ्यवस्कन्दन (and see the remark under the latter word). E. सद् in the caus., with आ and अभि, kṙit aff. ल्युट्.

अभ्यासादेश Tatpur. m. (-श:) (In comm. on *Páńini.*) The substitution (of a letter) in the reduplication-syllable; e. g. the *Káś.* on the *Vártt.* (अभ्यासजश्त्वचर्त्वमेत्त्वतुकोः सिद्धं वक्तव्यम्) बभणतु: । बभणु: । अभ्यासादेशस्यासिद्धत्वादनादेशादेरित्येत्त्वं प्राप्नोति. E. अभ्यास and आदेश.

अभ्यासिन् Tatpur. m. (-सी) A Yogin who practises the अभ्यास (q. v. 6. b. p. 319*a*, l. 49 &c.); e. g. *Mádh. Sarvadarś.*: चत्वार: खलु योगिन: ..... । तत्राभ्यासी प्रवृत्तिमात्रज्योति: प्रथम:. E. अस् with अभि, kṙit aff. णिनि.

अभ्याहत Tatpur. m. f. n. (-त:-ता-तम्) [1] Hurt, killed; e. g.: *Mahábh. Ádip.*: शरैरभ्याहतानां च सत्त्वश: स्म वनौकसाम् । विराव: सुश्रुवे घोर: समुद्रस्येव मथ्यत:; or *Vanap.*: त्यक्त्वा रणमिमं सौते पृष्ठतो ऽभ्याहत: शरै: &c. [2] Impeded, obstructed; e. g. *Mah. Śántip.*: एवमभ्याहते लोके समन्तात्परिवारिते &c.; or *ibid.*: अनभ्याहतचित्त: स्यादनभ्याहतवाग्भवेत् &c.; or *Rámáy.*: अयोध्यां भरत: क्षिप्रं प्रविवेश महायशा: ..... तिमिराभ्याहतां कालीमप्रकाशां निशामिव; or *Suśr.*: शोकज्वरायासशिरोऽभितापैरभ्याहता यस्य नरस्य दृष्टि:; or *ibid.*: अभ्याहते नयने बहुधा नराणाम् &c. E. हन् with आ and अभि, kṙit aff. क्त.

अभ्याहनन Tatpur. n. (-नम्) [1] Hurting, killing. [2] Impeding, obstructing. Comp. अभ्याघातिन्. E. हन् with आ and अभि, kṙit aff. ल्युट्.

अभ्याहार Tatpur. m. (-र:) [1] Conveying; e. g. *Śatapath.*: एके ऽवान्तरदेशे कर्षूं खात्वा ततो ऽभ्याहारं कुर्वन्ति. [2] The same as अभिहार q. v. E. हृ with आ and अभि, kṙit aff. घञ्.

अभ्याहित Tatpur. m. f. n. (-त:-ता-तम्) Put on (as fuel on fire); e. g. *Mánava-Kalpa-S.*: उत्तरार्धे ऽभ्याहितस्य (*Kumárila*: इध्मदारुण इत्यर्थ:.....) । ज्वलति जुहोति (*Kum.*: अभ्याहिते ज्वलति । यद्वा । अभ्याहितस्य ज्वलति देशे &c.). E. धा with आ and अभि, kṙit aff. क्त.

अभ्याहितपशु Tatpur. m. (-शुः) The name of a present (but not of a tribute or tax) customary among the inhabitants of the eastern parts of India; a various reading in Mss. of the *Káśiká* is अभ्यर्हितपशु. (*Siddhk.*) E. अभ्याहित in the sense of a locat., and पशु.

अभ्युक्त Tatpur. m.f.n. (-क्तः-क्ता-क्तम्) Revealed in reference to (some subject), declared or made manifest in regard (to something mentioned); e.g. *Śatapathabr.*: मनो वै समुद्रो मनसो वै समुद्राद्वाचाभ्र्या देवास्त्रयीं विद्यां निरखनंस्तदेष श्लोकोऽभ्युक्तो ये समुद्रान्निरखनन्देवाः &c.; or *Taitt. Up.*: ब्रह्मविदाप्नोति परम्। तदेषाभ्युक्ता। सत्यं ज्ञानमनन्तं ब्रह्म (*Śank.*: तत्तस्मिन्नेव ब्राह्मणवाक्योक्तेऽर्थे। एषा। ऋगभ्युक्ताम्नाता); or *Muńdaka Up.*: तदेतदृचाभ्युक्तं क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः (*Śank.*: तदेतद्विद्यासंप्रदानमृचा मन्त्रेणाभ्युक्तमभिप्रकाशितम्). E. वच् with अभि, kŕit aff. क्त.

अभ्युक्षण Tatpur. n. (-णम्) Sprinkling; e.g. *Kumárila* on a *Mánava Kalpa S.*: दिवि शिल्पं (?) सत्यस्यानन्तर्येऽथ संमार्जनाभ्युक्षणयोस्तथाप्यमावध्यसनेन (?) मन्त्रस्य संबन्धः; or *Karka* on a *Káty. Śr. S.*: अभ्युक्षणं च स्नानकार्ये; or *Bharatam.* on *Bhaiťik.* (6. 23.): जलस्य कर्मत्वम्। अभ्युक्षणे करणत्वम्. Comp. the following. E. उक्ष् with अभि, kŕit aff. ल्युट्.

अभ्युक्षित Tatpur. m.f.n. (-तः-ता-तम्) Sprinkled; e.g. *Rámáy.*: (अयोध्यां प्रविवेश) हविरभ्युक्षितां पश्चाच्छिखां विप्रलयं गताम्; more esp., sprinkled without the recital of a *mantra* or vaidic verse (in contradistinction from प्रोक्षित, sprinkled while such a verse is recited); *Kańáda S.*: यद्दिष्टरूपरसगन्धस्पर्शं प्रोक्षितमभ्युक्षितं च तच्छुचि (*Śank.*: प्रोक्षितं मन्त्रेणोदकसिक्तम्। अभ्युक्षितं विना मन्त्रमुदकसिक्तम्. E. उक्ष् with अभि, kŕit aff. क्त.

अभ्युचित Tatpur. m.f.n. (-तः-ता-तम्) Customary with, usually practised by, time-honoured; e.g. *Rámáy.*: इक्ष्वाकुराजाभ्युचितं यच्चान्यदपि किंचन। आभिषेचनिकं द्रव्यं सर्वं तथोपकल्पितम्. E. अभि and उचित.

अभ्युच्चय Tatpur. m. (-यः) Increase, prosperity; e.g. *Nirukta*: वर्धत इति स्वाङ्गाभ्युच्चयं सांयौगिकानां वार्थानाम् (*Durga*: वर्धत इति स्वाङ्गाभ्युच्चयम्। वर्धत इत्येष शब्दः स्वेषामङ्गानां शिरोग्रीवाबाहूदरादीनाम्। सांयौगिकानां गोहिरण्यधान्यादीनामभ्युच्चयमाह। अभ्युच्चिततां ब्रवीति &c.); or *Bhaiťik.*: गिरेर्नितम्बे मरुता विभिन्नं तोयावशेषेण हिमाभमभ्रम्। सरिन्मुखाभ्युच्चयमादधानं शैलाधिपस्यानुचकार लक्ष्मीम् (*Jayam.*, *Bhar.*: अभ्युच्चयं वृद्धिम्). E. चि with उद् and अभि, kŕit aff. अच्.

अभ्युच्चित Tatpur. m.f.n. (-तः-ता-तम्) Increased, made prosperous; comp. the comm. on the first instance under the preceding word. E. चि with उद् and अभि, kŕit aff. क्त.

अभ्युच्छ्रित Tatpur. m.f.n. (-तः-ता-तम्) Lifted up, raised; e.g. *Mahábh. Vanap.*: सुरथस्तं गजवरं वधाय नकुलस्य तु। प्रेषयामास सक्रोधमभ्युच्छ्रितकरं ततः. E. श्रि with उद् and अभि, kŕit aff. क्त.

अभ्युत्क्रुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Exalted with shouts of applause; e.g. *Aitar. Br.*: तम् (scil. इन्द्रम्) एतस्यामासन्द्यामासीनं विश्वे देवा अब्रुवन्न वा अनभ्युत्क्रुष्ट इन्द्रो वीर्यं कर्तुमर्हति; or *ibid.*: तमभ्युत्क्रुष्टं प्रजापतिरभिषेक्ष्यन्नेतयर्चाभिमन्त्रयत. E. क्रुश् with उद् and अभि, kŕit aff. क्त.

अभ्युत्क्रोशन Tatpur. n. (-नम्) Exalting with shouts of applause, loud applause; e.g. *Sáyańa* on the *Ait. Br.* (38. 1.): इन्द्रारोहणादूर्ध्वं देवानामभ्युत्क्रोशनं दर्शयति. E. क्रुश् with उद् and अभि, kŕit aff. ल्युट्.

अभ्युत्क्रोशनमन्त्र Tatpur. m. (-न्त्रः) The hymn with which the gods exalted Indra at his inauguration as king of the gods (comp. अभिषेक page 277 b, line 44 ff.); *Ait. Br.* 38. 1. E. अभ्युत्क्रोशन and मन्त्र.

अभ्युत्थान Tatpur. n. (-नम्) [1] Rising, rise; e.g. *Rámáy.*: अभ्युत्थानं च युद्धार्थे कृष्णपक्षचतुर्दशीम्। कृत्वा निर्याह्यमावास्यां विजयाय बलैर्वृतः. [2] Rising from a seat, as a mark of respect towards a visitor; e.g. *Panchat.*: नाभ्युत्थानक्रिया यत्र नालापा मधुराक्षराः। गुणदोषकथा नैव तस्य हर्म्ये न गम्यते. Comp. प्रत्युत्थान. [3] Setting-in, taking place; e.g. *Mahábh. Anuśás.*: फलं पुरुषकारस्य सदा संदृश्य तत्त्वतः। अभ्युत्थानेन दैवस्य समारब्धेन कर्मणा। विधिना कर्मणा चैव स्वर्गमार्गमवाप्नुयात्. [4] Rise, elevation, dignity; (*Halá-yudha*: ... अभ्युत्थानं च गौरवम्) e.g. *Raghuv.*: पुरुहूतध्वजस्येव तस्योन्नयनपङ्क्तयः। नवाभ्युत्थानदर्शिन्यो ननन्दुः सप्रजाः प्रजाः (*Mallinátha*: नवाभ्युत्थानं। अभ्युन्नतिमभ्युदयं च पश्यन्ति तच्छीला नवाभ्युत्थानदर्शिन्यः). [5] Rise, origin, birth; e.g. *Mahábh. Śántip.*: एतस्माद्योनिसंबन्धाद्यो वीजं परिमुच्यते। प्रजां च लभते कांचित्पुनर्द्वन्द्वेषु सज्जति। स तस्य सहजातस्य सप्तमीं नवमीं दशाम्। प्राप्नुवन्ति ततः पञ्चमीं (ed. Calc. पञ्च न) भवन्ति गतायुषः। नाभ्युत्थाने मनुष्याणां योगाः स्युर्नात्र संशयः; or *Bhagavadg.*: यदा यदा हि धर्मस्य ग्लानिर्भवति भारत। अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् (*Śankara*: अभ्युत्थानमुद्भवोऽधर्मस्य; *Sadán.*: श्रुतिस्मृतिनिषिद्धस्याधर्मस्यानर्थकारिणः। उद्भवो धर्मनाशोऽथ भवतीह यदा यदा). [6] Fame, reputation (*Wilson*). [7] Sun-rise (*Wilson*); comp. अभ्युदय. E. स्था with उद् and अभि, kŕit aff. ल्युट् (for the elision of the स् comp. *Pán.* VIII. 4. 61.).

अभ्युत्थायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Rising from a seat to show respect to a visitor; e.g. *Karka* on *Kátyáy. Śr. S.* (अप्रत्यवरोही स्यात्): अनभ्युत्थायीत्यर्थः। अभ्युत्थेयस्यापि।. E. स्था with उद् and अभि, kŕit aff. णिनि, ágama युक् (for the elision of the स्, comp. *Pán.* VIII. 4. 61.).

अभ्युत्थित Tatpur. m.f.n. (-तः-ता-तम्) Risen; e.g. *Daśakum.*: इत्याश्वास्य तमभ्युत्थितोऽहं नगरमाविशन्नेव &c.; (of stars) e.g. *Rámáy.* (ed. Gorresio II. 125. 1. 3.): अयोध्यां .... प्रविवेश। ..... ग्रहेणाभ्युत्थितामेकां रोहिणीमिव पीडिताम्. (The last words should correspond with *Schlegel*'s and the Calc. text II. 114. 3., for the MSS. and the comm., I consulted, read अभ्युत्थितेनैकां instead of अभ्युदितेनैकां.) E. स्था with उद् and अभि, kŕit aff. क्त; (for the elision of the स् comp. *Pán.* VIII. 4. 61.).

अभ्युत्थिताश्व Bahuvr. m. (-श्वः) The name of a prince, the son of Śankhanábha and a descendant of Daśaratha. Another reading of this word is अध्युषिताश्व q.v. E. अभ्युत्थित and अश्व.

अभ्युत्थेय Tatpur. m. f. n. (-यः-या-यम्) One to be honoured by rising before him; comp. the inst. s. v. अभ्युत्थायिन्. E. स्था with उद् and अभि, kŕitya aff. यत्; (for the elision of the स् comp. *Pán.* VIII. 4. 61.).

अभ्युत्पतन Tatpur. n. (-नम्) Jumping upon, assaulting; e.g. *Raghuv.*: अलक्षिताभ्युत्पतनो (*Mallinátha*: = अलक्षितमभ्युत्पतनमाभिमुख्येनोत्पतनं यस्य सः) नृपेण प्रसह्य सिंहः किल तां (scil. धेनुं) चकर्ष. E. पत् with उद् and अभि, kŕit aff. ल्युट्.

अभ्युदय Tatpur. m. (-यः) *Rising, arising,* either in a literal or figurative sense; viz. [1] The rise (उदय) of celestial bodies, in reference to (अभि) some occurrence or act (i. e.

while some act or occurrence takes place); e. g. *Kátyáy. Śrautas.*: अभ्युदये (viz. while one of the sacrificial fires is taken out) रजतधारणं पुरस्ताद्धिरण्यदेवाहुतिः; or *Karka* (on *Kátyáy. Śr. S.* उभयात्पुगमने पुनराधेयं वा): उभयोरनुगतयोः गार्हपत्याहवनीययोर्यद्यभ्यस्तमयो भवत्यभ्युदयो वा तदा पुनराधेयं वा भवति; or *Ráyam.* on *Amarak.* (see अभ्युदित): अभ्युदितमभ्युदयः सूर्यस्य; *of the moon*, e. g. *Jaimini-Sútra*: अभ्युदये कालापराधादिज्याचोदना स्यात्तथा पञ्चशरावे (*Śabara*: ..... यस्य हविर्निरुप्तं पुरस्ताच्चन्द्रमा अभ्युदेति । किं प्राग्नमभ्युदये यः कालापराधः । तत्रेज्याचोदना स्यात् &c.); or on this Sútra, *Mádhava* in the *Nyáyamáláv.*: इष्टिरभ्युदये (viz. while the Havis is put out) दर्शात्कर्मान्यदुत देवताः &c.; or the same: सा पूर्वोक्ताभ्युदयेष्टिर्हविर्निर्वापादूर्ध्वं चन्द्रोदये सति कर्तव्या । निरुप्तं हविरभ्युदेतीत्युक्तत्वादिति चेत् ॥ मैवम् । हविरभ्युदयस्य निमित्तत्वेन तद्विशेषणस्य निर्वापस्याविवक्षितत्वात् (because the rise — scil. of the moon — in reference to the Havis put out, i. e. while the Havis &c.); [the discussion whence these passages of the Mímánsá are taken (VI. 5, Adh. 1-6) is alluded to in, and explains, the following words of *Vijnáneśwara*'s *Mitákshara*: यथा । यस्य हविर्निरुप्तं — in the *Benares* ed. wrongly °प्ते — पुरस्ताच्चन्द्रमा अभ्युदेतीति निमित्तवाक्ये हविर्मात्राभ्युदयस्य निमित्तत्वावगतौ — in the *Calcutta* ed. wrongly, निन्दितत्वावगतौ — तत्त्वापेक्षनैमित्तिकवाक्ये श्रूयमाणमपि त्रेधा तण्डुलान्विभजेदिति तण्डुलग्रहणं तण्डुलादिरूपहविर्मात्रोपलक्षणम्]; or *Jaimini-Sútra*: अभ्युदये दोहापनयः स्वधर्मात्स्यात्प्रवृत्तत्वात् (*Śabara*: वि वा एतं प्रजया पशुभिरर्धयति वर्धयत्यस्य भ्रातृव्यं यस्य हविर्निरुप्तं पुरस्ताच्चन्द्रमा अभ्युदेति — v. l. अभ्युदियादिति — त्रेधा तण्डुलान्विभजेत् &c. । अभ्युदये निमित्ते यो ऽयं दोहो देवताया अपनीतः स्वधर्मात्स्यात् &c.); or *Nyáyamáláv.* in reference to this Sútra: पयोदध्नोरभ्युदये न ते स्वर्या स्युरेव ते &c. ... । यस्य यजमानस्य दर्शकर्मार्थं हविर्धान्या चतुर्दश्यां निरुप्तं भवति तत उषसि पूर्वस्यां दिशि चन्द्रमा अभ्युदेति ...... । ततः प्रवृत्ते ऽस्मिन्दर्शकर्मणि चन्द्रोदयं निमित्तीकृत्य पूर्वदेवतापनयनेन तण्डुलानां देवान्तरसंबन्धः कर्तव्य इति; or *Sáyana* on the *Śatap.* (XI. 1. 4. 1.): अभ्युदयनिमित्तं कर्म विधित्सुः &c. (where अभ्युदय° implies the rise of the moon); or *Karka* on *Kátyáy. Śr. S.* (XXV. 4. 40.): निरुप्ते चेद्धविष्यभ्युदयपरिज्ञानं ... भवति; or *Yájnikad.* on *Śr. S.* (XXV. 4. 46.): चन्द्रमसो ऽभ्युदये ज्ञाते &c. — Compare अभ्युदित, अभ्युदृष्ट and अभ्युदयेष्टि. 2. a. That which arises from an act, its result or consequence; but since the word is used only in a good acceptation, it always implies *a good consequence, a good* or *desired result*, in reference to the act or cause spoken of; (though in the context in which it occurs, it is sometimes briefly rendered by the commentators, फल or result); e. g. *Patanjali*, in his introduction to *Pánini*: यदि प्रयोगे धर्मः सर्वो लोको ऽभ्युदयेन युज्येत । कश्चेदानीं भवतो मत्सरः । यदि सर्वो लोको ऽभ्युदयेन युज्येत .... । ननु ये कृतप्रयत्नास्ते साधीयः शब्दान्प्रयोक्ष्यन्ते त एव साधीयो ऽभ्युदयेन योक्ष्यन्ते; or *Kátyáyana* ib.: शास्त्रपूर्वके शब्दप्रयोगे ऽभ्युदयस्तत्तुल्यं वेदशब्देन (quoted also in *Mádhava's Pánini-darśana*), whereupon *Patanjali*: .... यथा वेदशब्दा नियमपूर्वमधीताः फलवन्तो भवन्ति । एवं यः शास्त्रपूर्वकं शब्दान्प्रयुङ्क्ते सो ऽभ्युदयेन युज्यत इति; or the same on another *Várttika*: अनुकरणं हि शिष्टस्य साधु भवति । अशिष्टाप्रतिषिद्धस्य वा नैव तद्दोषाय भवति नाभ्युदयाय । ... तद्यथा । लौकिकेषु वैदिकेषु च कृतान्तेषु । लोके तावत् । य एवमसौ ददाति य एवमसौ यजते य एवमसावधीत इति तस्यानुकुर्वन्द्द्यात्स यजेत चाधीयीत च सो ऽप्यभ्युदयेन युज्यते । वेदे ऽपि &c. ..... । अशिष्टाप्रतिषिद्धं यथा । य एवमसौ हिक्कति य एवमसौ हसति य एवमसौ कण्डूयतीति तस्यानुकुर्वन्हिक्केच्च हसेच्च कण्डूयेच्च नैव तद्दोषाय स्यान्नाभ्युदयाय; or *Raghunandana* in the *Śráddhatattwa*: अभ्युदय इष्टलाभो विवाहादिः. b. (In philosophical or theological language) it is sometimes contrasted with निःश्रेयस (or the final delivery of the soul from the body, and consequent exemption from the sufferings connected with transmigration) when it implies, according to some, *visible good results* or *material happiness* (as different from the *spiritual* or *invisible* bliss of निःश्रेयस); e. g. in a quotation by *Śankara's Upaskára*: वृत्तिकृतस्तु । अभ्युदयः सुखं निःश्रेयसमेककालीनसकलात्मविशेषगुणध्वंसः ..... इत्याहुः. This interpretation, however, is rejected by others (e. g. by *Śankara* himself, who observes on the preceding passage: एतद्व्याख्यानं .... न व्यापकम्), for they maintain that अभ्युदय means *such spiritual or invisible results as are instrumental in the attainment of* निःश्रेयस; e. g. *Kanáda-Sútra*: यतो ऽभ्युदयनिःश्रेयससिद्धिः स धर्मः; *Śankara*: अभ्युदयस्तत्त्वज्ञानं — i. e. अभ्युदय is the knowledge of truth, viz. as taught by the Vaiśeshika — निःश्रेयसमात्यन्तिकी दुःखनिवृत्तिः । तदुभयं यतः स धर्मः । अभ्युदयद्वारकं निःश्रेयसमिति मध्यपदलोपी समासः पञ्चमीतत्पुरुषो वा — since, according to this philosophy, such knowledge is the means by which the soul is freed from transmigration. [Compare with this definition the following from the *Bhavishya Purána*: धर्मः श्रेयः समुद्दिष्टं श्रेयो ऽभ्युदयलक्षणम् । स तु पञ्चविधः प्रोक्तो वेदमूलः सनातनः । अस्य सम्यगनुष्ठानात्स्वर्गो मोक्षश्च जायते.] But since this interpretation does not necessarily follow from the words of the Sútra, and since *Kanáda* himself, in another Sútra, uses the word in a more general sense, it seems more correct to define it as the *invisible, or spiritual, good consequence of acts in general, whether they lead or not to final emancipation*: दृष्टादृष्टप्रयोजनानां दृष्टाभावे प्रयोजनमभ्युदयाय; *Śankara*: दृष्टप्रयोजनानि कृषिवाणिज्यराजसेवादीनि । दृष्टप्रयोजनानि यागदानब्रह्मचर्यादीनि । एतेषां कर्मणां मध्ये यत्र दृष्टं प्रयोजनं नोपलभ्यते तत्रादृष्टं प्रयोजनं कल्पनीयम् । तच्चाभ्युदयाय तत्त्वज्ञानाय । यद्वा । अभ्युदयायेति चतुर्थी प्रथमार्थे । तेन फलमभ्युदय इत्यर्थः । अदृष्टं फलमपूर्वमेव । तद्यदि योगजं तदाभ्युदय आत्मसाक्षात्कारः । यदि यागदानादिजं तदाभ्युदयः स्वर्गः. Comp. also the quot. s. v. अयत. In an analogous sense *Váchaspati's Sánkhyat. K.* says: धर्मो ऽभ्युदयनिःश्रेयसहेतुः । तत्र यागदानाद्यनुष्ठानजनितो धर्मो ऽभ्युदये हेतुः । अष्टाङ्गयोगानुष्ठानजनितस्तु निःश्रेयसहेतुः, for, according to the Sánkhya, sacrifice and the like may have happy (unseen) results, but they would not lead to final emancipation. — Whether the words of *Patanjali's Mahábh.*, सो ऽयमक्षरसमाम्नायो वाक्समाम्नायः पुष्पितः फलितः, are rightly explained by his commentators (*Kaiyyata*: पुष्पितः फलित इति । दृष्टादृष्टफलाभ्यामभ्युदयनिःश्रेयसाभ्यां वा; *Nágojibh.*: दृष्टफलेनाभ्युदयेन वा पुष्पितः । अदृष्टफलेन निःश्रेयसेन वा फलितः), seems doubtful; for when अभ्युदय, as observed before, is taken in the general sense of a *visible* (good) result, it does not

stand in the same relation to निःश्रेयस, as exists between अक्षरसमाम्नाय and वाक्यसमाम्नाय, and is compared by Patanjali to that between पुष्प and फल; and Nágojibhaíía, himself, on another occasion, observes, that अभ्युदय or "the chief end of man" is attained by "*invisible* means": (*Patanjali*: यस्तु प्रयुङ्क्ते कुशलो विशेषे शब्दान्यथावद्व्यवहारकाले सो ऽनन्तमाप्नोति जयं परत्र वाग्योगविद् &c. — *Kaiyy.*: अनेनाभ्युदयहेतुत्वं व्याकरणाध्ययनस्य दर्शयति) *Nágojibh.*: अभ्युदयहेतुत्वम् । अदृष्टद्वारा पुरुषार्थसाधनत्वम्. Comp. also *Durga* (on the Nirukta): अभ्युदयो ऽत्र वेदानुरूप एव भवति. [3] Rise, increase, prosperity, elevation; e. g. *Bhartŕihari* (quoted in the *Hitop.*): विपदि धैर्यमथाभ्युदये क्षमा .... प्रकृतिसिद्धमिदं हि महात्मनाम्; or *Mitákshara*: यस्त्वभ्युदयकामो धर्मार्थं काम्यनियोगनिष्पत्त्यर्थमेतच्चान्द्रायणमनुतिष्ठति; or *Bhaííik.*: किं शोचतेहाभ्युदये (*Jayam., Bharatam.* = वृद्धौ); or ibid.: पापाशयानभ्युदयार्थमार्चीत्. [4] Strength, power; e. g. *Bhágav. Pur.*: यद्बाहुदण्डाभ्युदयानुजीविनो यदुप्रवीराः &c. (*Śrídharasw.*: यद्बाहुदण्डप्रभावोपजीविनः). [5] Joy; pleasure; e. g. *Rámáy.*: ते तु तद्वचनं श्रुत्वा प्रीतिसंहृष्टमानसाः । बभूवुर्हरिशार्दूला विक्रमाभ्युदयोन्मुखाः; or *Vijnán. Mitáksh.* (on a quotation from the *Gŕihya S.* काम्यमभ्युदये &c.): अभ्युदये पुत्रोत्पत्त्यादिषु तडागारामदेवताप्रतिष्ठादिषु च; or *Nalodaya*: अभ्युदयानन्तरसावधित मुदा नैषधप्रियानन्तरसा (*comm.*: अभ्युदयान् । श्रेयांसि सुखानि वा); or *Daśakumárach.*: काममग्रजयपि कतिपयैरिवाहोभिरस्मत्कशेषमजिनरत्नदोहाशया स्वमभ्युदयमकरोत्. [6] Festival; e. g. *Manu*: प्रतिषिद्धापि चेद्या तु मद्यमभ्युदयेष्वपि (*Kull.*: = विवाहाद्युत्सवेष्वपि); or *Rámáy.*: रामाभिषेकाभ्युदयम् (*Maheśwarat.*: = श्रीरामाभिषेकोत्सवम्). [7] The same as वृद्धिश्राद्ध q. v. or the obsequies performed for an increase of prosperity or on an accession of prosperity; e. g. *Manu*: सम्पन्नमित्यभ्युदये (*Kullúka*: = वृद्धिश्राद्धे). Comp. आभ्युदयिक. E. 1. अभि and उदय; 2-7. इ (इण्) with उद् and अभि, kŕit aff. अच्.

अभ्युदयभाज् Tatpur. m. (-क्) Sharing in spiritual happiness (comp. अभ्युदय 2. b.); e. g. *Kaiyyaía* on *Pat.*: वाग्योगविन्नूभयज्ञो ऽपि शब्दान्प्रयुङ्क्ते नापशब्दानिति ज्ञानपूर्वकात्प्रयोगादभ्युदयभाग्भवति. E. अभ्युदय and भाज्.

अभ्युदयिन् Tatpur. m. f. n. (-यी-यिनी-यि) Arising; e. g. *Rájatar.*: (a misfortune) अयमवसर उपकृतये प्रकृतिचला यावदस्ति संपदियम् । विपदि सदाभ्युदयिन्यां पुनरुपकर्तुं कुतो ऽवसरः (thus in the ed. of Mr. Troyer; the reading of the Calc. ed., समाभ्युदयिन्यां°, seems to be wrong). E. इ (इण्), with उद् and अभि, kŕit aff. इनि.

अभ्युदयेष्टि Tatpur. f. (-ष्टिः) The name of a *práyaśchitta* or expiatory ceremony, enjoined for a sacrificer who, while performing, at an improper time, the rites of the *Darśayága* (or sacrifice on the day of the new-moon), is overtaken by the untimely rise of the moon. (Compare e. g. *Mádhava's Jaiminíyanyáy.*: कालापराधेन चन्द्रोदये सत्यभ्युदयेष्टिः प्रायश्चित्तम्.) — According to the *Śatapatha-bráhmańa* and its *Sútras*, the chief details concerning this rite are the following. If a sacrificer — either deceived by the cloudy state of the sky, or from ignorance — miscalculates the day of the Darśa, and, while under the impression that the moon will not rise on the following morning, performs on the fourteenth day of the month the preparatory rites, — such as fasting, arranging the fire-place and the like, and if before having put out the rice intended for the oblation, he unexpectedly sees the moon rise in the east, he incurs the penalty of repeating several acts he had completed on the previous day, since they are now deemed void; thus he must take the coagulated milk which he had obtained from a previous day's milking, and use it for turning the fresh milk of last evening's milking (*Sáyana* on the *Śatap.* XI. 1. 4. 1.: पूर्वेद्युः सायं दुग्धं पयो यद्दध्यात्मना विद्यते परस्मिन्दिवसे पुनःकरणार्थस्य सायंदोहरूपस्य हविष आतञ्चनार्थं कुर्युः); moreover, the calves now joined with their mothers, after having been separated from them when these had to be milked on the previous evening, he must once more take away from their mothers for the same purpose. But if the sacrificer does not like to repeat these acts (*Śatap.*: यद्यु व्रतचर्यां वा नोदाशंसेत; *Sáy.*: यदि तूक्तां व्रतचर्यां कर्तुं नेच्छेत; acc. to *Kátyáy. Śrauta S.*, if he *cannot* do them: व्रताशक्तौ), or if the rice intended for the oblation has been already thrown out by him, before the moon rose in the east, then he must expiate his mistake by the *Abhyudayeshíi*. The principal ceremonies of this act are the following. The sacrificer divides the rice-grains into three portions, one containing the largest or unbroken grains (*Sáyańa* on the *Śatap.*: स्थूलतम — *Taitt.-br.*: स्थविष्ठ — *Jaiminíyany.*: अखण्डित), a second containing the middle-sized or slightly broken ones (*Sáy.* and *Taitt.-br.*: मध्यम, *Jaiminíyany.*: ईषत्खण्डित), and a third containing the smallest grains (*Śatap.*: अणीयस्; *Taitt.-br.*: अणिष्ठ; *Sáy.*: सूक्ष्मतम; *Jaiminíyany.*: अतिसूक्ष्मकण). The second portion he fries in eight *Kapálas* or bowls, and offers, as Purodáśa, to Agni, "the liberal"; the largest he fries in coagulated milk, and offers, as Charu, to Indra, "the very liberal"; and the smallest he fries in milk, and offers, as Charu, to Vishńu, the *Śipivishía* (which epithet, according to the mystical paraphrase of the Śatapathabr., would here imply the god who entered the rice-offering vitiated by its untimely application, and thus became the body of the sacrifice or the sacrifice itself; *Śatap.*: अथ यद्विष्णवे शिपिविष्टायेति यज्ञो वै विष्णुरथ यच्छिपिविष्टायेति यमुपैत्सीत्तमपारात्सीत्तच्छिपितमिव यज्ञस्य भवति तस्माच्छिपिविष्टायेति; *Sáyańa*: अथ यच्छिपिविष्टायेति । यद्देवान्नरूपं चन्द्रमसमकाल उपाप्तुमैच्छत तमपारात्सीत् । अपराधो भ्रंशः । तद्विशिष्टमकार्षीत् । तच्चेन्द्रात्मकमकाले निरुप्तं हविः शिपितं तदाश्रितो (MS. शिपितस्य°) दोषविशेषः । तद्युक्तमिव यज्ञस्य शरीरं भवति । तस्माद्(त)स्मिन्समये तादृक्शरीरविशिष्टो भवति । अतो यज्ञरूपाय विष्णवे शिपिविष्टायेति विशेषणोपादानमर्थवत्त्वात्). It should be observed that these oblations are made silently (तूष्णीम् or उपांशु), and that the gods to whom they are made are not the gods bearing a similar name at the Darśa; for in order to be distinguished from the latter, they are invoked with the epithets "liberal" &c.; and it is this invocation which is supposed to restore to the rice-offering the efficacy which it would otherwise have lost through the evil eye of the moon having fallen upon it. The presents given on this occasion to the priests should be as many as the sacrificer can afford to make.

A similar expiatory ceremony is enjoined when the sacri-

ficer begins the Darśa sacrifice, though on the proper day, but at an unseasonable hour. Of the four parts into which the day is divided, only the first three are fit for sacrificial purposes, the fourth or last is not (*Sáyaṅa* on *Śatap.* XI. 1. 5. 1.: आद्याः प्रतिपदस्त्रयः यागकालः स विज्ञेय इति कृत्स्नकालमतिक्रम्य प्रतिपत्तुरीयपादादिकाले ऽथेदानीमामावास्येति (MS. अथेदानी°) दर्शयागस्यायं काल इति मोहान्मन्यमानः &c.). If then the sacrificer begins his preparatory ceremonies on this fourth part of the day of the new moon, and unexpectedly sees the moon rise in the west, he must finish the Darśa sacrifice quickly, since the moon would increase on the following day — and then perform the expiatory act, in order to remove the ill consequences of his mistake. For, the evil eye of the moon, in surprising the sacrificer under such circumstances, would carry off his cattle (*Śatap.*: स यजमानस्य पशूनभ्यवेक्षते; *Sáyaṅa*: अस्य यजमानस्य पशून्गोऽश्वाविमहिषादीनभ्यवेक्षते । अभ्यवहर्तुं पश्यति). This expiatory act consists of three offerings, the first Purodáśa, prepared in eight *Kapálas* or bowls, to Agni, "the path-maker"; "for, the sacrificer having swerved from the path of the sacrifice, Agni leads him back to it"; the second, prepared in eleven bowls, to Indra, "the Vṛitra-killer", "for Vṛitra is the wicked demon who wards off the auspicious consequences from pious acts, properly fulfilled"; the third, prepared in twelve bowls, to Agni, "the Vaiśwánara" (the All-pervading fire), "for Indra reduced Vṛitra to ashes by means of Fire, and thus destroyed all wickedness." These oblations, also, are made silently, and the presents given on this occasion to the priests are, a bow with three arrows, "because with such a bow he kills the dog (as a symbol of the moon, the destroyer of cattle)", a stick (for the same purpose), and such other presents as are usually given at other sacrifices. The same ceremony is also to be performed when the sacrificer does not see the moon. [In the *Black Yajurveda* the moon is represented as destroying the offspring and the cattle, and as increasing the power of the enemies of the sacrificer, if the moon rises after he has thrown out the rice; and the *abhyudayeshṫi* enjoined by this Veda is then the same as that described in the beginning of this article; वि वा एतं प्रजया पशुभिरर्धयति वर्धयत्यस्य भ्रातृव्यं यस्य हविर्निरुप्तं पुरस्ताच्चन्द्रमा अभ्युदेति त्रेधा तण्डुलान्विभजेद्ये मध्यमाः स्युस्तानग्नये दात्रे पुरोडाशमष्टाकपालं कुर्याद्ये स्थविष्ठास्तानिन्द्राय प्रदात्रे दधंश्चरुं ये ऽणिष्ठास्तान्विष्णवे शिपिविष्टाय शृते चरुम्. The Mímánsists treat of it, with further detail concerning the minor acts, in the 6th and 9th book; *Kátyáyaṅa*'s *Śrauta S.*, XXV. 4. 37-40, and the *Śatapatha-bráhmaṅa*, XI. 1. 4. 1-4 and XI. 1. 5. 1-11. Of the excellent and indispensable commentary of *Sáyaṅa* on the latter, the present garbled edition has thought fit, as usual, not only to suppress much and important information without which this ritual Bráhmaṅa remains unintelligible, but to deal with the text in a manner best illustrated by the following instance, which refers to the explanation of the word नवचन्द्रमस XI. 1. 5. 1. The 'edition' (p. 882) gives as the words of the MS. E. I. H. 1071: (after the words एतस्मादेव खलु चन्द्रसम्बन्धिस्वरूपेण पूर्वोक्तात्) these: अतयेनाकारः (? this query belongs to the edition) समासान्तः. — The MS. E. I. H. 1071, whence these words are "extracted", says (after the words एतस्मादिति । एतस्मादेव खलु चन्द्रसंबन्धिस्वरूपेण पूर्वोक्तात्) as follows: अत एवाचचन्द्रमसात्। अ(न)ष्टष्टो निष्टष्टश्चन्द्रमा अवचन्द्रमसः। अनसंतान्नपुंसकादित्यनपुंसकालिंगादपि व्यत्ययेनाकारः समासान्तः (the latter words ought to be: अनसन्तान्नपुंसकादित्यनपुंसकलिङ्गादपि &c.; for अनसन्तान्नपुंसकात् are the words of *Páṅini* V. 4. 103; but as this Sútra does not occur in Dr. Boehtlingk's *complete* alphabetical Index of the Sútras of *Páṅini*, it was apparently beyond the reach of this edition of the *Śatap.* which, struck and striking with wonder, then "extracts", "अतयेनाकारः ('?') समासान्तः"]. Compare अभ्युदितेष्टि. E. अभ्युदय and इष्टि.

अभ्युदित I. Tatpur. 1. m. f. n. (-तः-ता-तम्) [1] Risen (as a celestial body), e. g. (the sun) *Mahábh. Vanap.*: अभिषिक्तं महासेनमपश्यन्त दिवौकसः । विनिहत्य तमः सूर्यं यथेहाभ्युदितं तथा; or *Rámáy.*: सूर्ये ऽभ्युदितमात्रे श्वो भविता स्वस्तिवाचनम्; or (figuratively) *Prabodhach.*: यस्मिन्नभ्युदिते वितर्कपदवीं नैवं समारोहति त्रैलोक्यं सहजप्रकाशदलितं सो ऽहं प्रबोधोदयः (p. 116, line 9, ed. Br., where अभ्युदित should not be taken in the sense of "come into existence" — जाते, as one comm. renders it — *since* प्रबोध is likened in this passage to the *moon*, and his appearance to the rise of the moon, as the very next words indicate: एष पुरुषः । यावदुपसर्पामि । भगवन्प्रबोधचन्द्रोदयो ऽभिवादयते). [2] One asleep at sunrise; [literally: *one towards whom the sun has risen*, *scil. while asleep*. For the origin of this meaning see अभिनिर्मुक्त, where it is shown, how the commentators on the *Amarakosha* had lost sight of the real meaning of both these words when they assigned to them the fanciful explanations there mentioned. In the case of अभ्युदित there may be added, for a similar illustration, besides the gloss of *Ráyamukuṫa* — given s. v. अभिनिर्मुक्त — that of *Bhánujidikshita* who writes: अभि सर्वतः । उदतिशयेन । इतं गतं प्रातस्त्यं कर्मास्मात्, i. e. "one from whom the (religious) morning-work has very much and everywhere gone away"; since a man would neglect these duties when asleep at sunrise. It requires no observation to know that such mistaken etymologies will, and do, now and then occur, even in the learned and conscientious native commentaries; and this Dictionary invariably points them out whenever it sees — not a frivolous, but — a scientific reason to doubt of an explanation, statement or view contained in those works. It is always ready, therefore, to adopt any sensible suggestions, from whatever quarter, and for whatever purpose they may be tendered, though it is not prepared to spurn and suppress altogether the habitual wisdom contained in such works, because it is not free from casual errors, and to exchange it for a casual wisdom which merely relieves habitual error. In the 14th volume of the *Zeitschrift der Deutschen morgenländischen Gesellschaft*, on pages 756 and 757, Professor *Weber*, the editor or author of the so-called "extracts" from *Sáyaṅa*, *Karka*, &c. (see e.g. s. v. अभ्युदयेष्टि), made an addition to the remarks I had given s. v. अभिनिर्मुक्त, to prove, that this reading is a corruption of अभिनिम्रुक्त,

when the word would come from म्रुच् with नि and अभि, krit aff. क्त and literally mean "gone into" i. e. set, if applied to the sun. The passage on which he founds this view, which is quite plausible, is given by him thus (from the Berlin MS. of the *Káthaka-Yajus*): "te 'tisrijâná (ihre Sünde übertragend) âyan, sûryâbhyudite 'tisrijanta ('tesrijata Cod.), sûryâbhyuditas sûry*âbhinimrukte* (namru° Cod., sru° prima manu), sûry*âbhinimruktas* (namru° Cod., sru° pr. m.), kunakhini, kunakhî çyâvadati (cyâ° Cod.), çyâvadan (cyâ° Cod.) parivitte, parivittah parivividâne, parivividâno 'gredidhishâ, agredidhishur didishûpatau, didhishûpatir vîrahani (ni Cod.), virahâ brahmahani (hmanye Cod.), brahmahâ brûnahani, bhrûnahanam eno nâ 'tyeti." Since I possess an exact Facsimile of the MS. he is quoting from, I am happy to testify that, on *this* occasion, he has given the Sanskrit text, contained on leaf 263 (its last word beginning leaf 264) of the Berlin MS., with perfect accuracy; but as it unfortunately happens that अभिनिम्रुक्त, the very word in question, the correctness of which he intended to prove, occurs only twice, and is both times written, in the Berlin MS., not *abhinimrukta*, but *abhinamrukta* or 'prima manu' *abhinasrukta*, he might have done better to quote a passage from the commentary of *Sáyańa* on the *Taittiríya Sanhitá*, as it was published at Calcutta by Dr. *Roer*, in 1855. On page 148 of this edition he would have found: ते देवा आप्येष्वमृजत। आप्या अमृजत सूर्याभ्युदिते। सूर्याभ्युदितः सूर्याभिनिम्रुक्ते। सूर्याभिनिम्रुक्तः कुनखिनि। कुनखी श्यावदति। श्यावदन्नग्रदिधिषौ। अग्रदिधिषुः परिवित्ते। परिवित्तो वीरहणि। वीरहा ब्रह्महणि। तद्ब्रह्महणं नात्यच्यवत. But however certain it thus may be, that अभिनिर्मुक्त is a corrupted form of अभिनिम्रुक्त, it is obvious that this Dictionary had no right simply to replace it by the better form, since the incorrect form does not represent a mere blunder of the copyists of existing MSS., but has become, like other linguistic corruptions, an historical fact, as is proved by the mistaken etymologies of the commentators. For the correct form अभिनिम्रुक्त see the Addenda of the Dictionary.] [3] Arisen, happened; e.g. *Manu*: एतांस्त्वभ्युदितान्विद्यात्, viz. lightning, thunder &c. (*Kull.* = उत्पन्नान्). [4] Elevated, exalted, very high; e. g. *Mahábh. Vanap.*: न हि ते पाण्डवाः सर्वे कलामर्हन्ति षोडशीम्। अन्ये वा पुरुषव्याघ्र राजानोऽभ्युदितोदिताः (*Nílakańtha*: = अभ्युदितेभ्यो ऽपि उदिताः श्रेष्ठतमाः) i. e. higher than even the very high.

2. n. (-तम्) Rise; (of the sun) e. g. *Káty. Śr. S.*: अनूताभ्युदित उन्नीय तमितोरासीत; or *Mahábh. Anuśásanap.*: न चाभ्युदितशायी स्यात्प्रायश्चित्ती तथा भवेत्; (of the moon) e. g. *Kátyáy. Śr. S.*: चन्द्रमसाभ्युदित आमावास्ये पुरस्तात्तद्वृतः स्यात्.

3. f. (-ता) (?) The name of a religious ceremony; see अभ्युदयेष्टि and अभ्युदितेष्टि. (According to a statement in *Weber*'s *Ind. Studien*) E. इ (इण्) with उद् and अभि, krit aff. क्त; l. 4. probably अभि and उदित.

II. Tatpur. m.f.n. (-तः-ता-तम्) Referred to, alluded to; e. g. *Kaushítaki-br.* (in *Müller*'s *Anc. Sanskr. Lit.* p. 406): तदेतदृचाभ्युदितम्. E. वद् with अभि, krit aff. क्त.

अभ्युदितेष्टि Tatpur. f. (-ष्टिः) Probably the same as अभ्युदयेष्टि q. v.; e. g. *Kumárila* on the *Mánava K. S.*: तच द्वेधा विभागः। मृते ऽपि यावत्। ननु चाभ्युदितेष्टिर्विकारः; or *Kumárila Mím. T. Vártt.*: मन्वभ्युदितेष्टिवद्भविष्यति. E. अभ्युदित and इष्टि.

अभ्युब्ज Tatpur. m.f.n. (-ब्जः-ब्जा-ब्जम्) (Probably) Upright, risen. E. (accord. to *Patanjali*) either उ×प्ज् (i. e. उ×ज्) with अभि, krit aff. घञ्; or गम् with उद् and अभि, krit aff. ड. — In order to understand the difficulty connected with the first etymology, it should be observed that the *dhátu* which is written in the existing *Dhátupáthas* of *Mádhava*, *Hemachandra* &c. उब्ज्, was written in the Dhátup. which existed at the time of *Kátyáyana* and *Patanjali*, उ×प्ज्; this form however merely represented the value of उ×ज्; for the *Upadhmáníya* (q.v.; i. e. ×) not being pronounceable without a succeeding प् — such a प् in उ×प्ज् was inserted merely for the sake of enabling the × to be sounded, and consequently did not possess there an independent value (*Kaiyyata* on *Pat.* to VIII. 3. 38.: उपध्मानीयस्य पकारमन्तरेणोच्चारयितुमशक्यत्वात्। उ×प्ज आर्जव इत्येवं तदुच्चारणार्थः पकारः पठ्यते न तु श्रवणार्थ इत्युपधात्वमुपध्मानीयस्य &c.). If therefore, from any cause, the Upadhmáníya had to be changed into another sound, such a change would not only affect the ×, while allowing the प् to remain intact, but likewise the प्. Now, a *Várttika* of *Kátyáyana* to *Pán.* VIII. 3. 38. (उपध्मानीयस्य च), which, according to *Patanjali*, does not apply to any other *dhátu* than उ×प्ज्, teaches, that the × (i. e. ×प्) of उ×प्ज् becomes स्; this radical would therefore first assume the shape उस्ज्, and, as स् cannot be sounded before a sonant palatal, then become उद्ज्. The difficulties, however, which may arise from an application of this Várttika, are these. In the first instance such forms as उब्जिता, उब्जितुम् would become apparently incorrect, since ×प् does not there change into द्, but (according to *Pán.* VIII. 4. 53.) into ब्. Again, as they are correct, and as it follows from them that the Upadhmáníya (×प्) is the *upadhá* or penultimate of उ×प्ज्, these forms, in their turn, would lead to the inference that a reduplicated form like उब्जिजिषति is at variance with *Páńini*, for, as neither his Sútra VI. 1. 3. nor any other, prohibits, in reduplicating, the repetition (in the third syllable) of any other sound than न्, द्, र्, provided that such sounds precede the final consonant of a *dhátu* beginning with a vowel (as in उन्दिदिषति, अर्चिचिषति &c.); and since there is no Várttika of *Kátyáyana* to the contrary either, — a form like उबिब्जिषति would seem to be the necessary consequence of VI. 1. 2. The Várttika apparently not bearing on the instances alleged, nor removing the difficulty implied by the mode of reduplicating उ×प्ज्, but, on the other hand, applying to the derivatives अभ्युद्ग and समुद्ग, formed by means of krit aff. घञ्, it would then seem to follow, that it was intended for derivatives from उ×प्ज्, with aff. घञ्. But here again *Páńini* interferes by teaching a घञ्-derivative from उ×प्ज् which is (not न्युद्ग, but) न्युब्ज (VII. 3. 61.). — Now the process by which *Patanjali* finds his way out of this grammatical maze, is the following. As to न्युब्ज, he points out that this derivative is mentioned by *Páńini*, because it is an anomaly;

and as such, he justly infers that it cannot be appealed to for an explanation of regular formations. Secondly, *since* the Várttika in question is appended to the Sútra headed by VIII. 3. 37. (कुप्वोः &c.), he concludes that *Kátyáyana* cannot have intended it for any other derivatives from उ≍ब्ज् than those, *in* which ज् becomes ग् (comp. VII. 3. 52. v. 2.); but, on the other hand, since the Várttika is worded in a general manner, a further consequence is that in all those cases, in which ≍प् does not become स् (i. e. द्), ≍प् should be treated as if it were द्; hence the absence of the change in उब्जिता, उब्जितुम् would become justified from the former, and उब्जिजिषति (according to VI. 1. 3.) from the latter inference. Since *Kátyáyana*'s Várttika is contained in the third chapter of the eighth book, and all the rules in the three last chapters of this book must be looked upon as not interfering with previous rules (comp. *Pán.* VIII. 2. 1.), it would seem that the last part of *Patanjali*'s inference is untenable. *Kaiyyata* reminds us therefore that *Kátyáyana* established an exception in regard to reduplication, when he wrote the Várttika to VI. 1. 3.: पूर्वत्रासिद्धीयमद्विर्वचने; (the words इति वक्तव्यम् in the Calc. ed. are erroneously ascribed to the Várttika; they belong to *Patanjali*). — Yet when, after this discussion, the *purport* of which is explained in the preceding abstract, *Patanjali* adds: 'but अभ्युद्ग and समुद्ग have perhaps nothing to do with उ≍ब्ज्; they may come, with krit ड, from गम्', this remark seems to have been dictated more by his usual propensity of criticizing *Kátyáyana*, than by consistency. For, though the accent in both words is the same, udátta on the last syllable — as *Kaiyyata* rightly observes — whether they come from गम् with ड (cf. *Pán.* VI. 2. 139.) or from उ≍ब्ज् with घञ् (cf. *Pán.* VI. 2. 144.) — *Patanjali*, by removing the latter possibility, would imply, that the Várttika in question has no other object than that of reconciling the mode of reduplicating उ≍ब्ज् with the Sútra VI. 1. 3. which does not include ≍; or, in other words, that it assumes an imaginary change of ≍ to स् (or द्), for which there is no real proof. But as his latter statement implies a possibility only, — *as it is merely optional and does not impeach the possible correctness of the previous etymology* —, we are probably entitled to surmise — though his latter etymology be apparently irrelevant on the present occasion — that the sense of अभ्युद्ग and समुद्ग caused *Patanjali* to swerve from the point in question, and that in the absence of other and positive information we are likely to be right in assigning to these words a meaning which would connect them with उ≍ब्ज् as well as with गम्. — In comparing, however, the important information, thus conveyed by *Kátyáyana*, with the omissions, apparently not less important, in the rules of *Pánini*, on the one hand; and, on the other, the artificial process by which one of these omissions is remedied, with the easy opportunity that was afforded *Pánini* to attain the same object in his rule VI. 1. 3. —, it would seem plausible to conclude that the derivations which called forth the Várttika to VIII. 3. 37. did not yet exist at the time of *Pánini;* and such a conclusion would add a further instance to those given in "*Pánini*, his place in Sanskrit Literature", to prove that these two grammarians existed at different periods of Hindu antiquity. — Of the decline of the Sanskrit language, and the decline, in consequence, of Sanskrit grammar, the *Káśiká* gives us a striking instance on the present occasion which is worth noticing. As long as the second sound of this *dhátu* was the *Upadhmániya* — a sound kindred with the *Visarga* and hence with स् and the dental sounds, — it is perfectly intelligible how the *Upadhmániya* could become द्. But when this *dhátu* — as is borne out by the existing *Dhátupáthas* and the *Káśiká* — lost the Upadhmániya sound and became उब्ज् or उद्ब्ज्, either a rule was required to supply an apparent defect in *Pán.* VI. 1. 3., or an exception had to be taught to the effect that द् assumes the properties of ब्; such a rule, however, as will be easily seen, does not prove that a dental may become, or be similar to, a labial; it merely shows that its authors had become unconscious of the real facts. Hence we read in the *Káśiká*, a *Vártt.* to VI. 1. 3.: बकारस्यायं प्रतिषेधो वक्तव्यः, with this comm.: उब्जिजिषति। यदा बकारोपध उब्जिरुपदिश्यते। तदायं प्रतिषेधो वक्तव्यः। दकारोपधोपदेशे तु न वक्तव्यः। बत्वं तु तदा दकारस्य विधातव्यम्. And when, on the other hand, the same work gives the *Várttika* to VIII. 3. 37.: उपध्मानीयस्य च कवर्गे परतः सकार आदेशो भवतीति वक्तव्यम्, with the comm.: किं प्रयोजनम्। उब्जिरुपध्मानीयोपधः पठ्यत इति दर्शने अभ्युद्गः समुद्ग इति यथा स्यात् — its word दर्शने proves that it merely "saw" उ≍ब्ज्, in some Dhátupátha, whereas its former Várttika shows that the *dhátu* was, at that period, written उब्ज् or उद्ब्ज्. — We should be unjust, however, were we to compare such a valuable work as the *Káśiká* — which, though it be uncritical at times, is always conscientious — with those modern grammarians, who do not mean to tell us what the ancient grammarians taught, but consider it their special duty to sneer at these celebrated grammarians, without even reading their learned works. Thus, s. v. उब्ज्, some such grammarians exclaim, that *Patanjali* "*assumes* a form उ≍ब्ज् ("!") on account of अभ्युद्ग and समुद्ग" — which words can have no other sense than that *Patanjali* was guilty of a deliberate falsehood, when *he* spoke of उ≍ब्ज् (or rather उ≍ब्ज्) as "*occurring in a Dhátupátha*" and as having been taught, therefore, already by others when he wrote. And they add by the way of further criticism that "*in* अभ्युद्ग and समुद्ग the द् is probably not to be explained otherwise, than in अद्भिस् &c. (from अप्) i. e. by a kind of assimilation". There is no exclamation, however, added to the last word, although many will wonder, what is meant by "*a kind*" of assimilation, and how प् in becoming द् before भ् can be looked upon as "assimilated" to भ्, as such an expression would convey the idea that प् before भ् became भ् or ब्, not द्. It is true that these grammarians do not answer the previous question whether it is not possible and even probable that the declension of अप्, far from showing any irregular change of प्, merely combines two bases, अत् and अप्, both implying as *dhátus* "movement" (comp. *Durgad.*, in

Westergaard's Radices: अत् प्रापणम्; *Śankara* on the *Chhánd. Up.* p. 206: अततेर्व्याप्त्यर्थस्य; just as दृश् and पश्, इ and गम् &c. are combined for the sake of conjugation); and whether अत् and अप् might not have arisen from a common form अ× i. e. अ×प्, just as उद्गस् (through उस्ज्) and उब्ज् arose from उ×ब्. But it is also true that these *grammarians*, while impeaching the theory and the reliability of *Patanjali*, do not tell us to what other grammatical fact the Várttika of *Kátyáyana* can *possibly* apply, since it speaks of an *Upadhmániya* which becomes स्, and since *Patanjali* seems to know no other *dhátu* than उ×ब् (not उब्ज्), in which such a change occurs. And justice likewise requires us to say, in mitigation of the wild "assumption" of *Patanjali*, that these grammarians themselves are utterly unbiassed by any knowledge of the arguments of *Patanjali*, for their rebuke is founded on *one line and a half* which is all that the Calc. editors of *Páńini* thought sufficient to extract from the *Máhábháshya* on VIII. 3. 38. and the European compositor to reprint. The arguments, however, of *Patanjali* which occur as well in his *Introduction* of the *Máhábháshya* as in his *comment* on the *Várttika* to VIII. 3. 38., run thus:

Introd.: *Vártt.* शर्षु जश्भावषत्वे; *Patanj.*: शर्षूपदेशः (v. l. शर्षु चोपदेशः) कर्तव्यः। किं प्रयोजनम्। जश्भावषत्वे। अयमुब्जिरुपध्मानीयोपधः पठ्यते तस्य जश्त्वे (cf. VIII. 4. 53.) कृते उब्जिता उब्जितुमित्येतद्रूपं यथा स्यात्। यद्युपध्मानीयोपधः पठ्यते। उब्जिजिषतीत्युपध्मानीयादेरेव द्विर्वचनं प्राप्नोति। दकारोपधे पुनर्नन्द्राः संयोगादय इति (VI. 1. 3.) प्रतिषेधः सिद्धो भवतीति (ed. भवति)। यदि दकारोपधः पठ्यते का रूपसिद्धिः। उब्जिता उब्जितुमिति। असिद्धे भ उब्जेः (MS. उद्ब्जेः)। इदमस्ति स्तोः श्चुना श्चुरिति (VIII. 4. 40.)। ततो वक्ष्यामि भ उब्जेः (MS. उद्ब्जेः)। उब्जेः (MS. उब्जेः) श्चुना संनिपाते भो भवतीति। तत्तर्हि वक्तव्यम्। न वक्तव्यम्। निपातनादेतत्सिद्धम् (MS. °देव सिद्धम्)। किं निपातनम्। भुजन्युब्जौ पाण्युपतापयोरिति (VII. 3. 61.)। इहापि तर्हि प्राप्नोति। अभ्युद्गः समुद्ग इति। अकुत्वविषये तन्निपातनम्॥ अथवा नैतदुब्जे रूपम्। गमेरेव ह्युपसर्गाड्डो विधीयते। अभ्युद्गः। अभ्युद्गतः। समुद्गः। समुद्गत इति. — *Vártt.* to VIII. 3. 38.: उपध्मानीयस्य च; *Pat.* (MS. E. I. O. 326): उपध्मानीयस्य च सत्वं वक्तव्यम्। किं प्रयोजनम्। अयमुब्जिरुपध्मानीयोपधः पठ्यते। तस्य सत्वे कृते जश्भावे च। अभ्युद्गः। समुद्ग इत्येतद्रूपं यथा स्यात्। यद्युपध्मानीयोपधः पठ्यते &c. (the following words are literally the same as those of the preceding passage, the differences bearing the character of various readings of the MSS.; viz. उपध्मानीयस्य द्विर्वचनं for उपध्मानीयस्यादेर्द्वि°; पुनः सति नन्द्राः for पुनर्न°, भवति for भवतीति, उब्जेः for उद्ब्जेः; उब्जेश्च श्चुना for उब्जेः श्चुना; इहापि प्रा° for इहापि तर्हि प्रा°; °ये निपातनम् for °ये तन्निपातनम्; तर्हि गमेर्ह्यु° for गमेरेव ह्यु°). This passage, intermixed with little portions from *Kaiyyaṭa*'s commentary, is quoted also in *Mádhava*'s *Dhátuvritti*, which work — like his commentaries on the Vedas — was edited by *Sáyańa*.

अभ्युद्गत Tatpur. m. f. n. (-तः-ता-तम्) [1] Gone up, elevated, exalted; e. g. *Rámáy.*: जीवितं ..... विजहाम्येष वै तूर्णं महद्याभ्युद्गतं यशः. [2] Risen; e. g. (the moon) *Daśarúpa*: अभ्युद्गते शशिनि पेशलकान्तदूतीसंलापसंवलितलोचनमानसाभिः। अग्राहि मण्डनविधिः. [3] Set out on, gone or come on, a visit; e. g. *Máhábh. Ádip.*: दृष्ट्वा च त्वां धिष्ठितं देवमार्गे शक्रार्कविष्णुप्रतिमप्रभावम्। अभ्युद्गतास्त्वां वयम्. E. गम् with उद् and अभि, krit aff. क्त.

अभ्युद्गतराज Bahuvr. m. (-जः) The name of a Buddhistic Kalpa *or division of time*, at which the king Śubhavyúha will be born again in the world Vistirńavati (*Lotus de la bonne loi*). E. अभ्युद्गत and राजन्, samás. aff. टच्: i. e. "with exalted kings".

अभ्युद्गम Tatpur. m. (-मः) [1] Rising from a seat, as a mark of respect towards a visitor (comp. अभ्युत्थान and अभिवादन); e. g. *Amaruś.* v. 85: कृतो दूरादेव स्मितमधुरमभ्युद्गमविधिः (*Jnánánand.*: अभ्युद्गमविधिः। उत्थानविधिः). [2] Setting out on, going on, a visit, visiting; e. g. the same passage, where another interpretation of अभ्युद्गमविधिः is परिव्राजकविधिः; this paraphrase, however, does not imply that अभ्युद्गम here means "*one who* travels"; it refers only to the act of travelling itself; comp. also s. v. अभ्यागम, e. g. *Śabdar.*: वैराजिघातनिकटाभ्युद्गमे ऽभ्यागमः पुमान्. [The word अभ्युद्गम and its synonym अभ्युद्गमन being given by some Koshas as one of the explanations of अभ्यागम, I will state here the reasons which induced me to refer this explanation not to the first, but to the second meaning of both these words. The *Amarak.* gives अभ्यागम only as one of the synonyms of आजि &c., *war, battle*; the *Trikáńdaś.* of विरोध, *enmity*. The *Dharańikosha* gives two meanings of अभ्यागम, viz. अभ्यागमन (*arrival, visit*) and युद्ध (*war*); the *Bhúriprayoga* these: अभ्येति (*arrival, visit*), रण (*war*), अन्तिक (*neighbourhood*), and विरोध (*enmity*); *Jaṭádhara*: विरोध (*enmity*), आजि (*war*), घात (*striking*), अभ्युद्गमन (....), अन्तिक (*neighbourhood*); the *Medini*: विरोध (*enmity*), अभिघात (*striking*), अभ्युद्गमन (....), अन्तिक (*neighbourhood*); the *Śabdaratnávali*: वैर (*enmity*), आजि (*war*), घात (*striking*), निकट (*neighbourhood*), अभ्युद्गम (....); the *Viśwaprakáśa*: अन्तिक (*neighbourhood*), घात (*striking*), विरोध (*enmity*), अभ्युद्गम (....), आजि (*war*); and *Hemach.*: समर (*war*), अन्तिक (*neighbourhood*), घात (*striking*), रोध (*enmity*), and अभ्युपगम (*arrival*). — Now, in comparing these explanations, it will be found that the meanings "*war, enmity, striking, neighbourhood*" are given either by all or most of the Koshas; and that no difficulty therefore can arise in regard to them. But it will be seen, too, that whereas the Dharańik. has a meaning अभ्यागमन, the Bhúrip. अभ्येति, and Hemach. अभ्युपगम, Jaṭádhara and the Medini have अभ्युद्गमन and the Viśwapr. and Śabdar. अभ्युद्गम. That the former meaning (अभ्यागमन, अभ्येति, or अभ्युपगम, *arrival, visit*) is the first and the most obvious meaning of अभ्यागम, is not matter of doubt; but if अभ्युद्गम or अभ्युद्गमन were taken in the sense "rising from a seat", the conclusion would be, that though *Hem.*, *Jaṭ.*, the *Viśwapr.*, and *Śabdar.* coincide in giving *five* meanings, and no more, of अभ्यागम, four of which are identical, *Hemach.* omitted the meaning अभ्युद्गम, and the three other Koshas, as well as the *Med.*, omitted the principal meaning अभ्युपगम. The improbability however of such a conclusion is not merely strengthened by the circumstance that the *Bhúripr.* also which merely

omits घात (perhaps on account of its near correspondence in sense with रण), has अभ्येति (*arrival*), but by the extreme similarity between Hemachandra's Nánárthas, where the word occurs, and the Viśwapr. — a similarity so great that it could create the *erroneous* impression of Hemach.'s having literally copied this part of his vocabulary from Maheśwara's work.] E. गम् with उद् and अभि, kŕit aff. अप्.

अभ्युद्गमन Tatpur. n. (-नम्) The same as the preceding; q. v. for an instance of its occurrence. E. गम् with उद् and अभि, kŕit aff. ल्युट्.

अभ्युद्दृष्ट Tatpur. 1. n. (-ष्टम्) The being seen, the becoming visible, the rise; (as of the moon) e. g. *Śatap.*: सा हैषा पशव्येष्टिस्तयाप्यनभ्युद्दृष्टो यजेतैव (*Sáy.*: अनभ्युद्दृष्टो ऽपि। अदृश्यमानचन्द्रो ऽपि); or *Káty. Śr. S.*: पश्चादभ्युद्दृष्ट आमावास्येनेष्ट्वा &c. (*Yájnik.*: चन्द्रमसो ऽभ्युदये ज्ञाते). See उद्दृष्ट and अभ्युदय 1.

2. f. (-ष्टा) The name of a religious ceremony (according to a statement in *Weber*'s Indische Studien). E. दृश् with उद् and अभि, kŕit aff. क्त.

अभ्युद्धृत Tatpur. m. f. n. (-तः-ता-तम्) [1] Taken out, drawn; e. g. *Yájnav.*: गृहीतशिश्नश्चोत्थाय मृद्भिरभ्युद्धृतैर्जलैः। गन्धलेपक्षयकरं शौचं कुर्यादतन्द्रितः. [2] Taken out &c. on account of (some purpose), intended for; e. g. *Mŕchchh.*: विप्रस्वं न हरामि काञ्चनमथो यज्ञार्थमभ्युद्धृतम्. Compare उद्धृत. [This word is given by *Patanjali* as an instance to *Pán.* VI. 2. 49., to show that its accent is not on अभि, but (the udátta) on उद्; *Pán.*: गतिरनन्तरः; *Patanjali*: अनन्तर इति किमर्थम्। अभ्युद्धृतम्। उपसमाहृतम्; *Kaiyy.*: .... अभ्युद्धृतमिति। तदग्रहणपरिभाषया क्तान्त उद्धृतशब्दे परतो ऽभिशब्दस्य प्रकृतिस्वरो मा भूदित्येवमर्थमनन्तरग्रहणम् &c.; *Nágojibh.*: अभ्युद्धृतशब्देनाभेः समासे तं प्रत्युदादेः पूर्वपदत्वाभावाद्विध्यर्थमिति भावः &c.; *Praudhamanoramá*: अभ्युद्धृतशब्दे ह्युच्छब्दस्य स्वर इष्यते.] E. अभि and उद्धृत.

अभ्युद्यत Tatpur. m. f. n. (-तः-ता-तम्) [1] Lifted up, raised; e. g. *Mŕchchh.*: कोयमभ्युद्यते शस्त्रे मृत्युवक्त्रगते मयि .... आगता. [2] Making an effort, proceeding to act; e. g. *Meghadúta*: श्यामः पादो बलिनियमनाभ्युद्यतस्येव विष्णोः (*Mallinátha*: अभ्युद्यतस्य प्रवृत्तस्य). [3] Presented, offered; e. g. *Rámáy.* (ed. Schlegel): तस्मै चाभ्युद्यतं सम्यङ्मणिकाञ्चनभूषितम् (v. l. MS. सौम्यं मणि°) दिदेश राजा रुचिरं रामाय परमासनम्; or *Manu* (IV, 247. 248, in the former verse, with the implied sense "*unasked for*"; a Bráhmańa being allowed to receive from every body — except from a courtezan, a eunuch, an outcast and an enemy, as *Yájnavalkya* (I. 215) adds — not only protection from danger, but also wood, water, roots, fruits, rice, honey, and (as verse 248 permits) other alms — i. e. of value, such as gold &c., provided that they are not solicited): एधोदकं मूलफलमन्नमभ्युद्यतं च यत्। सर्वतः प्रतिगृह्णीयान्मध्वथाभयदक्षिणाम् (*Medhát.*: अभ्युद्यतमभिमुखमुपनीतम्; *Kull.*: = अयाचितोपनीतम्) ॥ आहृताभ्युद्यतां भिक्षां पुरस्तादप्रचोदिताम् (*Medhát.*: अभ्युद्यतामग्रे स्थापिताम्; *Kull.*: = आभिमुख्येन स्थापिताम्). The emphatic expressions अप्रचोदिताम् (= अयाचिताम् *Medhát.*) and पुरस्तात् being added by Manu to the word अभ्युद्यत in the latter verse, the commentators infer that such alms as are meant by this verse, viz. objects of value, must neither have been asked for personally nor through the mediation of others, nor must the giver have promised them on a former occasion. E. यम् with उद् and अभि, kŕit aff. क्त.

अभ्युन्दत् Tatpur. m. f. n. (-न्-ती-त्) Bewetting, overflowing; *Rigv.*, *Sámav.*: पवमानस्य ते वयं पवित्रमभ्युन्दतः। सखित्वमा वृणीमहे (*Sáyańa*: अभ्युन्दतः = अभिक्लेदयतः). E. उन्द् with अभि, kŕit aff. शतृ.

अभ्युन्नत Tatpur. m. f. n. (-तः-ता-तम्) [1] Very much raised, very much bent upwards (the converse of अवगाढ q. v.); e. g. *Śakunt.*: अभ्युन्नता पुरस्तादवगाढा जघनगौरवात्पश्चात्। द्वारे ऽस्य पाण्डुसिकते पदपङ्क्तिर्दृश्यते ऽभिनवा. [2] Very high, very full &c. (see उन्नत); e. g. *Daśarúpa*: अभ्युन्नतस्तनमुरो नयने च दीर्घे &c. E. अभि and उन्नत.

अभ्युन्नति Tatpur. f. (-तिः) Great increase, great prosperity; comp. e. g. *Mallin.* s. v. अभ्युत्थान. [This word is given by the *Gańaratnamahodadhi* as one of the सुस्नातादि; comp. *Pán.* IV. 4. 1. vártt. 3, and see आभ्युन्नतिक.] E. अभि and उन्नति.

अभ्युन्नीत Tatpur. m. f. n. (-तः-ता-तम्) Brought up, brought forward; e. g. (of the Soma) *Jaimini-Sútra*: पुनरभ्युन्नीतेषु सर्वेषामुपलक्षणं विशेषत्वात्; *Śabara*: सन्ति पुनरभ्युन्नीताः सोमाः; *Kumárila*: हुतेषु चमसेषु सशेषेष्वेवाभ्युन्नीताः सोमाः पुनरभ्युन्नीता उच्यन्ते "*Punarabhyunníta* is the name of those Somas which are brought forward (for libations) after the original Somajuice has been completely sacrificed"; but according to the *Jaim. nyáyam.* the new Soma is put into the remainder of the previous libation: पात्रविशेषस्थिताः सोमरसाश्चमसाः। तैर्वषट्कारानुवषट्कारयोर्होतव्यम्। चमसानामिन्द्रस्याद्योतुर्वषट्कारे प्रथममिन्द्रो हुतः। अनन्तरं चमसस्थे हुतशेषे पुनः सोमान्तरमभ्युन्नीय देवतान्तरेभ्यो होत्रका अनुवषट्कारे जुह्वति .....; the question, whether Indra participates also in this last Soma, is then answered in the affirmative. E. नी with उद् and अभि, kŕit aff. क्त.

अभ्युपगच्छत् Tatpur. m. f. n. (-न्-न्ती-त्) The same as अभ्युपगन्तृ q. v. E. गम् with उप and अभि, kŕit aff. शतृ.

अभ्युपगत Tatpur. m. f. n. (-तः-ता-तम्) [1] Gone or come near, approached to, arrived at, attained; e. g. *Śiśupálab.*: रुचिधाम्नि भर्तरि भृशं विमलाः परलोकमभ्युपगते विविशुः &c.; or *Rámáy.*: अद्याभ्युपगतः सौम्य वैदेह्या इव दर्शनम्; or *Mitákshara* (on *Yájnav.*): ऋणमोचनेन दासत्वमभ्युपगत ऋणदासः; or *ibid.*: अनभ्युपगतप्रायश्चित्तश्चेद्राज्ञ एव दासो भवति (viz. a man who has relinquished the condition of a religious mendicant without having "undergone" the required penance). [2] Agreed to, assented to, settled by agreement or contract; e. g. *Mahábh. Udyogap.*: प्रियाभ्युपगते (*Nílak.*: = प्रीत्या स्वीकृते) द्यूते पाण्डवा मधुसूदन। जिताः शकुनिना राज्यं तत्र किं मम दुष्कृतम्; *Hemach.*: = अङ्गीकृत, प्रतिज्ञात &c. [3] Admitted, allowed to be true, as a position or argument in discussion &c.; e. g. *Śakunt.*: राजा। भोः सत्यवादिन्। अभ्युपगतं तावदस्माभिरेवम्; or *Mitáksh.* (on *Yájnav.* 2. 40. प्रपन्नं साधयन्नर्थम्): प्रपन्नमभ्युपगतमधमर्णेन धनम् &c.; or *Dattakamím.*: अभ्युपगतं चैतद्विज्ञानेश्वराचार्यैरपि; or *Vyávahárat.*: यदा धनिकेनाधमर्णिकस्त्रिचतुः पञ्चकृत्वो वा त्वं मत्स्वं धारयसीति पुनःपुनर्दृश्यमानो ऽपि न तद्वाक्यं प्रतिहन्ति तदोत्तरकालमनेनाभ्युपगतो ऽयमर्थः; or *Vijnánabh.* (on the *Sánkhya-Sútra* वस्तुत्वे सिद्धान्तहानिः): यदि चाविद्याया वस्तुत्वं स्वीक्रियते तदा स्वाभ्युपगतस्याविद्यामृतत्वस्य हानिरित्यर्थः;

or *Viśwan.* on a *Nyáya-Sútra* (see अभ्युपगमसिद्धान्त): सूत्रकृतो ऽभ्युपगतमिदम्; or सर्वतन्त्राविरुद्धः सर्वशास्त्राभ्युपगतः (scil. सिद्धान्तः); or *Jaiminiyanyáyam.*: घृते श्रपयतीति प्रत्यक्षोक्त्या पाको ऽभ्युपगतः; and see the following. — Compare अभ्युपेत. E. गम् with उप and अभि, kṛit aff. क्त.

अभ्युपगन्तव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) [1] To be come near to, to be arrived at; e. g. *Mahábh. Aśwam.*: यस्य ते द्रोणभीष्माभ्यां युद्धमासीदरिन्दम। मत्संकेन योद्धव्यं तत्ते युद्धमुपस्थितम्। तस्माद्भ्युपगन्तव्यं युद्धाय .... (*Nílak.*: अभ्यु° अभिमुखीभवितव्यम्). [2] To be agreed or assented to, to be settled by agreement or contract, (comp. अभ्युपगत 2.). [3] To be admitted or allowed to be true, as a position or argument in discussion &c.; e. g. *Káśiká*: यदि पञ्चालादयः संज्ञाशब्दा न योगनिमित्ता इत्युक्तम्। तस्मात्संज्ञैवाभ्युपगन्तव्यम्; or *Śankara* (on the *Vedánta Sútra* II.3.32.): ..... तथैवं भूतमन्तःकरणमवश्यमस्तीत्यभ्युपगन्तव्यम्। अन्यथा ह्यनभ्युपगम्यमाने तस्मिन्नित्योपलब्ध्यनुपलब्धिप्रसङ्गः स्यात्; or *Mádh. Sarvadarś.*: तस्माद्वर्णानां वाचकत्वासंभवात्स्फोटो ऽभ्युपगन्तव्यः; or *Jaiminiyany.*: तत्र यथा सोमस्य यागं प्रति गुणत्वं भवताभ्युपगतम्। तथाग्नेरप्यभ्युपगन्तव्यम्; or *Sáyańa* on the *Taitt. S.* (in reference to an *Adhik* of the *Jaim.*): उपरिधारणे त्वप्राप्तत्वाग्निशब्दं परित्यज्य विधिरेवाभ्युपगन्तव्यः. — Compare अभ्युपेय. — E. गम् with उप and अभि, kṛitya aff. तव्य.

अभ्युपगन्तृ Tatpur. m. f. n. (-न्ता-न्त्री-न्तृ) [1] One who comes near to or arrives at. [2] One who agrees or assents to. [3] One who admits (the correctness of an argument, fact &c.); e. g. *Śankara* on the *Chhánd. Up.*: न युक्तं तेषां भावाभावमात्रमभ्युपगन्तृताम्। असत्त्वमात्राभ्युपगमो ऽप्ययुक्त एवाभ्युपगन्तुरनभ्युपगमानुपपत्तेः। इदानीमभ्युपगन्ताभ्युपगम्यते न प्रागुत्पत्तेरिति चेत्। न &c. [The two first meanings are inferred from the corresponding meanings of the preceding and following words.] E. गम् with उप and अभि, kṛit aff. तृच्.

अभ्युपगम Tatpur. m. (-मः) The going or coming near, approaching, arrival; (*Viśwapr., Hemach., Bhúripr., Dharańik.*: = समीपागमन; *Med.*: = अन्तिकसमागम; *Bhánud.* on *Amarak.*: = निकटगमन). Comp. अभ्यागम and the remark s. v. अभ्युद्गम. [2] Analogy, affinity (*Wilson*). [3] Assenting or agreeing to, agreement, contract (*Amarak., Viśwapr., Hem., Bhúripr. &c.*: = संविद्, स्वीकार &c.); e. g. *Manu*: क्रियाभ्युपगमात्त्वेतद्बीजार्थं यत्प्रदीयते; or *Mitáksh.*: नापि कारणम्। एकदेशस्याभ्युपगमाभावात् &c.; or *Víramitrod.*: यतः प्रसिद्धप्रत्यवस्कन्दने ऽपि ग्रहणाद्यभ्युपगमेन प्रतिदानादिकारणोत्तरतैवास्यासंभाविनीति वाच्यम्; or *Ratnávali*: प्रसीदेति ब्रूयामिदमसति कोपे न घटते करिष्याम्येवं नो पुनरिति भवेदभ्युपगमः; comp. also *Káśiká* (on *Páń.* I. 3. 52.): प्रतिज्ञानमभ्युपगमः; or (on *Páń.* VIII. 2. 99.): प्रतिश्रवणमभ्युपगमः; or (on *Páń.* I. 4. 40.): प्रतिपूर्व आङ्पूर्वश्च शृणोतिरभ्युपगमे प्रतिज्ञाने वर्तते। स चाभ्युपगमः परेण प्रयुक्तस्य सतो भवति. [4] The admitting or allowing to be true (of a position or argument in discussion &c.); or such an admitted fact or argument itself; e. g. *Nyáya-Sútra*: तन्त्राधिकरणाभ्युपगमसंस्थितिः सिद्धान्तः (*Viśwan.*: .... अत्र चाभ्युपगम्यमानो ऽर्थः सिद्धान्त इति भाष्यम्। अभ्युपगमः सिद्धान्त इति वार्त्तिकटीका। न चात्र विरोधः शङ्कनीयः।..... अर्थाभ्युपगमयोर्गुणप्रधानभावस्य विवक्षा। तन्त्रत्वादर्थाभ्युपगमो ऽभ्युपगम्यमानो वार्थः सिद्धान्तः); or *ibid.*: .... नित्यत्वानभ्युपगमाच्च सामान्यस्याप्रतिषेधः; or *ibid.*: स्वपक्षलक्षणापेक्षोपपत्त्युपसंहारे हेतुनिर्देशे परपक्षदोषाभ्युपगमात्समानो दोषः; or *Viśwan.* (on *Nyáy. S.* V. 66): .... आविर्भावस्याविर्भावाभ्युपगमे ऽनवस्था; or *Śankara* (on a *Kańáda S.*): नापि गौणत्वमपि तदानीमिवोत्पन्नं नित्यत्वाभ्युपगमात्। नाप्यन्यत आगतं निष्क्रियत्वाभ्युपगमात्; or *Vedánta-Sútra*: अभ्युपगमे ऽप्यर्थाभावात्; or *ibid.*: अवस्थितिवैशेष्यादिति चेन्नाभ्युपगमाद्धृदि हि (*Śankara*: ... अभ्युपगम्यते ह्यात्मनो ऽपि चन्दनस्येव देहैकदेशवर्तित्वमवस्थितिवैशेष्यम्। कथमित्युच्यते। हृदि ह्येवात्मा पठ्यते वेदान्तेषु हृदि ह्येवात्मा); or *Śankara* (on *Ved. Sútr.* IV. 3. 15.): .... न ह्येवमुभयथा भावाभ्युपगमे कश्चिद्दोषो ऽस्ति; or *Vijnánabh.* (on *Sánkhya S.* I. 157): ..... सांवृत्तिकशब्देन प्रपञ्चस्याविद्यकतायास्तैरभ्युपगमात्; or *Jaiminiyany.*: ननु विद्वद्वाक्यस्य कर्मान्तरविधायकत्वाभावे ऽपि नानुवादकत्वम्। तस्य यागविधायकत्वाभ्युपगमात्; or *Kaiyyaṭa* (on a passage in *Pat.*'s Introd.): क्रियास्वपि जातिर्विद्यते सैव धातुवाच्या पठति पठतः पठन्ति। इत्यादेरभिन्नस्य प्रत्ययस्य सद्भावात्तन्निमित्तजात्यभ्युपगमः; or *Nágojibh.* (on another passage of *Pat.*'s Introd.): ... अन्यथा त्वयापि वर्णानां स्फोटव्यञ्जकत्वाभ्युपगमात्; *Káśiká* (on *Páń.* I. 1. 29.): सर्वनामसंज्ञायां तदन्तविधेरभ्युपगमात्। बहुव्रीहिरपि सर्वाद्यन्तस्य सर्वनामसंज्ञा स्यात्. — See also the preceding and अभ्युपगमसिद्धान्त. E. गम् with उप and अभि, kṛit aff. अप्.

अभ्युपगमसिद्धान्त Tatpur. m. (-न्तः) (In the Nyáya philosophy.) An implied axiom; defined in the *Nyáya-Sútra* (1. 31.) as "a maxim the truth of which is not expressly proved, but argued upon, in detail, by Gotama, in his Sútras, whence *it* follows that he must have admitted its correctness." — Such an axiom, for instance, is, that *manas* has the property of an organ of sense; it *is not* expressly mentioned in the Nyáya-Sútras, but implied, e. g., by the investigation contained in the Sútras 3. 91. &c., 128-131. — *Sútra* 1. 31.: अपरीक्षिताभ्युपगमात्तद्विशेषपरीक्षणमभ्युपगमसिद्धान्तः; *Viśwan.*: अपरीक्षितस्य साक्षादसूचितस्य विशेषपरीक्षणं विशेषधर्मकथनम्। अभ्युपगमादिति ज्ञापकत्वे पञ्चमी। अभ्युपगमज्ञापकमित्यर्थः। विशेषपरीक्षणाज्ज्ञायते। सूत्रकृतो ऽभ्युपगतमिदमिति। तथा च साक्षादसूचिताभ्युपगमो ऽभ्युपगमसिद्धान्तः। यथा मनस इन्द्रियत्वमिति. — It is one of the four kinds of the सिद्धान्त q. v. of the Nyáya. E. अभ्युपगम and सिद्धान्त.

अभ्युपगमित Tatpur. m. f. n. (-तः-ता-तम्) Made to assent, persuaded to make an agreement; e. g. (a man whom another engages as a servant for a fixed time) *Mitákshara* (in explaining the expression कृतः as applied to दासः): कृतः। एतावत्कालं त्वं दास इत्यभ्युपगमितः. [The word may mean also: *made to come, invited* &c. — comp. अभ्युपगत —, but I know of no passage where it occurs with these meanings.] E. गम्, in the caus., with उप and अभि, kṛit aff. क्त.

अभ्युपपत्ति Tatpur. f. (-त्तिः) (Literally, approaching, scil., with a friendly purpose) [1] Favouring, favour, affection; *Amarak., Hemach., Śabdar.* = अनुग्रह; e. g. *Śakunt.* (in the transl. of the Prákrit): तदर्हस्यभ्युपपत्त्या जीवितमस्या अवलम्बितुम्; or *Káśiká*: कारुण्येनाभ्युपपत्तिः परस्यानुकम्पा. [2] Defence, protection; e. g. *Manu*: ब्राह्मणाभ्युपपत्तौ च शपथे नास्ति पातकम् (*Kullúka*: ब्राह्मणरक्षार्थमङ्गीकृतधनादौ वृथाशपथे पापं न भवति); or *ibid.*: स्त्रीविप्राभ्युपपत्तौ च धर्मेण घ्नन्न दुष्यति (*Kull.*: स्त्रीब्राह्मणरक्षार्थं च &c.); or *ibid.*: स्त्रीबालाभ्युपपत्तौ च &c. (*Kull.*: गोब्राह्मणस्त्रीबालानामन्यतमस्यापि परित्रा-

सार्थे च). [[3] Agreement, assent (*Wilson*). [4] Impregnation of a woman, as of a brother's widow, as an act of duty (*Wilson*). Comp. उपगमन and अभिगमन.] E. पद् with उप and अभि, kŕit aff. क्तिन्.

अभ्युपपदन Tatpur. (n. -नम्) The same as the preceding. (The word occurs as an explanation of अभ्युपपत्ति, by *Bhánudikshita* on the *Amarak.*) E. पद् with उप and अभि, kŕit aff. ल्युट्.

अभ्युपपन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) [1] Manifested, proved, effected; e. g. *Mŕichchh.*: अथवा कृतं वृक्षवाटिकागहनेनाभ्युपपन्नवत्सलः खलु तत्रभवानार्यचारुदत्तः श्रूयते तत्प्रत्यक्षीकृत्य गच्छामि. [2] Assented to, admitted; e. g. *Nárada* (of a man who loses a law-suit by his own admission): यस्योचुः साक्षिणः सत्यां प्रतिज्ञां च जयी भवेत् । अन्यथावादिनो यस्य ध्रुवस्तस्य पराजयः । स्वयमभ्युपपन्नो ऽपि &c. (*Raghunandana*: स्वयमभ्युपपन्नः । आत्मनैवाङ्गीकृतस्वपराजयः). See s. v. पद्. E. पद् with उप and अभि, kŕit aff. क्त.

अभ्युपयुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Made use of, employed (the same as उपयुक्त q. v.); e. g. *Nágojibh.* (on a passage in *Patanj.*'s Introd.): ननु यावदेवाध्येष्यते तावदेवाभ्युपयुक्तं स्यात्. E. युज् with उप and अभि, kŕit aff. क्त.

अभ्युपशान्त Tatpur. m.f.n. (-न्तः-न्ता-न्तम्) Appeased, calmed; e. g. *Ŕitusanh.*: दिनान्तरम्यो ऽभ्युपशान्तमन्मथो निदाघकालः समुपागतः प्रिये. E. शम् with उप and अभि, kŕit aff. क्त.

अभ्युपाय Tatpur. m. (-यः) [1] A means, an expedient; e. g. *Manu*: यैरभ्युपायैरेनांसि मानवो व्यपकर्षति &c. (*Kull.*: यैर्हेतुभिः &c.); or *Mahábh. Anuśásanap.*: तादृशेनाभ्युपायेन यष्टव्यं नोवमाहृतिः; or a *Várttika of Kátyáy.* (on the Introd. of *Pánini*): अनभ्युपाय एष शब्दानां प्रतिपत्तौ प्रतिपदपाठः; or *Gautama* (according to the *Mitáksh.*, *Raghun.*, *Víramitr.*): न्यायाधिगमे तर्को ऽभ्युपायः; or *Bhattik.*: .... संधिर्वृद्धेर्विधेयो ऽधिगमाभ्युपायः (*Jayam.*: = प्राप्तिहेतुः); or *ibid.*: संधानमेवास्तु परेण तस्मान्नान्यो ऽभ्युपायो ऽस्ति निरूप्यमाणः; or *ibid.*: क्रियासमारम्भगतो ऽभ्युपायो नृद्रव्यसंपत्सहदेशकाला &c. (*Jayam.*: क्रि° = कर्मणामारम्भोपाय इत्यर्थः) ॥ न निश्चितार्थं समयं च देशं क्रियाभ्युपायादिषु यो ऽतियायात् &c.; or *Hitopad.* (ed. *Seramp.*, *Calcutta* and *Bombay*): .... तृषार्त्तो गजयूथो यूथपतिमाह नाथ को ऽभ्युपायो ऽस्माकं जीवनाय (ed. *Lassen and Schlegel* p. 82: को ऽह्युपायो°; ed. *Johnson*: को ऽप्युपायो°): or *Daśakum.*: ... इति विचिन्त्यो ऽत्राभ्युपायः; or *ibid.*: असत्यरन्ध्रस्य लोको नष्टमुष्टिचिन्तादिकथनैरभ्युपायान्तरप्रयुक्तिर्दिव्यांशतामेव मम समर्थयमानो मदाज्ञां नात्यवर्तत; or (*spiritual means*) *Bhágav. Pur.*: नूनं सुनीतेः पतिदेवतायास्तपःप्रभावस्य सुतस्य तां गतिम् । दृष्ट्वाभ्युपायानपि वेदवादिनो नैवाधिगन्तुं प्रभवन्ति किं नृपाः (*Śrídharasw.*: पतिरेव देवता यस्यास्तस्याः सुतस्य यः तपःप्रभावः । तस्य तां गतिं फलमधिगन्तुं वेदवादनशीला ब्रह्मर्षयो ऽपि नैव प्रभवन्ति । अभ्युपायाम्भगवद्धर्मान्दृष्ट्वापि किं पुनर्नृपाः). [2] Assenting, agreeing, agreement. [This meaning rests on the authority of *Hemach.* who gives it in the Nánártha as a synonym, amongst others, of अभ्युपगम — while on other occasions, however, he employs अभ्युपाय in the usual sense "means"; e. g. .... अङ्कुमन्त्रिकगात्रयोः । उपसर्जन भूते स्यादभ्युपायप्रतीकयोः; or द्वारं निर्गमे ऽभ्युपाये &c. — Elsewhere I have not met with this sense of the word.] E. इ (इण्) with उप and अभि, kŕit aff. अच्.

अभ्युपायन Tatpur. n. (-नम्) A complimentary gift, especially one from an inferior to a superior, a *Nazr*; comp. उपायन; e. g. तावानय समं गोपैर्नन्दाद्यैः साभ्युपायनैः (a quotation from the *Bhágavata Pur.*, according to *Rádhákántadeva*). E. इ (इण्) with उप and अभि, kŕit aff. ल्युट्.

अभ्युपायवत् m. f. n. (-वान्-वती-वत्) Possessing means or expedients; e. g. *Bhattik.*: शिल्पिभिः पार्थिवैः कृतस्त्वया जय्यो ऽभ्युपायवान् (*Jayam.* &c. = युद्धोपाययुक्त). E. अभ्युपाय, taddh. aff. मतुप्.

अभ्युपावृत्त Tatpur. m.f.n. (-त्तः-त्ता-त्तम्) Arrived at, approached; e. g. *Śatapathabr.*: अथ स्तोत्रमुपाकरोति । सोमः पवत इति स वै परागेव स्तोत्रमुपाकरोति पराञ्च स्तुवते देवान्वा एतानि स्तोत्राण्यभ्युपावृत्तानि यत्पवमानाः पराञ्चो ह्येतिर्देवाः स्वर्गं लोकं समाश्नुवत तस्मात्परागेव स्तोत्रमुपाकरोति पराञ्च स्तुवते. Comp. also s. v. अभ्यावर्तम्. E. वृत् with आ, उप and अभि, kŕit aff. क्त.

अभ्युपेत Tatpur. m. f. n. (-तः-ता-तम्) The same as अभ्युपगत. [1] Arrived at, approached, attained; e. g. *Mahábh. Vanap.*: तत्रावसं वर्षसहस्रमात्रं ततो लोकं परमस्म्यभ्युपेतः; or *Daśakum.*: अथ सा सस्मितमवादीन्नगवन्ययाथ राजकुले मत्तः पराजयो ऽभ्युपेतः &c. [2] Agreed to, assented to, settled by agreement or contract; e. g. *Meghad.*: मन्दायन्ते न खलु सुहृदामभ्युपेतार्थकृत्याः (*Mallin.*: अभ्युपेता अङ्गीकृताः । अर्थस्य प्रयोजनस्य कृत्या क्रिया यैस्ते ऽभ्युपेतसुहृदर्था इत्यर्थः); or *Daśakum.*: देव जितानयाहं तद्दास्यमद्यप्रभृत्यभ्युपेतं मया. [3] Admitted, allowed, as a position or argument in discussion &c.; e. g. *Víramitr.*: व्यवहारतत्त्वकाराभ्युपेतं च कारणोत्तरत्रैविध्यमयुक्तम्. E. इ (इण्) with उप and अभि, kŕit aff. क्त.

अभ्युपेतव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) To be admitted, to be allowed to be correct, as a position or argument in discussion &c.; comp. अभ्युपगन्तव्य; e. g. *Mádh. Jaiminiyanyáy.*: ततो धातुश्रुतिमबाधितुं स्तोत्रशस्त्रयोः प्रधानकर्मत्वमभ्युपेतव्यम्; or *ibid.*: ... इत्येवं पदार्थानुसमयो ऽभ्युपेतव्यः । न तु काण्डानुसमयः. [For other meanings which would correspond with 1. and 2. of the preceding word, viz. "to be approached" and "to be settled by agreement", I have no authority; nor have I met with the word itself in any ancient work. Its form is apparently at variance with *Pánini*'s *Sútra* VI. 1. 89., according to the interpretation put upon it by Patanjali and the later commentators.] Comp. अभ्युपेय. E. इ (इण्) with उप and अभि, kŕitya aff. तव्य.

अभ्युपेत्य Tatpur. ind. [1] Having approached, having arrived at, having attained; e. g. *Mahábh. Vanap.*: आदित्यदीप्तां दिशमभ्युपेत्य मृगा द्विजाः क्रूरमिमे वदन्ति. [2] Having agreed to, having settled by agreement; e. g. *Daśakum.*: अतो युवतिललामभूता काममञ्जरी यं कामयते स हरतु सुभगपताकमिति व्यवस्थापयन्नभ्युपेत्यावां प्राहिणुव तस्मै दूताम्. See also the following. [3] Having admitted or allowed, as a position or argument in discussion &c.; e. g. *Nyáya S.*: अभ्युपेत्य कालभेदे दोषवचनात् (*Viśwan.*: न व्याघात इति शेषः । अग्न्याधानकाल उदितहोमादिकमभ्युपेत्य स्वीकृत्यानुदितहोमादिकरणे पूर्वोक्तदोषकथनान्न व्याघात इत्यर्थः); or *Kumárila* (on a *Jaim. Sútr.*): अत्रोपकारा अतिदिश्यन्ते । यत्र प्रकरणं तत्र विपरिवृत्तिः तत्र प्रकृतावभ्युपेत्य ब्रूमः &c. E. इ (इण्) with उप and अभि, kŕit aff. ल्यप् (an ádeśa for क्त्वा) and ágama तुक्.

अभ्युपेत्यवाद Tatpur. m. (-दः) Arguing upon the supposition of the truth of a position: — in order to disprove it. *(Molesworth.)* E. अभ्युपेत्य and वाद.

अभ्युपेत्याशुश्रूषा Tatpur. f. (-षा) Breach of contracted service; a title of Hindu law treating of disputes which arise between master and servant when the latter breaks his agreement; e. g. *Viramitr.*: अथाभ्युपेत्याशुश्रूषाख्यव्यवहारपदम् । तस्य स्वरूपमाह नारदः । अभ्युपेत्य च शुश्रूषां यस्तां न प्रतिपद्यते । अशुश्रूषाभ्युपेत्यैतद्विवादपदमुच्यत इति; or *Mitáksh.*: साम्प्रतमभ्युपेत्याशुश्रूषाख्यमपरं विवादपदमभिधातुमुपक्रमते (viz. on *Yájnav.* 2. 182. ff.). E. अभ्युपेत्य and अशुश्रूषा.

अभ्युपेय Tatpur. m. f. n. (-यः-या-यम्) The same as अभ्युपेतव्य q. v.; e. g. *Kaiyyaía* (on *Pat.* to a *Vártt.* on *Pán.* VII. 3. 59., referring to समुद्र — comp. the E. of अभ्युद्र): यद्यपि गमेर्ड्डुपसर्गाड्डुप्रत्यये सति समुद्र इति सिध्यति तथाप्युब्जेर्घञि अकारनिवृत्त्यर्थं कुत्वमभ्युपेयम्; or *Madh. Jaiminiyanyáy.*: .... इत्यन्तिमः पक्षो ऽभ्युपेयः; or *ibid.*: ततः सोमे देयद्रव्याणां सत्त्वे दानप्रसक्तिरभ्युपेया; or *Sáy.* on the *Taitt. S.* (in reference to an Adhik. of the *Jaiminiyany.*): यथा समिधो यजतीत्यत्र यागजन्यमपूर्वमस्ति तथा व्रीहीनवहन्त्यादित्यत्रापि तदभ्युपेयम्; or *Kullúka* (on *Manu*): अत एव अपापिष्ठायां गोतमवचनात्सावित्रीजपो ऽभ्युपेय एव; or *Vijnánabh.* (on a *Sánkhya S.*): ननु वामदेवादेरपि परममोक्षो न जात इत्यभ्युपेयम् &c. E. इ (इण्) with उप and अभि, kritya aff. यत्. [The formation of this word is apparently at variance with *Pán.* III. 1. 109. and VI. 1. 89.; I have not met with it in any older authority than those quoted; and some of the more recent MSS. of *Mádhava*'s *Jaiminiyany.* read several times — but not always — अभ्युपगन्तव्य, where the older and better copies have अभ्युपेय.]

अभ्युपेयिवस् Tatpur. m. f. n. (-यिवान्-युषी-यिवत्) [1] Having approached, having arrived at; e. g. *Rámáy.*: गत्वा चतुरहं मार्गे विदेहानभ्युपेयिवान् &c.; or *Bhaííik.*: रावणः शुश्रुवान्स्वच्छन्दानथसानभ्युपेयुषः. [2] Having agreed or assented to, having settled by agreement (comp. अभ्युपेत 2.). [3] Having admitted or allowed to be correct, as a position or argument in discussion; e. g. *Ŕik-Prátiś.*: विपर्ययो वेतरथाभ्युपेयुषाम् (*Uvaía*: गार्ग्यमतं ये ऽभ्युपगच्छन्ति तेषाम्). E. इ (इण्) with उप and अभि, krit aff. क्वसु and connecting vowel इ (इट्).

अभ्युष Tatpur. m. (-षः) [1] A preparation of grain (wheat, barley or leguminous seeds, mustard seed, and the like; according to *Bhanúdikshita,* of green or unripe barley &c.) slightly scorched or parched, so as to be fit for consumption after having been cleaned with the hand; (*Amarak.*: आपक्वं पौलिरभ्यूषः (with the various readings अभ्युषः and अभ्योषः; *Ráyam.* on the *Amarak.*: त्रीणि — viz. आपक्व, पौलि and अभ्युष — गोधूमादिकृतस्यापिलीशदग्धस्य हस्तेन संमृज्य भक्ष्यमाणस्य चोपटीति ख्यातस्य; *Bharatam.*: आरब्धपाके यवसर्षपादौ वह्निनेषद्दग्धे धुट इति शब्दवतीति केचित्; *Nilak.*: त्रीणि गोधूमादिकृते रुटीति ख्याते । ईषत्पक्वसर्षपादाविति केचित् । दरदग्धमयकृतमिति श्रीधरः । पाकारम्भे यवसर्षपादौ धुटधुट इति ख्याते; *Padárthakaum.*: त्रीणि गोधूमादिकृते रुटीति ख्याते; *Sárasund.*: पाकावस्थागते कलायादिके; *Ramán.*: पाकावस्थावति कलायादिके; *Bhánud.*: तोक्मं हरितो यवो ऽभ्युषः ...... । त्रीणि हरितयवादेर्भर्जितस्य). (*Or according to another interpretation*) [2] A *small* circular cake made of wheaten flour, slightly baked in a hole, in an iron saucepan, in a frying pan, or over charcoal. *Hemach.* 3. 62. (or vv. 398. 399): पूलिका तु पोलिकापोलिपूपिकाः । पूपल्यथेषत्पक्वे स्युरभ्यूषाभ्योषपौलयः, whereupon *Vallabhagańi*: .... यदाह मदनपालः । कुकूलकर्परभ्राष्ट्रकङ्गारविपाचिताः । मण्डकाद्या यथापूर्वं गुरवो बृंहणा मताः । मण्डको [a preparation of wheaten flour, according to *Molesworth*] विश्रुतः सूक्ष्मः कर्परादिषु पाचितः । स एव किञ्चित्स्थूलस्तु बुधैः पूपलिका मता । अङ्गारकर्कटी सैव विज्ञेयाङ्गारपाचितेति ॥ पूलिकायाः पञ्च स्थूलमण्डकपर्यायाः । जाडीबाटीरोटीबाडउरोटउ इत्यादिभाषा । अभ्यूषाद्यास्त्रयः सूक्ष्ममण्डकपर्यायाः । पातलीबाटीपातलामाण्डा इत्यादिभाषा । तथा च पथ्यापथ्यकारो ऽपि । स्युर्मण्डका मण्डलिनः कर्परादिषु पाचिताः । महान्तो विश्रुताः सूक्ष्मा लघवो लम्बकाश्च ते ॥ किञ्चित्स्थूला भवेयुश्च तेभ्यः पूपलिकाः स्मृताः । सैवाङ्गारेषु संपक्वा विज्ञेयाङ्गारकर्कटी ॥ इत्यङ्गारकर्कटीशब्दे रोटउ इति भाषाप्रसिद्धस्य नाम. It follows therefore from this quotation that पूलिका, पोलिका, पोलि [not पौलि, as both editions of *Hem.* give it, in 3. 62. or v. 398], पूपिका and पूपली are not different kinds of cake from अभ्यूष, अभ्योष and पौलि, but merely larger descriptions of the same sort. — The *Rájanighaníu* describes the medical properties of *this* kind of cake as follows: "sweet and heavy it is a stomachic and gives strength, but increases the phlegm and causes plethora; baked over charcoal, it increases the appetite and causes flatulence: if light, it is strengthening; if baked in oil, its effect is mischievous"; *Rájan.*: पोलिका मधुरा गुर्वी रोचना बलकारिका । श्लेष्मणो वृद्धिजननी पित्तरक्तप्रदायिनी । अङ्गारकर्कटी वह्निदीपनी वातला लघुः । बल्या च स्नेहसंयुक्ता घनाघनगुणान्विता. — Also अभ्यूष and अभ्योष; *Bharatas. Dwirúpak.*: अभ्यूषः स्यादभ्युषो ऽपि अभ्योषो ऽपि समा इमाः. E. उष् with अभि, krit aff. क.

अभ्युषीय m. f. n. (-यः-या-यम्) Good for, intended for, sufficient for, appropriate for, *the* cake called अभ्युष (*q. v.*). — (Acc. to a *Gańa* to *Pán.*, where some MSS. however have merely the form अभ्यूषीय or अभ्योषीय.) See the following and अभ्यूषीय, अभ्युष्य, अभ्योषीय, अभ्योष्य. E. अभ्युष, *taddh.* aff. छ.

अभ्युष्य m. f. n. (-ष्यः-ष्या-ष्यम्) The same as the preceding. E. अभ्युष, taddh. aff. यत्.

अभ्युह्य Tatpur. ind. Having deduced by reasoning, having concluded, inferred; e. g. *Mitákshara*: गौतमो न्यायाधिगमे तर्को ऽभ्युपायस्तेनाभ्युह्य (wrongly edited in the 4to edd. of Calc. and Benares, °भ्यूह्य) यथास्थानं गमयेदित्युक्ता &c.; or *Suśruta*: एवमभ्युह्य (wrongly edited °भ्यूह्य) बन्धविपर्ययं च कुर्वीत; or the *Káśiká* (on *Pán.* VII. 4. 23.): अभ्युह्य गतः. E. ऊह् with अभि, krit aff. ल्यप् (a substitute for क्त्वा) which beginning with य् and being कित्, causes ऊह् in its composition with an *upasarga* to shorten its vowel. Compare अभ्यूह्य.

अभ्यूढ Tatpur. m. f. n. (-ढः-ढा-ढम्) [1] Brought near; as a *masc.* it occurs as a mystical name of the third प्राण q. v. of the Vrátya, in the *Atharvaveda*: यो ऽस्य तृतीयः प्राणो ऽभ्यूढो नामासौ स चन्द्रमाः. [2] Reflected upon, reasoned upon, made the subject of inference; e. g. *Nirukta-Pariś.*: अयं मन्त्रार्थचिन्ताभ्यूहो ऽभ्यूढो ऽपि श्रुतितो ऽपि तर्कतः (*Durga*: अभ्यूढः = वितर्कितः); see s. v. अभ्यूह. E. वह् with अभि, krit aff. क्त.

अभ्यूष Tatpur. m. (-षः) The same as अभ्युष q. v. E. The same as of अभ्युष, with a prolongation of the second syllable.

अभ्यूषीय m. f. n. (-यः-या-यम्) The same as अभ्युषीय q. v. See also the following. E. अभ्यूष, taddh. aff. छ.

अभ्यूष्य m. f. n. (-ष्यः-ष्या-ष्यम्) The same as the preceding. E. अभ्यूष, taddh. aff. यत्.

अभ्यूह Tatpur. m. (-हः) [1] Deduction by reasoning, reflexion, constructive or inferential interpretation (of a word, passage &c.); e. g. *Nirukta-Pariś.*: अयं मन्त्रार्थचिन्ताभ्यूहो ऽभ्यूढो ऽपि श्रुतितो ऽपि तर्कतो न तु पृथक्त्वेन मन्त्रा निर्वक्तव्या प्रकरणश एव तु निर्वक्तव्याः। .... मनुष्या वा ऋषिषूत्क्रामत्सु देवानब्रुवन्को न ऋषिर्भविष्यतीति तेभ्य एतं तर्कमृषिं प्रायच्छन्मन्त्रार्थचिन्ताभ्यूहमभ्यूढम्। तस्माद्यदेव किं चानूचानो ऽभ्यूहत्यार्षं तद्भवति (*Durga*: ... मन्त्रार्थचिन्तानामभ्यूहो मन्त्रार्थचिन्ताभ्यूहः। वितर्कितः। शक्यते एतावता मन्त्रार्थो ऽभ्यूहितुमिति। पुनरयमपि श्रुतितः। अपि तर्कतः। श्रुतिभ्यो ब्राह्मणेभ्यो निगमशेषेभ्यस्तोन्नीतार्थाभिधानसामर्थ्येभ्यो वाक्यार्थसामर्थ्यात्तस्योपरि पर्यायास्तर्को ऽभ्यूहो लक्षणन्याय इति यद्यप्ययमभ्यूहस्तथापि। न तु पृथक्त्वेन &c. ...... । ते देवा एतं समस्तार्थमूहमपिभवन्तो ऽनेन मन्त्रार्थाञ्छक्ष्यन्ते ऽभ्यूहितुमिति &c.). [2] The same as अभ्यूहन or अध्यूहन qq. vv.; e. g. *Jaimini-Sútra*: अभ्यूहस्तोपरि पाकार्थत्वात् (*Śabara*: प्रकृतौ श्रूयते वेदेन भस्माङ्गारानभ्यूहन्तीति &c.). E. ऊह with अभि, 1. kṙit aff. घञ्, 2. kṙit aff. अच्.

अभ्यूहक Tatpur. m. f. n. (-हकः-हिका-हकम्) Knowing how to deduce by reasoning &c. See the preceding and the following word. E. ऊह with अभि, kṙit aff. ण्वुल्.

अभ्यूहकत्व n. (-त्वम्) The quality of acute reasoning &c. (comp. the preceding words; a quality which a good spy should possess; see s. v. अमात्य). E. अभ्यूहक, taddh. aff. त्व.

अभ्यूहन Tatpur. n. (-नम्) Covering over with ashes and coals, (used especially in ritual works); e. g. *Kumárila* (on the *Mánava Kalpa S.* वसूनां रुद्राणामित्यङ्गारान्): अङ्गाराभ्यूहनं भवति; or the *same* (on another *Mánava K. S.*): भस्मनाभ्यूहत्यभिवा(स)यतीत्यर्थः। अभ्यूहनस्यादृष्टार्थत्वात्; or *Yájnikad.* (in a very detailed description of rites on *Kátyáy. Śr. S.* XV. 2. 6.): पवित्रच्छेदनादिपात्रप्रोक्षणान्तभर्जनोपधानं तच्च नाङ्गाराणां प्राचां करणं नाभ्यूहनम् &c. — *Mádhava*, in the *Jaiminiyanyáy.*, explains the synonymous word अध्यूहन thus: अध्यूहनं भस्मनाङ्गारैश्चोपर्याच्छादनम्. E. ऊह with अभि, kṙit aff. ल्युट्.

अभ्यूहितव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) The same as the following; e. g. *Nirukta*: ते (i. e. विकाराः) यथावचनमभ्यूहितव्याः. E. ऊह with अभि, kṙitya aff. तव्य.

अभ्यूह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) To be reflected upon, to be deduced by reasoning; e. g. the *Káśiká* (on *Pán.* VII. 4. 23.): अभ्यूह्यो ऽयमर्थः. E. ऊह with अभि, kṙitya aff. ण्यत्. (Though this affix begins with a य् and the derivative of ऊह in the present instance is compounded with an *upasarga*, it does not cause the vowel of the *dhátu* to become short, since it has neither a क् nor a ङ् as *anubandha*, which, for instance, is the case with the affix क्त्वा; comp. अभ्युह्य.)

अभ्येति Tatpur. f. (-तिः) Approaching, arrival; (given by the *Bhúriprayoga* as an explanation of अभ्यागम). E. इ (इण्) with आ and अभि, kṙit aff. क्तिन्.

[**अभ्येष** Tatpur. (?) m. (-षः) ? — A word of very doubtful existence; it occurs in the *Gańa* अपूपादि to *Pán.* V. 1. 4., in the Calcutta ed. of *Páńini*, but not in the *Gańa* of the MSS. of the *Káśiká*, nor in those of the *Gańaratnamah.*, nor in any other *Gańa* list within my reach. I presume that it is a mistaken reading for अभ्युष q. v.] E. (if any) इष् with अभि, kṙit aff. घञ् or अच्.

अभ्येषण Tatpur. n. (-णम्) I. [1] Approaching, going towards with a friendly intent; e. g. (for the sake of worship) *Sáyańa* (in explaining the words of the *Ṙigv.*: मघवन्नभिष्टौ नरो मदेम): हे मघवन्। धनवन्निन्द्र। ते तवाभिष्टावभ्येषणे नरः स्तोतारो नेतारो वयं .... मदेम. [2] Approaching with hostile intent, attacking; e. g. *Sáyańa* (on the words of the *Sámav.* महाँ अभिष्टिरोजसा): अभिष्टिः। आभिमुख्येन यष्टव्यः। अभ्येषणशीलो वा शत्रूणाम् (comp. for his interpretation of the same passage in the *Ṙigv.* अभिष्टि I. 2. 2.). E. इष् (to go) with अभि, kṙit aff. ल्युट्.

II. Wishing, desiring, wish, desire; e. g. *Sáyańa* (on the words of the *Ṙigv.*: यद्वा नरा शंस्यं राध्यं चाभिष्टिमन्नासत्या वरूथम्): ..... हे नासत्यावश्विनौ वां युवयोः संबन्ध्यभिष्टिमदभ्येषणयुक्तमाभिमुख्येन प्राप्तव्यम् &c.; or *the same* (on *Ṙigv.*: त्वष्टाग्नी वाजंभरो विहाया अभिष्टिकृज्जायते सत्यशुष्मः): ...... विहाया महानभिष्टिकृदभ्येषणकृत्। अभ्येषणकर्ता &c. E. इष् (to desire) with अभि, kṙit aff. ल्युट्.

अभ्येषणीय Tatpur. m. f. n. (-यः-या-यम्) To be desired, to be aimed at, desirable; e. g. *Sáyańa* (on the words of the *Ṙigv.*: ऊतीर्युवोरह चित्रा अभीके अभवन्नभिष्टयः): युवोरह युवयोरेवोतीरूतयो रक्षा अभीके समीपे ऽभिष्टयः सर्वैः प्राणिभिरभ्येषणीया अभवन्. E. इष् (to desire) with अभि, kṙitya aff. अनीयर्.

[**अभ्येषीय** m. f. n. (-यः-या-यम्) ? — See the remark s. v. अभ्येष; a formation according to *Pán.* V. 1. 4. See the following. E. (if any) अभ्येष, taddh. aff. छ.]

[**अभ्येष्य** m. f. n. (-ष्यः-ष्या-ष्यम्) ? — If a word at all, it would have the same meaning as the preceding; according to *Pán.* V. 1. 4. E. (if any) अभ्येष, taddh. aff. यत्.]

अभ्योष Tatpur. m. (-षः) The same as अभ्युष q. v. E. उष् with अभि, kṙit aff. घञ्.

अभ्योषीय m. f. n. (-यः-या-यम्) The same as अभ्युषीय q. v. and the following. E. अभ्योष, taddh. aff. छ.

अभ्योष्य m. f. n. (-ष्यः-ष्या-ष्यम्) The same as अभ्युष्य and the preceding. E. अभ्योष, taddh. aff. यत्.

अभ्र् (अभ्र — भ्वादि — उदात्त — उदात्तेत्) r. 1st. cl. par. (अभ्रति —; according to *Maitreya*, some admit also the *átm.* अभ्रते; — आनभ्र — अभ्रिता — अभ्रीत्. Desid. अबिभ्रिषति. — Caus. अभ्रयति — आबिभ्रत्. — Pass. अभ्र्यते). To go (*Mádhava, Maitreya* &c.: गत्यर्थः, *Hemach.-Dhátupar.*: गतौ) — but probably in the more definite sense —, to go round, to go about, to roam, to wander; e. g. *Mádhava-Dhátuvṙ.*: मा भवानभ्रीत्; or *Bhaṫṫik.*: तेष्वसौ दन्दशूकारिर्वनेष्वानभ्र निर्भयः (*Bharatas.*: आनभ्र भ्रमति स्म); or *ibid.*: वियत्यानभ्रतुर्भूमौ मण्डलानि विचेरतुः (*Bharatas.*: = गतौ). — Compare वभ्र्, मभ्र्, भ्रम् and, for the probable origin of these *dhátus*, the Preface.

अभ्र I. Tatpur. 1. n. (-भ्रम्) [1] A cloud, more especially a rain-cloud (*Nighańṫu, Amarak., Haláyudha, Hemach., Trikáńḋ., Medini, Śabdaratn., Ajayapála, Ratnákara, Bhúripr.*: = मेघ; *Viśwapr.*: = वलाहक); e. g. *Ṙigv.*: पतन्ति मिहः स्तनयन्त्यभ्रा (*Sáyańa*: अभ्राण्यभ्रास्यद्भिः पूर्णा मेघाः); or *ibid.*: यत्ते अभ्रस्य विद्युतो दिवो वर्षन्ति वृष्टयः (*Sáyańa*: ..... अभ्रादपां हर्तुर्दिवो ऽन्तरिक्षाद्वादित्याद्वा वर्षन्ति); or *Ṙigv.*,

Sámav.: अभ्राद्वृष्टिरिवाजनि; or *Rigv.*, *Sámav.*: प्र नः पिन्व विद्युदभ्रेव रोदसी (*Sáyańa*: अभ्राणीव सा यथा दोग्धि । अभ्राणि तद्वत्पिन्व धुक्ष्व रोदसी द्यावापृथिव्यौ); or *Vájas. S.*: वाताय स्वाहा धूमाय स्वाहाभ्राय स्वाहा मेघाय स्वाहा &c.; or *Atharvav.*: आपो विद्युदभ्रं वर्षं सं वो ऽवन्तु सुदानव उत्सा अजगरा उत; or *Śatapathabr.*: अग्नेर्वै धूमो जायते धूमादभ्रमभ्राद्वृष्टिः; or *Brihadár.*: पर्जन्यो वाग्निर्गौतम तस्य संवत्सर एव समिदभ्राणि धूमो विद्युदर्चिः &c.; or *Chhánd. Upan.*: अभ्राणि संप्लवन्ते स हिंकारो मेघो जायते स प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहारः &c. (*Śankara*: अभ्राण्यब्भरणान्मेघ उदकसेक्तृत्वादुक्षार्थम् &c. — whence it follows that according to this and some of the preceding instances, a distinction was made *in some* passages of the oldest writings between अभ्र, the water-cloud in its condition previous to raining, and मेघ the cloud in its act of raining): or *Manu*: तदा विद्यादनध्यायमनृतौ चाभ्रदर्शने (*Kullúka*: तदानध्यायं वर्षासु कुर्यान्न सर्वदा तथानृतौ प्रादुष्कृताग्निकालेषु मेघदर्शनमात्रे सत्यनध्यायो न वर्षासु); or *Bhágavata-Pur.*: स्थूलस्थूला वर्षधारा मुञ्चत्स्वभ्रेष्वभीक्ष्णशः : अक्षौघैः प्लाव्यमाना भूर्नादृश्यत नतोन्नतम्; or *Kiratárj.*: शरदभ्रचलाश्चलेन्द्रियैरसुरक्षा हि बहुच्छलाः श्रियः; or *Bhaíík.*: अभ्रंनिरयमसौ कुतो निरभ्रे (scil. नभसि); or *Nalodaya*: न स मानसमानसमानसमागममाप समीक्ष्य वसन्तनभः । भ्रमदभ्रमदभ्रमदभ्रमरच्छलतः खलु कामिजनः. See also the quotation from *Śank. Upask.* s. v. अभूत. — The meaning "*water- or rain*"-cloud seems to be lost in such instances as the following verse of the *Rámáy.*: सिताभ्रशिखराभेषु देवतायतनेषु च । .... ध्वजाः समुच्छ्रिताः &c.; or this verse of the *Mahábh. Vanap.*: तत्र नागा महाकाया ज्वलिताक्षाः सुदारुणाः । सिताभ्रकूटप्रतिमाः &c. Comp. also खण्डाभ्र, पिण्डाभ्र, मतङ्गाभ्र, लेखाभ्र, शयाभ्र. — [2] Sky, atmosphere; e. g. *Panchat.*: समुद्रवीचीचपलस्वभावाः सन्ध्याभ्ररेखेव मुहूर्तरागाः । स्त्रियः कृतार्थाः पुरुषं निरर्थं निपीडितालक्तकवत्त्यजन्ति; or *Naishadhach.*: निलीयते ह्रीविधुरः स्वजैत्रं श्रुत्वा विधुस्तस्य मुखं मुखान्नः । सूरे समुद्रस्य कदापि पूरे कदाचिदभ्रभ्रमदभ्रगर्भे (*Premach.*: कदाचित्प्रावृट्काले । अभ्रे आकाशे भ्रमन्ति यान्यभ्राणि मेघास्तेषाम् &c.); or *ibid.*: आदाय दण्डं सकलासु दिक्षु यो ऽयं परिभ्राम्यति भानुभिक्षुः । अब्धौ निमज्जन्निव तापसो ऽयं सन्ध्याभ्रकाषायमधत्त सायम् (*Náráy.*: .... सन्ध्यायामभ्रं गगनं तदेव काषायम् &c.); comp. also अभ्रशिरस्. *Amarak.*, *Hemach.*, *Med.*, *Śabdaratnáv.*: = गगन; *Viśwapr.*: = नभस्; *Trikáńd.*, *Dharańik.*: = व्योमन्; *Ajayap.*: = विहायस्; *Bhúripr.*: = ख. [3] Æther; *Bhúripr.*: = आकाश, (आकाश is given by *Amara*, *Hemach.* &c. as a synonym of ख &c., when the meaning "æther" would coincide with the preceding, but the *Bhúripr.* must have intended some distinction between both, since it enumerates as meanings of अभ्र, these three: ख, आकाश and घन). [4] Heaven, paradise; *Hemach.*: त्रिदिव; *Viśwapr.*: स्वर्ग. [5] Gold; *Med.*: = काञ्चन; *Śabdaratn.*: = स्वर्ण. [6] Camphor; *Nighańtu-Pr.*: = कर्पूर (Mahr.: कापूर). [7] *Cyperus rotundus*; *Rája-nigh.*: = मुस्तक; *Cyperis portenius*; *Nighańțu-Pr.*: = भद्रमुस्तक (Mahr.: भद्रमोथा). [8] The ratan (Calamus rotang or verus); *Nigh.-Pr.*: = वेतस (Mahr.: वेत). [9] A mineral substance which by some (for instance by *Wilson* and *Molesworth*) is rendered *talc*, by others *mica*. *Ainslie* accounts for this apparent diversity by stating (*Materia Ind.* I. p. 421) that "the Hindoos and Mahomedans of lower India, like Cronstedt and some others, confound *talc* and *mica* together". He then speaks of a dark-coloured, a common grey (*glimmer* of Werner), a white, and a yellow kind of *mica*. "By Brande's analysis of talc", he concludes, "it consists of nearly equal parts of silica and magnesia, with not more than six per cent. of lime. *Mica*, the same distinguished chemist says, consists principally of alumina and silica, with a little magnesia and oxide of iron". The *Nighańțu-Prakáśa* speaks of four varieties, a white, red, yellow, and dark-coloured *abhra*; and gives, in its second part, a detailed description of the properties of each. — Since the word is of frequent occurence in medical works, the following extract from *Wise*'s 'Comm. on the Hindu system of medicine' may show how and for what purposes this substance was used by the ancient physicians: "*Mica* (abhra) is first to be exposed to a high heat, and then thrown into the juice of the *Justicia Gandarussa*, rub them together, and expose the mixture to a high heat. This is to be repeated ten times; when it is considered ready for use. It is reduced to powder, and is then said to cure all diseases. As it increases the secretion of semen, it is used for curing impotency, lengthens life and strengthens judgement". Compare अभ्रक. In this sense the word occurs e. g. *Naishadhach.* (where however the comm. admits also of the meaning *cloud*): मर्त्यलोकमदनः सदृशत्वं बिभ्रदभ्रविशदद्युतितारम् । अम्बरं परिदधे &c. (*Náráy.*: ....शरन्मेघवदभ्रकद्रव्यवद्वा निर्मला द्युतिर्यासाम् &c.). Compare also the etymology of अभ्रपुष्प. [10] (In Arithmetic.) A cypher (used like other words meaning sky, e. g. ख, आकाश, गगण &c.); e. g. *Siddhántaśirom.*: खखाभ्रदन्तसागरैः. [[11] Meal. This meaning is hypothetical, and inferred from the following passage of the *Atharvav.* XI. 3, 5. 6.: अश्वाः कणा गावस्तण्डुला मशकास्तुषाः ॥ कब्रु फलीकरणाः शरो ऽभ्रम्; it refers to ओदन and is intended to explain the mystical properties of rice. Some of the obscurity of this passage may be removed by comparing it with a legend of the *Aitareya-Bráhmańa*. The latter relates that the gods took man for their victim at a sacrifice; but the spirit of the sacrifice went out of him and entered a horse; so they took the horse, but the spirit of the sacrifice went out of the horse too, and entered an ox; they then took the ox; but, the spirit of the ox entering a sheep, they next took the sheep; and so successively the *gayal* ox (gavaya), the goat, the camel and the (fabulous animal) śarabha. But since the flesh of all these animals is forbidden, they finally took *vrihi*, rice, the properties of which are then compared in the Bráhmańa to those of a sacrificial animal. Its beard (किंशारु), it says, represents the hair of the animal, its husk (तुष) the skin, its waste (फलीकरणाः = *Sáy.*: तण्डुलस्यैतावयवा घातेन ह्रेया अंशाः) the blood; its *meal* (पिष्ट) the flesh; and the remaining hard substances of it (यत्किंचित्कं सारं = किंचिदन्यद्व्रीहिसंबन्धिकाठिन्यरूपं सारम्) represent the bones of the animal. — In comparing these latter words with those quoted above, it becomes probable that अभ्र

in this passage of the Atharvaveda means the same as पिष्ट in the Aitareya-Bráhmańa.]

2. m. (-भ्रः). Apparently a proper name; according to the *Gańa* to *Pán.* IV. 1. 151. See आभ्र्य. — Also written अब्भ्र q. v. E. The ancient grammarians entertained a doubt whether this word was a derivative of अभ्र्, or a compound; and *Kátyáyana* states in the *Vájas. Prátiśákhya,* that on account of this doubt the *Pada-text* of the *Vájas. Sanhitá* does not mark the word as a compound, but writes it like a simple word. In the former case the grammarians (*Uvaťa, Mádhava, Bhánud., Ráyam.* &c.) give for both meanings "cloud" and "sky" the etym. अभ्र्, kŕit aff. अच्; *Uvaťa*: अभ्रवभ्रमभ्रचर गत्यर्था इत्यनेनाभ्रतेरेवाभ्रम्; or *Mádhava* (*Dhátuvŕ.* s. v. अभ्र्): अभ्रम् । अच्; *Bhánud.*: स्थैर्यं गच्छति । अच्; *Ráyam.*: अभ्रति स्थैर्यं गच्छति नित्यद्रव्यत्वात् । अच्, i. e. "because it goes steadily, on account of its being an eternal substance"). As a compound they analyze it, in the sense of "*sky, atmosphere*" as consisting either of अ and भ्र, i. e. "*not carrying anything*" or "*not shining*", — or of अप् and भ्र, i. e. "*whence water falls*"; e. g. *Bhánud.*: न बिभर्ति किंचित् । मूलविभुजादित्वात्कः (comp. *Pan.* III. 2. 5. vártt. 2, quoted by *Patanjali*, but without अब्भ्र); or न भ्राजते । भ्राजृ दीप्तौ । अन्येभ्यो ऽपीति डः (should be अन्येष्वपीति, comp. *Pán.* III. 2. 101.); or आपो भ्रंशन्त्यस्मात्; and in the sense of "cloud", as consisting either of अ and भ्र, i. e. "*whence (water) does not fall*" or अप् and भ्र, i. e. "*carrying water*"; e. g. *Bhánud.*: न भ्रश्यन्त्यापो ऽस्मात् or अपो बिभर्ति । मूलविभुजादित्वात्कः. The latter etymology is also indicated by *Śankara* in his comment on the passage of the *Chhánd. Upan.* above quoted. All these etymologies except अभ्र्, kŕit aff. अच्, i. e. "*going round*", and (Tatpur.) अप् and भ्र, i. e. "*carrying water*", may be dismissed as learned subtleties or grammatical improbabilities; the only question that remains being whether the former of these two etym. is preferable to the latter or not. The accent of the word does not decide it, since according to either etym., it would be that which it is, *udátta* on the last syllable. Nor does the hypothetical comparison of अभ्र with ὄμβρο — or ἀφρο —, even if its correctness were indubitable, afford any solution of the question, since neither of these words has a safe etym. in Greek. The only apparent criterion therefore is the sense of the Sanskrit word. If अभ्र meant originally "sky, heaven", as *Amara* and its comm. perhaps supposed, the former etym. would have some plausibility, but as it always, in the Ŕigveda, means *cloud,* and more especially *water-* or *rain-cloud*, and as there will be much difficulty in tracing its sense "sky" to any *ancient* Sanskrit work, there is the more reason to prefer the etym. अप् and भ्र, as other synonyms of "cloud" express exactly the same idea (e. g. वारिवाह, धाराधर, जलधर, अम्बुभृत् &c.), whereas there is none which implies the sense of "going round". It would then follow that the etym. अभ्र्, kŕit aff. अच्, probably rests, on the mere fact that the Pada text of the *Ŕig-* and *Yajur-veda* wrote अभ्र instead of अप् ऽभ्र, a circumstance which proves nothing more than that the word was pronounced at the time when this Pada text was composed, अभ्र, not अब्भ्र. — The meanings "sky" and "heaven" are easily connected with "cloud"; the others rest probably on comparisons of the substances meant with the colour or configuration of the sky or clouds; for the meaning "*talc*" or "*mica*" comp., e. g. अन्तरीक्ष, अमल, निर्मल, शुभ्र, and *Hemach.* 4. 117. or v. 1051, where he says that words meaning ख and मेघ also mean *talc*.

II. m. f. n. (-भ्रः-भ्रा-भ्रम्) Cloudy; (a doubtful meaning, which follows from a reading of doubtful correctness in a MS. of the Káśiká — to be found in the *Ákŕiti-Gańa* अर्श-आदि to *Pán.* V. 2. 127. containing these words: अर्शस् । उरस् । चतुर् । पलित । जटा । घटा । अभ्र । कर्दम । अम्ल । लवण । स्वाङ्गाद्धीनात् । खञ्जः पादो ऽस्य खञ्जः । काणः । वर्णात्). E. अभ्र or अब्भ्र, taddh. aff. अच् (in the sense of मतुप्).

अभ्रंलिह or **अब्भ्रंलिह** Tatpur. 1. m. f. n. (-हः-हा-हम्) Touching (liter. licking) the clouds, very high, very lofty; e. g. *Meghad.*: ....अभ्रंलिहाग्राः प्रासादाः.... (*Mallin.*: अभ्रं लिहन्तीत्यभ्रंलिहान्यभ्रंकषाण्यग्राणि शिखराणि येषां ते तथोक्ता अतितुङ्गा इत्यर्थः); or *Raghuv.*: आलोकयिष्यन्मुदितामयोध्यां प्रासादमभ्रंलिहमारुरोह; or *Bhaťťik.*: अभ्रंलिहाग्रं रविमार्गभङ्गमानंहिरे ऽद्रिं प्रति चित्रकूटम् (*Jayam., Bharatas.*: =अभ्रस्पृक्शिखरम्); or *ibid.*: रामो ऽवोचद्धनूमन्तमावामभ्रंलिहं गिरिम् । ऐव &c.; or *Śiśupálab.*: लोलीडुर्मोद्भकमुदयमुखं तरूणामभ्रंलिहानि लिलिहे नवपल्लवानि (*Mallin.*: अ°=उन्नतराणि).

2. m. (-हः) The wind; *Káśiká, Siddhántak.* &c.: अभ्रंलिहो वायुः; e. g. *Sáhityad.*: यनोन्मदानां प्रमदाजनानामभ्रंलिहः शोणमणीमयूखैः । सन्ध्याभ्रमं प्राप्नुवतामकाण्डे ऽप्यनङ्गनेपथ्यविधिं व्यधत्त. E. अभ्र or अब्भ्र and लिह (i. e. in this compound, according to Pánini लिह्, kŕit aff. खश्, which causes the insertion in the former part of the compound of मुम्, i. e. म्, but more probably an *imperfect* compound of अभ्र in the accus. sing., and लिह). Compare अभ्रङ्कष.

अभ्रक or **अब्भ्रक** n. (-कम्) The same as अभ्र 1. 9.; e. g. *Hemach.*: गिरिजमभ्रके । शिलाजतुनि लोहे च; *Viśwapr.*: गिरिजं चाभ्रके ख्यातं शिलाजतुसुगन्धयोः; or *Hemach.*: निर्मलं विमले ऽभ्रके or *Viśwapr.*: अमलं विशदे ऽभ्रके; or *Hemach.*: शुभ्रं दीप्ते ऽभ्रके सिते or *Viśwapr.*: शुभ्रं प्रदीप्ते धवले ऽभ्रके ऽपि. (These instances, among very many others, may also bear out the assertion made previously, that *Hemachandra*'s *Nánárthas* are not a literal copy of *Maheśwara*'s *Viśwaprakáśa*). E. अभ्र or अब्भ्र, taddh. aff. कन् (संज्ञायाम्; *Mádh. Dhátuvŕ.*; comp. *Pán.* V. 3. 87.) According to the *Uńádikosha* — the word would be derived from अभ्र्, uń, aff. अक — and should therefore not be written optionally अब्भ्रक; but the former E. is evidently preferable.

अभ्रकभस्मन् or **अब्भ्र°** Tatpur. n. (-स्म) Calx of talc (*Molesworth*). Mixed with Gunja (Abrus precatoris), Piper longum, and various other drugs, it is used as a vehicle in urinary affections, in diseases caused by poisoning, leprosy, jaundice, enlargements of the spleen, dysentery, and various other complaints. Its medical properties and its application are taught in detail by the *Nighańťu-Prakáśa*. E. अभ्रक or अब्भ्रक and भस्मन्.

अभ्रकसत्त्व or **अब्भ्रकसत्त्व** Tatpur. n. (-त्त्वम्) Steel. In

medicine one of the औषधिप्रतिनिधि q. v. (*Nighaṇṭu-Prak.*). E. अभ्रक or अब्भ्रक and सत्त्व.

अभ्रकोट or **अब्भ्रकोट**(?) m.(?) (-टः) The winding of clouds. See the following. E. अभ्र or अब्भ्र and कोट.

अभ्रकोटाय् or **अब्भ्रकोटाय्** denom. âtm. (-यते) To produce the winding of clouds. (This denom. as well as the compound whence it is derived, are of doubtful correctness; they occur in a MS. of the *Gaṇaratnam.* in the *Gaṇa* शब्दादि — comp. *Pâṇ.* III. 1. 17. — where the comm. gives अभ्रकोटायते without any further explanation; but two other MSS. of the same work — more correct than the first — have the formations अभ्रायते and कोटायते with a comm. on the latter word, and consider therefore अभ्र-कोट as two distinct words.) E. अभ्रकोट or अब्भ्रकोट, denom. aff. क्यङ्.

अभ्रघन or **अब्भ्रघन** Tatpur. m. f. n. (-नः-ना-नम्) Full of clouds, clouded; e. g. *Raghuv.*: तमेश्वरेण जगतां प्रलयादिवोर्वीं वर्षात्ययेन रुचमभ्रघनादिवेन्दोः (*comm.*: अभ्रघनान्मेघनिविडादिन्दोश्चन्द्रात्) &c. E. अभ्र or अब्भ्र and घन.

अभ्रङ्कष or **अब्भ्रङ्कष** Tatpur. 1. m. f. n. (-षः-षा-षम्) Touching (liter. hurting) the clouds, very lofty, very high; e. g. *Bhaṭṭik.*: सर्वंकषयशःशाखं राघवकल्पतरुं कपिः । आदायाभ्रंकषं प्रायाश्चलयं फलशालिनम्.

2. m. (-षः) ¹A mountain; *Kâśikâ*: अभ्रंकषो गिरिः. ²The wind; *Siddh.-Kaum.*: अभ्रंकषो वायुः [It is not certain, however, whether these two instances are not merely illustrations referring to 1.] E. अभ्र or अब्भ्र and कष (i. e. in this compound, according to *Pâṇ.*, कष्, kṛit aff. खच् which causes the insertion, in the former part of the compound, of मुम्, i. e. म्; but more probably an *imperfect* compound of अभ्रं in the accus. sing., and कष). Compare अभ्रंलिह.

अभ्रच्छाया or **अब्भ्रच्छाया** Tatpur. (-या) The shadow of a cloud; e. g. (as an illustration of transitoriness) *Hitop.*: अभ्रच्छाया खलप्रीतिर्नवशस्यानि योषितः । किंचित्कालोपभोग्यानि यौवनानि धनानि च. E. अभ्र or अब्भ्र and छाया.

अभ्रजा or **अब्भ्रजा** Tatpur. m. (-जाः) (ved.) Born or produced by the clouds; e. g. *Atharvav.*: मुञ्च .... एनं ... ओ अभ्रजा वातजा यश्च शुष्मो वनस्पतीन्त्सचतां पर्वतांश्च. E. अभ्र or अब्भ्र and जा (जन्, kṛit aff. विट्).

अभ्रनाग or **अब्भ्रनाग** Karmadh. or Tatpur. m. (-गः) *Abhranâga*, the name of one of the eight elephants, attached to each quarter, and supposed to support the globe (see दिग्गज); according to the *Hârâvalî*. The same as अभ्रमातङ्ग q. v. E. अभ्र or अब्भ्र and नाग. Comp. the etym. of अभ्रमातङ्ग; मातङ्ग being a synonym of नाग.

अभ्रपटल or **अब्भ्रपटल** Tatpur. n. (-लम्) ¹The same as अभ्रक (*Nigh.-Prak.*). [²The covering (over the sky) of clouds; also overspread state, overcloudedness (*Molesworth*).] E. अभ्र or अब्भ्र and पटल.

अभ्रपथ or **अब्भ्रपथ** Tatpur. m. (-थः) The same as आकाश, i. e. æther (*Hemach.*). E. अभ्र or अब्भ्र and पथिन्, samâs. aff. अ.

अभ्रपिशाच or **अब्भ्रपिशाच** Tatpur. m. (-चः) (Literally; the fiend in the sky.) Râhu, the ascending node, who by endeavouring to swallow the sun and moon, causes eclipses (*Trikâṇḍ.*, *Bhûripr.*, *Śabdaratn.*). See also the following. E. अभ्र or अब्भ्र and पिशाच.

अभ्रपिशाचक or **अब्भ्र°** m. (-कः) The same as the preceding (*Hârâvalî*). E. अभ्रपिशाच or अब्भ्र°, taddh. aff. कन् (संज्ञायाम्; comp. *Pâṇ.* V. 3. 75).

अभ्रपुष्प or **अब्भ्रपुष्प** I. Tatpur. n. (-ष्पम्) ¹Water; comp. मेघपुष्प. ²'A flower in the air', i. e. any thing impossible or non-existent; comp. काकदन्त, शशविषाण and similar expressions. Both meanings are admitted by *Premachandra* in this verse of the *Naishadhach.*: अभ्रपुष्पमपि दित्सति शीतं सार्थिना विमुखता यदभाजि । लोककस्य खलु चक्षुपुटेन स्वापितद्दग्धमसति तद्वनसंघे (*Premach.*: अभ्रपुष्पं जलम्.... अभ्रपुष्पमपि गगनकुसुमतुल्यमसंभवं वस्त्वपि भवतु).

II. Bahuvr. m. (-ष्पः) ¹The ratan (Calamus rotang); *Amarak.*, *Râjanigh.*, *Nigh.-Pr.*: = वेतस; *Sureśwara*: = वानीर; see also रथाभ्रपुष्प; — or ²a kind of the former, the ratan growing in water; *Nigh.-Pr.*: = जलवेतस (Mahr.: जलवेत); comp. अम्बुवेतस. E. अभ्र or अब्भ्र and पुष्प "with flowers resembling talc"; or "flowering at the season of clouds"; *Bhânud.*: अब्भ्रमिवाब्भ्रसमये वा पुष्पमस्य; *Râyam.*: अभ्रे ऽभ्रसमये पुष्पमस्य.

अभ्रप्रुष or **अब्भ्रप्रुष** Tatpur. m. (-षः) (ved.) A cloud; e. g. *Rigv.*: अभ्रप्रुषो न वाचा प्रुषा वसु हविष्मन्तो न यज्ञा विजानुषः (*Sâyaṇa*: अभ्रप्रुषो नाम मेघनामा निर्गच्छन्त उदकबिन्दवः । वाचा स्तुत्या प्रीता मरुतो वसु धनं प्रुषा व्यत्ययेन बहुवचनम् &c. This interpretation seems liable to doubt; अभ्रप्रुषः is more probably the nom. plur. of अभ्रप्रुष् in the sense of rain. E. अभ्र or अब्भ्र and प्रुष.

अभ्रम I. Tatpur. m. (-मः) Steadiness, composure. E. अ neg. and भ्रम.

II. Bahuvr. m. f. n. (-मः-मा-मम्) Steady, clear, not blundering. E. अ priv. and भ्रम. — (*Wilson; Râdhakântad.*)

अभ्रमांसी or **अब्भ्रमांसी** Tatpur. f. (-सी) The name of plant, small *Jaṭâmânsî* (Valeriana *Jaṭâmânsî*); *Râjan.*: = आकाशमांसी; *Nigh.-Prak.*: = आकाशजटामांसी. E. अभ्र or अब्भ्र and मांसी.

अभ्रमतङ्ग or **अब्भ्रमतङ्ग** Karmadh. or Tatpur. m. (-ङ्गः) The same as अभ्रमातङ्ग; e. g. *Hemach.*: सदादानो गन्धगजे हेरम्बे ऽभ्रमतङ्गजे (comp. *Viśvapr.*: सदादानो ऽभ्रमातङ्गे हेरम्बे ऽगन्धद्विपि). E. अभ्र or अब्भ्र and मतङ्ग. Comp. the etym. of the following.

अभ्रमातङ्ग or **अब्भ्रमातङ्ग** Karmadh. or Tatpur. m. (-ङ्गः) The same as *Airâvata* or *Airâvaṇa*, one of the eight fabulous elephants, severally placed at each of the eight regions, and supporting the globe. He stands in the east, belongs to Indra, and is one of the wonderful beings which arose from the milk-ocean when it was churned by the gods for the obtainment of *amṛita* or the drink of immortality. His wife is *Abhramu*, whence he is called *Abhramupriya* or *Abhramuvallabha* (and the like), i. e. 'the beloved of Abhramu'. For his other names see s. v. ऐरावत. (*Amarak.*, *Halâyudha*, *Hemach.*, *Śabdaratn.* &c.) — See also दिग्गज, अभ्रनाग and the following. E. अभ्र or अब्भ्र (scil. आत्मन्) and मातङ्ग "the elephant who has the nature of, or consists of, clouds", or "the elephant who is like a cloud, i. e. cloud considered as, or likened to, an elephant"; or अभ्र

(in the sense of the locat.) and मातङ्ग "the elephant in the cloud"; *Ráyam.*: अभ्रात्मको मातङ्गः; *Bhánud.*: अब्भ्रं मेघसदात्मको मातङ्गः शाकपार्थिवादिः (*Pán.* II. 1. 69. *vártt.*, mentioned by *Patanjali*, but without अभ्रमातङ्ग) । अब्भ्र आकाशे मेघे वा विद्यमानो मातङ्ग इति वा; *Premach.* on *Naishadhach.* (16. 31., see the following): अभ्रवन्मातङ्गः.

अभ्रमातङ्गता f. (-ता) The nature of the elephant *Abhramátanga* q. v. — which according to *Premachandra* on a verse of the *Naishadhach.* implies either the constant flowing of liquid from his temples, i. e. the continuity of his condition of rut and fierceness, or his being as dark as a rain-cloud; विरोध्य दुर्वाससमस्खलद्दिवः स्रजं त्वजन्नस्य किमिन्द्रसिन्धुरः । अदत्त तस्मै स मदच्छलात्सदा यमभ्रमातङ्गतयैव वर्धकम्; (the comparison made in this verse alludes to a legend of the Puráńas, thus related by *Premachandra.* Indra, when once riding on his elephant, was presented by the saint Durvásas with a garland made of flowers of the paradise-tree Mandára. He placed it on the forehead of his elephant; but the animal threw it down with his trunk, whereupon the saint enraged cursed the elephant to fall down from heaven like the garland. Comp. *Vishńup.* p. 70. 71.). E. The preceding, taddh. aff. तल्.

अभ्रमाला or **अब्भ्रमाला** Tatpur. f. (-ला) A line or succession of clouds; e. g. *Haláy.*: चलन्नवाभ्रमाला च वृधैः कादम्बिनी स्मृता (where it is better, however to analyze नव-अभ्र and माला, instead of नव and अभ्रमाला). Comp. मेघमाला. E. अभ्र or अब्भ्र and माला.

अभ्रमु or **अब्भ्रमु** Tatpur. f. (-मुः) *Abhramu*, the female elephant of the east, the wife of *Abhramátanga*, the elephant of Indra. See अभ्रमातङ्ग and दिग्गज. (*Amarak.*, *Śabdar.*; and likewise *Harávali*: अभ्रमुस्त्वभ्रनागस्य). E. अभ्र or अब्भ्र and मु (मा, uń. aff. कु), 'measuring the sky or in the sky'; or अ neg. and भ्रमु (भ्रम्, uń. aff. उ), 'not roaming about, i. e. going slowly'; *Mathuresa*: अब्भ्रं मेघं माति । अब्भ्रमुः; *Ráyam.*: भ्रमतीति भ्रमुः । उप्रत्ययः । न भ्रमुरभ्रमुः । मन्थरगामिनीत्यर्थः; *Bhánud.*: अब्भ्र आकाश एव माति । मा माने । मितद्र्वादित्वात्कु (comp. *Uńádi S.* I. 38.) । न भ्राम्यति । भृमृचरीत्युः (comp. *Uńádi S.* 1. 7.). मन्थरगामिनीत्यर्थ इति वा. On account of its affinity with अभ्रमातङ्ग the former etym. is more plausible.

अभ्रमुप्रिय or **अब्भ्रमुप्रिय** Tatpur. m. (-यः) 'The beloved of Abhramu', Indra's elephant, the male elephant of the east (*Hemach.*). See the preceding, the following, and अभ्रमातङ्ग. E. अभ्रमु or अब्भ्रमु and प्रिय.

अभ्रमुवल्लभ or **अब्भ्रमुवल्लभ** Tatpur. m. (-भः) The same as the preceding (*Amarak.*, *Śabdaratn.*). E. अभ्रमु or अब्भ्रमु and वल्लभ.

अभ्ररोह or **अब्भ्ररोह** Tatpur. m. (-हः) The lapis lazuli. *Rájanigh.*, *Nigh.-Prak.*: = वैदूर्यमणि. E. अभ्र or अब्भ्र and रोह; "rising to the clouds"; probably on account of its being found on very high mountains, as is indicated by its other names बलवायज and विदूरमणि or वैदूर्य.

अभ्रलिप्त or **अब्भ्रलिप्त** Tatpur. m. f. n. (-प्तः-प्ता *and conditionally* -प्ती-प्तम्) Tainted with clouds, overspread with clouds. If the compound has, besides, the implied sense of "*little*", the femin. is अभ्रलिप्ती (otherwise °प्ता); e. g. *Siddh. Kaum.* (to *Páń.* IV. 1. 51.): अभ्रलिप्ती द्यौः; the *Káśiká* and *Purushott.-Vrittit.* read instead of this instance: अभ्रविलिप्ती द्यौः. E. अभ्र or अब्भ्र and लिप्त (when the fem. is °प्ती, with fem. aff. ङीष्).

अभ्रवर्ष or **अब्भ्रवर्ष** Tatpur. m. f. n. (-र्षः-र्षा-र्षम्) (ved.) Shed by the clouds, falling down as rain from the clouds; e. g. *Rigv.*: एते सोमा अतिवाराण्यव्या दिव्या न कोशासो अभ्रवर्षाः (*Sáyańa*: दि° = दिविभवाः कोशाः आप इव । ता विशेष्यन्ते । अभ्रवर्षाः । अभ्रैर्वृष्यमाणाः). E. अभ्र or अब्भ्र and वर्ष.

अभ्रवाटिका or **अब्भ्रवाटिका** Tatpur. f. (-का) The name of a plant (Spondias mangifera); *Rájanigh.*: = आम्रातक. E. अभ्र or अब्भ्र and वाटिका.

अभ्रविलिप्त or **अब्भ्रविलिप्त** Tatpur. m. f. n. (-प्तः-प्ता *and conditionally* -प्ती-प्तम्). The same as अभ्रलिप्त q. v., and its femin. formation under the same condition °प्ती; *Káśika*, *Purushott.-Vrittit.* e. g.: अभ्रविलिप्ती द्यौः "the sky with a *few* clouds". E. अभ्र or अब्भ्र and विलिप्त.

अभ्रवृन्द or **अब्भ्रवृन्द** Tatpur. n. (-न्दम्) An aggregation of clouds; e. g. *Raghuv.*: .... स्वली नवाम्बुपृषताभिवृष्टा मयूरकेकाभिरिवाभ्रवृन्दम्; or *ibid.*: .... तरलविद्युदिवाभ्रवृन्दम्. E. अभ्र or अब्भ्र and वृन्द.

अभ्रशिरस् or **अब्भ्रशिरस्** Karmadh. n. (-रः) Sky-head, the sky, as it were, a head; e. g. *Śisupálab.*: विरलातपच्छविरनुष्णवपुः परितो विपाण्डु दधदभ्रशिरः । अभवद्गतः परिणतिं शिथिलः परिमन्दसूर्यनयनो दिवसः (*Mallin.*: अभ्रमाकाशमेव शिरो दधद्वहत्). E. अभ्र or अब्भ्र and शिरस्.

अभ्रष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not fallen, fixed, permanent; e. g. *Hemach.*: अच्युतो द्वादशसर्गे केशवाभ्रष्टयोरपि. E. अ neg. and भ्रष्ट.

अभ्रसार or **अब्भ्रसार** Tatpur. m. (-रः) Camphor, or a special kind of it, called *Bhimasena* or *Bhimaseni.* See कर्पूर; *Nigh.-Prak.*: = कर्पूर (Mahr.: कापूर) or भीमसेनीकर्पूर. E. अभ्र or अब्भ्र and सार.

अभ्रातृ Bahuvr. f. (-ता) (ved.) A girl or a woman who has no brother; e. g. *Rigv.*: अभ्रातेव पुंस एति प्रतीची गर्तारुगिव सनये धनानाम् (*Yáska*: = अभ्रातृका &c.; *Sáyańa*: = भ्रातृरहिता); or *ibid.*: अभ्रातरो न योषणो व्यन्तः पतिरिपो न जनयो दुरेवाः (*Sáyańa*: = भ्रात्रादिबन्धुरहिताः); or *Atharv.*: अमूर्या यन्ति योषितो हिरा (v. l. in the *Nirukta*: आमयः सर्वा) लोहितवाससः । अभ्रातर इव जामयस्तिष्ठन्तु हतवर्चसः (v. l. in the *Nirukta*: योषास्तिष्ठन्ति हतवर्त्मनः; these various readings appear safer than the present text of the Atharv., since they are confirmed by the comm. of Yáska, whereas the former rest only on the reading of MSS. more or less modern); *Yáska* (on the latter passage): अभ्रातृका इव योषास्तिष्ठन्ति &c. — In the present ed. of the *Nirukta* (3. 5) there is a feminine form अभ्राती, which is the more interesting as it neither conforms itself to the vaidik, nor to the classical standard of grammar; viz.: नाभ्रातीमुपयच्छेत तोकं ह्यस्य तन्नवतीत्यभ्रातृकाया उपयमननिषेधः प्रत्ययः पितुश्च पुत्रभावः; but (in the MS. used by me) *Durga* who quotes, and comments on, this passage, reads it, नाभ्रातृकामुपयच्छेत &c. It may be safer, therefore, not to start for the present this feminine "without a kindred". — The classical form of this compound is अभ्रातृक (comp. *Páń.* V. 4. 153.). Comp. also अभ्रातृमती. E. अ priv. and भ्रातृ.

अभ्रातृक Bahuvr. m. f. n. (-कः-का-कम्) Brotherless; e. g. *Yájnav.* (on a son without brothers after the death of his father): मृते पितरि कुर्युस्तं भ्रातरस्त्वर्द्धभागिकम्। अभ्रातृको हरेत्सर्वं दुहितृणां सुतादृते. *Yáska* quotes a passage according to which a man should avoid marrying a girl who has no brothers, since her son would by right not belong to her husband but revert to her father: नाभ्रातृकामुपयच्छेत &c. (see s. v. अभ्रातृ). The same rule is laid down by the lawgivers (e. g. *Manu* 3. 11., *Yájnav.* 1. 53.), but it is matter of some interest to observe that *Manu* himself (9. 127) bids a father who is अपुत्र or has no sons, to give in marriage his daughter in order to obtain a son through her (likewise *Vasishtha*: अभ्रातृकां प्रदास्यामि तुभ्यं कन्यामलंकृताम्। अस्यां यो जायते पुत्रः स मे पुत्रो भवेदिति); and on another occasion (9. 136.) he even intimates that not so much as a verbal or distinct agreement with his son-in-law is required to insure to him the male offspring of his daughter, but that his mere intention while giving her away suffices to justify his claim (see पुत्रिका and comp. the quotations s. v. अपुत्रिका). Now, since it is not likely that the lawgivers would have induced a man, by injunction or advice, to allure another man into the committal of an act which they themselves declared to be blamable or imprudent, it may be inferred, that the warning they give to a young man not to marry a brotherless girl, embodies, by way of respect, the law of a period previous to theirs, whereas their own detailed regulations concerning the *putriká* represent the real law as it prevailed at their time. — The learned Pandit who added a copious commentary to *Colebrooke's Digest of Hindu law,* did not notice the apparent discrepancy alluded to, but felt another difficulty in regard to *Manu* 9. 127., since "Manu himself", he says, "appointed his daughter to raise up issue for him, although he had sons". The Pandit therefore concludes that "अपुत्र 'who has no son', is not mentioned (by *Manu* 9. 127.) as a requisite condition, but is merely descriptive", and "though the father of a son has no *such cogent* reason for appointing his daughter to raise up issue for him; *still however he may so appoint his daughter*", and for the same reason he then declares also the expression अभ्रातृकाम् "'who has no brother', in the text of *Vasishtha,* to be merely descriptive; for it is not requisite to her filiation". Yet since the legend referred to by *Jagannátha Tarkapanchánana* rests on the sole authority of the *Bhágavata-Puráńa* (see s. v. अपुत्रिका), those who admit that this Puráńa is more recent than Manu's law book, will merely see reason to conclude that its story represents a further progress of the law on the अपुत्रिका, in as much as a man at the date of the composition of this work, seems to have been allowed to filiate a daughter, although he was not an अपुत्र nor she an अभ्रातृका. But even supposing that the Pandits did not admit that Manu's law book was later than the Bhágavata P., or that they looked upon the legend referred to as an historical fact out of this same Manu's life, we should still deny that it can have any bearing on the plain injunction given by him (9. 127.), for *Baudháyana* says: अनुष्ठितं तु यद्देवैर्मुनिभिर्यदनुष्ठितम्। नानुष्ठेयं मनुष्यैस्तदुक्तं कर्म समाचरेत् i. e. "the practise of the gods and the practise of the Munis is not to be followed by men; let a man do as he is enjoined to do". Compare अभ्रातृ and अभ्रातृमती. E. अ priv. and भ्रातृ, samás. aff. कप्.

अभ्रातृघ्नी Tatpur. f. (-घ्नी) A woman who does not kill her brother; e. g. *Atharv.*: अभ्रातृघ्नीं वरुणापशुघ्नीं बृहस्पते। इन्द्रापतिघ्नीं पुत्रिणीमास्मभ्यं सवितर्वह. E. अ neg. and भ्रातृघ्नी (fem. of भ्रातृहन्).

अभ्रातृमती Tatpur. f. (-ती) A girl or woman who has no brother; e. g. *Nirukta*: अभ्रातृमती वाद इत्यपरम् (*Durga*: अभ्रातृमती वाद इत्यपरमाचार्यमतमिति वाक्यशेषः। यैवाभ्रातृका भवति कन्या सैव पित्र्यं धनमर्हति नेतरा सभ्रातृका। पुत्रेषु हि पितुः पिण्डदातृषु तिष्ठत्सु न स्त्री धनमर्हति। सा हि परकीयं वंशं वर्धयति न स्वम्). See अभ्रातृ and अभ्रातृक. E. अ neg. and भ्रातृमती (fem. of भ्रातृमत्).

अभ्रातृव्य Bahuvr. 1. m. (-व्यः) Without enemies; e. g. *Rigv.* or *Sámav.*: अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि (*Sáy.* on the *Rigv.*: = भ्रातृव्यादिवर्जितः; on the *Sámav.*: = अशत्रुः); or *Śatapathabr.*: असपत्नं सुवध्वमितीमं देवा अभ्रातृव्यं सुवध्वम्.

2. n. (-व्यम्) The ritual name of the *Sámav.* verse 1. 399. (= I. 5. 1. 2. 1. or 2. 739. = II. 6. 2. 4. 1.); according to the *Rishi-bráhm.* to the *Árańya-gána,* in Benfey's valuable Index to the Sámaveda. E. अ priv. and भ्रातृव्य.

अभ्राभ or **अब्भ्राभ** Bahuvr. m. f. n. (-भः-भा-भम्) Having the appearance of clouds, like clouds; e. g. in the piece of alliteration quoted s. v. अभीरु. E. अभ्र and आभा.

अभ्राय् or **अब्भ्राय्** denom. átm. (-यते) To produce clouds (in the *Gańa* शब्दादि to *Páń.*, and likewise in the *Gańaratnam.*). Comp. अभ्रकोटाय्. E. अभ्र or अब्भ्र, denom. aff. क्यङ्.

अभ्रावकाश or **अब्भ्रावकाश** Tatpur. m. (-शः) Clouds for a refuge; see अभ्रवकाश, of which it occurs as a various reading in the *Gańaratnam.*; comp. आभ्रावकाशिक and the following. E. अभ्र or अब्भ्र and अवकाश.

[अभ्रावकाशक and अभ्रावकाशिक are two ungrammatical readings instead of आभ्रावकाशिक; the former occurs, for instance, in *Schlegel's Rámáy.* I. 63. 24. (where the Calc. and Bombay editions of the same recension read वर्षास्वाकाशसंश्रयः, and a good MS. of the E. I. O. with an interspersed comm. of *Maheśwaratírtha*, reads वर्षास्वाकाशमाश्रयः, which latter two words are rendered by the comm. आकाशसंश्रयः). The other form occurs in the same ed. of the *Rámáy.* I. 43. 14., but the two native editions and the MS. in question do not contain the half Śloka where it stands; in *Gorresio's* ed. I. 44. 11. and 65. 20.; and also in the two Calc., the Benares, the London and Paris editions and some MSS., of *Manu* 6. 23. The *Gańaratnam.* distinctly gives the formation आभ्रा°, by basing it on *Páń.* IV. 4. 23.]

अभ्रावकाशिन् or **अब्भ्रा°** m. (-शी) Having the clouds for shelter, an ascetic who in the rainy season lives in the open air, a fierce sort of an ascetic; e. g. *Rámáy.*: अभ्रावकाशिनस्त्वन्ये केचित्स्थण्डिलशायिनः. Comp. आभ्रावकाशिक and अभ्य्र. E. अभ्रावकाश, taddh. aff. इनि.

अभ्रावयव or **अब्भ्रावयव** Tatpur. m. (-वः) A portion of a

cloud, a scattered cloud; e. g. *Hemach.*: खण्डाभ्रमभ्रावयवे. E. अभ्र or अब्भ्र and अवयव.

अभ्रि or **अब्भ्रि** f. (-भ्रिः or ब्भ्रिः) [1](In the ritual literature, esp. that connected with the Yajurveda) A kind of small spade, generally of wood; e. g. *Śatapathabr.*: अभ्र्या देवास्त्वर्यों विद्यां निरखनंस्तद्देष लोको ऽभ्युक्तो ये समुद्रान्निरखनन्देवास्तीक्ष्णाभिरभ्रिभिः &c.; or *Kátyáy. Śr. S.*: अभ्र्या श्वभ्रं चतुरस्रं खनत्यदितिष्ठेति; or *ibid.*: अभ्र्यादि करोत्यवटवद्वा परिलेखनात्; *Karka* (on these words): आहरत्यनया मृदमित्यभ्रिः खनित्रम्; *Mahídh.* (on *Váj. S.*: त्वमभ्रिरसि): उखां निर्मातुं मृत्खननहेतुभूतकाष्ठविशेषो ऽसि); one of those fourteen sacrificial implements which are not used for the act itself of offering libations to the gods, and which therefore should not be made of the *Vikankata* (Celastrus verticillata) wood, like the ladle *dhruvá*, the ladle *agnihotrahavaní* and other sacrificial vessels (see यज्ञपात्र), but, according to *Kátyáyana*, of the *Varańa* (Capparis trifoliata)-wood (*Kátyáy. Śr. S.*: वारणान्यहोमसंयुक्तानि: for the other thirteen implements of this class, as enumerated in *Yájnikadeva*'s comm. on these words, see उलूखल, मुसल, कूर्च, इडापात्री, पिष्टपात्री, पुरोडाशपात्री, शम्या, शृतावदान, उपवेष, अन्तर्धानकट — in the Appendix —, प्राशित्रहरण, षडवत्त and आसन). But this general rule must have been liable to exceptions; for of the spade used at the ceremonies relating to the arrangement of the sacrificial fire-place, the *Śatapathabr.* and *Kátyáy.* say, amongst others, that it is made of bambu (*Śatap.*: सा वैणवी स्यात्); and of the spade used at the ceremonies referred to in the 37th book of the *Vájas. Sanhitá*, both say that it is either made of the wood of the *Udumbara* (ficus glomerata) or of that of the *Vikankata* (*Śatap.*: औदुम्बरी भवति। अथो वैकङ्कती). *Yájnikadeva*, in the comm. alluded to above, further states that this spade is an *aratni* long (*aratni* being rendered by *Mahídhara* on *Kátyáy. Śr. S.* XXVI. 1. 3., not cubit but हस्त or *hand*); but the spade employed at the arrangement of the sacrificial fire-place is mentioned as being either an *aratni* or a *prádeśa* (span) long (*Śatap.*: प्रादेशमात्री स्यात् .... अरत्निमात्री त्वेव भवति; *Káty. Śr. S.*: प्रादेशमात्र्यरत्निमात्री वा). Another general statement of *Yájnikad.* is to the effect, that it is *sharp-pointed* (तीक्ष्णमुख). The spade used at the fire-ceremonies alluded to, is described by the *Śatapathabr.* as sharp either on one side or on both sides (अन्यतःक्ष्णुत्स्यात् । .... यद्वेवोभयतःक्ष्णुत्); by *Kátyáy.*, as sharp on both sides (उभयतस्तीक्ष्णा); moreover this spade made of *bambu* is perforated and is possibly — but not necessarily — of a variegated colour (*Śatap.*: सा कल्माषी स्यात्। सा ह्याग्नेयी यदि कल्माषीं न विन्देदप्यकल्माषी स्यात्सुषिरा तु स्यात्; *Káty. Śr. S.*: उत्तरत आहवनीयस्यारत्निमात्र्युभयतस्तीक्ष्णा वैणवी सुषिराभ्रिः कल्माष्यभावे ऽकल्माषी प्रादेशमात्र्यरत्निमात्री वा); instead of bambu however, some allow it to be made of gold (*Káty.*: हिरण्मयीमेके). All this and other detail is intended symbolically to imply the mysterious properties possessed by such a spade which, when handled, is invoked with various hymns of the Yajurveda. Thus, at the ceremony before mentioned, it is considered as the wife of the *Áhavaníya*-fire and therefore placed northward of it; it is made of *bambu*, because Agni once entered a bambu; it is perforated because it is the *yoni* or birth-place of Agni and so on. — In a glossary, called *Śriśrutiśabdárthamahaníyasamuchchayanighańtu*, which professes to give "the explanation of words the sense of which was either given (by others before) or not given or badly given" — and which, indeed, contains the most extraordinary explanations of Sanskrit words to be met with anywhere, अभ्रि is defined thus: अभ्रिः संततवीक्ष्यारे पूर्णे योनौ रसालये जम्बूत्वचिप्रमाणे स्यात्तत्वे यज्ञोपचारके. [2]A sharp pointed stick; *Manu*: अभ्रिं कार्ष्णायसीं दद्यात्सर्पं हत्वा द्विजोत्तमम् (*Kullúka*: सर्पं हत्वा ब्राह्मणाय तीक्ष्णाग्रं लोहदण्डं दद्यात्; which explanation agrees with *Yájnav.* 3. 273.: उरगेष्वायसो दण्डः). [3]A kind of wooden shovel for baling dirt out of a boat &c. or for cleansing it (*Bhánud.* on the *Amarak.*: — अभ्रिः (स्त्री) काष्ठकुद्दालः —, द्वे पोतादेर्मलापनयनार्थे काष्ठादिरचितकुद्दालस्य; *Ráyamuk.*: द्वे वहित्रादेर्मलापनयनार्थे काष्ठघटितस्य कुद्दालस्य; *Náráyańa*: द्वे नौमार्जनार्थे निर्मितकुद्दालाकारकाष्ठे, and similarly *Bharatam.*, *Mathureśa* &c. [4]A kind of wooden calking-stick for driving oakum into the leaks of a boat &c. (*Hemach.* on his words: — अभ्रिः काष्ठकुद्दालः —, काष्ठमयः कुद्दालो येन निखन्य भग्नं पोतादि कुथेन पूर्यते; *Vallabhagańi* on the same words: काष्ठैः कुद्दालः काष्ठमयो वा । येन निखन्यते भग्नं पोतादिकं कुथेन पूर्यते). The reading अब्भ्रि (q. v.) which is admitted by some comm. of the *Amarak.* and by the *Dwirúpak.* is less correct. Also अभ्री, or less correctly अब्भ्री. E. अभ्र्, krit aff. इन् (*Mádh. Dhátuvŕ.*, *Bhanúd.* — *Ráyam.*: अभ्रति नौकायां गच्छतीति सर्वधातुभ्य इन्निति इन्); but *Karka* in the passage quoted above, seems to have had in his mind an E. भृ with आ, krit aff. इन्, with the shortening of the first syllable.

अभ्रिखात Tatpur. m. f. n. (-तः-ता-तम्) Dug with the spade; e. g. *Atharvav.*: तिष्ठा वृक्ष इव स्थाम्न्यभ्रिखाते न रूरुपः; or *ibid.*: प्रक्रीरसि त्वमोषधे ऽभ्रिखाते न रूरुपः. E. अभ्रि and खात.

अभ्रिच्छिन्न Tatpur. m. (-न्नः) The proper name of "a wretched penitent" in the *Rájatarangińí*: अभ्रिच्छिन्नाभिधानस्य कुटी क्षुद्रतपस्विनः; (the Calc. ed. reads अभृच्छि°). E. अभ्रि and छिन्न.

अभ्रित or **अब्भ्रित** m. f. n. (-तः-ता-तम्) Clouded; e. g. *Raghuv.*: .... प्रियां ददर्श काले दिवमभ्रितामिव (*Gańaratnam.* and *Gańa* तारकादि to *Páń.*). E. अभ्र or अब्भ्र, taddh. aff. इतच्.

अभ्रिय (ved.) 1. m. f. n. (-यः-या-यम्) Being in the clouds, arising or produced in the clouds; e. g. *Ŕigv.*: प्रति ष्टोभन्ति सिन्धवः पविभ्यो यदभ्रियां वाचमुदीरयन्ति (*Sáyańa*: अभ्रियामभ्रभवाम्).

2. f. (-या) Lightning; e. g. *Ŕigv.*: द्यावो न स्तृभिश्चितयन्त खादिनो व्यभ्रिया न द्युतयन्त वृष्टयः (*Sáyańa*: अभ्रिया न। अभ्रेषु भवा विद्युत इव &c.).

3. n. (-यम्) [1]Water in the clouds; e. g. *Ŕigv.*: वाश्रत्याभ्वां बर्हिरिव प्र वृञ्जे सोमां इयर्म्यभ्रियेव वातः (*Sáyańa*: यथाभ्रियाण्यभ्रेषु मेघेष्ववस्थितान्युदकानि वातो वायुर्वर्षणार्थं बहुशः प्रेरयति &c.). [2]Thunder; e. g. *Ŕigv.* or *Atharvav.*: उदप्रुतो न वयो रक्षमाणा वावदतो अभ्रियस्येव घोषाः (according to *Sáyańa*, the word would here mean "a collection

of clouds", but as this rendering would not follow so clearly from the etym. given by *Páṅini* IV. 4. 118., the meaning above seems preferable; *Sáyaṅa*: उदप्रुतः। उदकस्योद्गमयितारः। वयः पक्षिणः। पक्वात्सस्यात्। रचमाणाः क्षणीवन्ताः। उपमार्थे यथा शब्दायन्ते यथा च वावदतः पुनः शब्दायमानस्य। अभ्रियस्याभ्रसमूहस्य घोषाः शब्दा यथा भवन्ति). E. अभ्र or अभ्र, taddh. aff. घ. (Though *Páṅ.* restricts the use of this word to the vaidic language, the *Amarak.* and *Śabdaratn.* give it amongst their words of common life.)

अभ्रिवत् ind. Like the spade, or like the proceedings with the spade (see अभ्रि); e. g. *Kátyáy. Śr. S.*: शिक्यादिमुख्याभ्रिवन्निधायासिन्नति यचो मध्ये तूष्णीम्. E. अभ्रि, taddh. aff. वति.

अभ्री or अभ्री f. (-भ्री or -भ्री) The same as अभ्रि. This reading is admitted by the *Dwirúpak.* (see s. v. अभ्री) and *Bharatamalla, Ramánátha, Náráyaṅa* on the *Amarak.* E. अभ्रि with a prolongation of the final vowel.

अभ्रीय m. f. n. (-यः-या-यम्) (Perhaps) Relating to अभ्र in its meaning I. 2. (In *Weber*'s Catal. of the Berlin MSS.: अथाभ्रीयं व्याख्यास्यामहे, as the beginning of a chapter in the medical work *Rasendrachintámaṅi.*) E. अभ्र, taddh. aff. छ.

अभ्रेष Tatpur. m. (-षः) The not deviating from, conformity, propriety *(Amarak., Hemach.)*; e. g. *Páṅini*: परिन्योर्नीणोर्द्यूताभ्रेषयोः; or *Kumárila* (on the *Mánava Kalpa S.*: न्यायप्राप्ते ऊहवचनं मन्त्रार्थम्): मन्त्राभ्रेषे प्रायश्चित्तमुक्तम्। ऊहाभ्रेषे लक्षणमाप्तम्. E. अ neg. and भ्रेष.

अभ्रोत्थ or अभ्रोत्थ Tatpur. n. (-त्थम्) Indra's thunderbolt *(Trikáṅḍ., Śabdaratn.)*. Comp. अभ्रमुख. E. अभ्र or अभ्र and उत्थ "sprung from the clouds".

अभ्र्य or अभ्र्य m. (-भ्र्यः or -भ्र्यः) An ascetic "who has the clouds, as it were, for his clothing", a fierce sort of an ascetic; *Gaṅaratnam.* (on the word in the *Gaṅa*: शाखादि): अभ्रमिव य आच्छादकः सो ऽभ्र्यः. Comp. अभ्रावकाशिन् and आभ्रावकाशिक. E. अभ्र or अभ्र, taddh. aff. य (in this derivative with the additional sense of *like*).

अभ्व (ved.) Tatpur. I. 1. m. [f.?] n. (-भ्वः-[-भ्वा?]-भ्वम्) (Literally; *being*, in an emphatic sense; hence) Great, mighty, imposing (*Nigh.*: = महत्); e. g. *Ṛigv.*: यस्य ते विश्वा गिरयश्चिदभ्वा भिया दृळ्हासः किरणा नैजन् (where अभ्वा is not अभ्वाः, but *the* vaidic nom. plur. in the neuter; *Sáy.*: = अभ्वान्यपि महान्ति यानि सन्ति &c.); or *ibid.*: प्रत्यर्ची रुशदस्या (scil. of the dawn) अदर्शि वि तिष्ठते बाधते कृष्णमभ्वम् (*Sáy.*: अतिशयेन विपुलं कृष्णं कृष्णवर्णमन्धकारं बाधते); or: (उषसः) गूहन्तीरभ्वमसितं रुशद्भिः शुक्रास्तनूभिः शुचयो रुचानाः (*Sáy.*: अतिमहदसितं कृष्णं रूपं गूहन्तीर्गोपयन्त्यः &c.).

2. m. (-भ्वः) A mighty man; e. g., in the sense of *enemy*, *Ṛigv.*: युष्मेषितो मरुतो मर्त्येषित आ यो नो अभ्व ईषते (*Sáy.*: यो यः कश्चिदभ्वः शत्रुर्युष्मेषितः &c.).

3. n. (-भ्वम्) [1]Greatness; e. g. *Ṛigv.*: आ यन्नो अभ्वं वनदः पनन्त (*Sáy.*: यत्। यस्माभ्वं महत्त्वं.... समन्तात्स्तुवन्ति &c.); or *ibid.*: यास्यो न यस्य पनयन्त्यभ्वम् (*Sáy.*: यस्यासैरभ्वं महत्कर्म पनयन्ति स्तुवन्ति). [2]Might, power, wealthiness; e. g. *Ṛigv.*: प्र ये वसुभ्य ईवदा नमो दुर्ये मित्रे वरुणे सूक्तवाचः। अवैत्वभ्वम् &c. (*Sáy.*: अ° = महद्धनं तेजो वा). [3]Impetuosity; e. g. *Ṛigv.*: नेमा आपो अनिमिषं चरन्तीर्न ये वातस्य प्र मिनन्त्यभ्वम् (*Sáy.* = वेगम्). [4]The (wide) world; e. g. *Ṛigv.*: अर्हन्निदं दयसे विश्वमभ्वम् (*Sáy.*: तथार्हन्नेवेदं विश्वं सर्वमभ्वम्। महन्नामैतत्। अतिविस्तृतं जगद्रक्षसि). [5]The (all pervading) form of the creative principle or Brahman (n.); *Śatap.* XI. 2. 3. 4.: ते (scil. नामरूपे) हैते ब्रह्मणो महती अभ्वे। स यो हैते ब्रह्मणो महती अभ्वे वेद महद्धैवाभ्वं भवति (*Sáy.*: जगत्कारणस्य ब्रह्मणस्ते एते नामरूपे — MS. E. I. O. 1071 adds नामन probably through carelessness — । महती अभ्वे समधिगतकतररूपे (probably समधिक°)। अभ्वमिति (MS. ते) तद्रूपनाम। महद्धैवभ्वं भवतीति। अभ्वगुणस्य वेदिता स्वयमपि तादृक् ब्रह्मसंबन्धि महदभ्वं (MS. महद्राभ्वं) व्यापकरूपं भवति; this important gloss of Sáyaṅa has made itself scarce from the "extracts" in the present ed. of the Śatap.). [6]Great calamity, evil; e. g. *Ṛigv.*: द्यावा रक्षतं पृथिवी नो अभ्वात् (*Sáy.*: अभ्वात्। महतो भयहेतोः पापात्); or *Atharvav.*: दौष्वप्न्यं दौर्जीवित्यं रक्षो अभ्वमराय्यः। दुर्णाम्नीः सर्वा दुर्वाचस्ता अस्मन्नाशयामसि.

II. n. (-भ्वम्) Offspring; e. g. *Śatap.*: इन्द्रो ह वा ईक्षांचक्रे। महद्वा इतो ऽभ्वं जनिष्यते (*Sáy.*: इतो ऽस्मान्मिथुनाद्भ्वमपत्यं यज्ञवाचोर्मिथुनाज्जनिष्यते &c.). E. It has been proposed to derive this word from अ and भ्व which would seem to be a plausible analysis of अभ्व, so that the meaning "great, imposing" and its lineage would follow from that of "non-existent, non-entity"; perhaps with the implied sense "not having existed before, i. e. extraordinary". But there is no analogy in Sanskrit to show that the Hindu mind was likely to supply such an ellipsis, for in synonymous words such as अभूत, अजात &c. it did not connect any thing like the meanings of अभ्व with the idea of "non-entity". At the same time such an etym. entailed on its framers the necessity of suppressing the meaning "offspring", which apparently is the reverse of "non-entity" and of reforming accordingly *Sáyaṅa*'s commentary. *Sáyaṅa*, no doubt bearing in mind these difficulties, looked upon अभ्व as an abbreviated form of आभ्व, from भू with आ, uṅ. aff. क्वन् (आ समन्ताद्भवन्ति सन्नावं प्राप्नुवन्तीत्यभ्वा महान्तः। आङ्पूर्वाद्भवतेरौणादिको क्वन्प्रत्ययः। उपसर्गस्य ह्रस्वत्वं च); and as regards the shortening of an initial आ, his view was perhaps strengthened by several instances where the same change occurs; e. g. in आगार and अगार, आमण्डु and अमण्डु, आरग्वध and अरग्वध, आमिषा or आमीषा and अमीषा, आलाबु and अलाबु, आलि, आली and अलि, अली. On the other hand, it seems that the usual meaning of भू with आ, would more satisfactorily account for the sense "offspring", than for the meanings of I.; it is probable therefore that *in the latter acceptations*, अभ्व is kindred in origin with अद्भुत which conveys, originally, the same idea as the former word, when the curtailment of its first syllable, in these meanings, would not arise from आ, but from अत् i. e. (probably) अति.

III. n. (-भ्वम्) [1]A rain-cloud (in the *Nigh.* a various reading of अभ्र amongst the vaidic words meaning मेघ); e. g. *Ṛigv.*: ते (scil. मरुतः) सप्सरासो ऽजनयन्ताभ्वम् (*Sáy.*: अभ्वं मेघम्). [2]Water (*Nigh.*: = उदक); e. g. *Ṛigv.*: अभ्यक्ता न इन्द्र ऋष्टिरस्मे सनेम्यभ्वं मरुतो जुनन्ति (*Sáy.*: अभ्वमुदकम्). E. The modern Etymologists, who derive अभ्व I. from अ and

भ्व, teach that these meanings assigned by *Sáyańa* on the authority of *Yáska,* to अभ्व in the two passages quoted, are wrong, and recommend, instead, an interpretation 'ghastliness, sultriness'. But while this proposal has no other value than that of fiction, the meanings of *Yáska* and *Sáyańa* are perfectly justified by the circumstance that अभ्व may have changed — perhaps locally only — to अम्भ्व, in the same manner as भ्रज् changed to भ्वज्, चङ्क् to त्वङ्क्, श्रङ्क् to श्वङ्क्, स्रेक् to स्वेक् &c.; in short, that अभ्व III., has no etymological connection whatever with अभ्व I. and II.

I. अम् I. (अम — भ्वादि — उदात्त — उदात्तेत् — excepted from the घटादयो मितः; comp. *Pán.* VI. 4. 92-94.) r. 1st. cl. *par.* — but in combination with some prefixes also *átm.* — (अमति, also अमिति and अमीति — see at the end —, °अमते; आम — आमतुः; °आमिरे; — अमिता; desid. अमिमिषति; caus. आमयति).

1. To go (*Mádhava, Mahídhara, Siddhk.* &c.: गतौ; but this meaning does not occur in *Hemach.*'s *Dhátupaŕáyańa*; e. g. *Govind.*: अमति कामः कामिनीम्). With

अभि — [1]To approach, esp. with hostile intent, to attack; e. g. *Ŕigv.*: अग्ने त्वमस्मद्युयोध्यमीवा अनग्नित्रा अभ्यमन्त कृष्टीः (*Sáy.*: .... कृष्टीः प्रजा अभ्यमन्त । अभिमिमते ऽस्माम्.... or अभ्यमन्त । त्वयाभ्यमितुमभितो रोगैः प्रापयितुमर्हन्ति; see II.). [2]To injure, to hurt; e. g. *Váj. S.*: यो अर्वन्तं जिघांसति तमभ्यमीति वरुणः (*Mahidh.*: = हिनस्ति । अम हिंसायाम्; this meaning 'to hurt' seems to be restricted to the combination of अम् with अभि, or to refer to II.). [3]To be angry with, to be enraged; e. g. *Ŕigv.* or *Atharv.*: किं शूरपत्नि नस्त्वमभ्यमीषि वृषाकपिम् (*Sáy.*: अभ्यमीषि । अभिक्रुध्यसि). [4]To overcome, to overpower; e. g. *Ŕigv.*: नि दुर्ग इन्द्र श्नथिह्यमित्रानभि ये नो मर्तासो अमन्ति (*Sáy.*: अमन्ति । अभिभवन्ति). Comp. अभ्यमन, अभ्यमित, अभ्यमिन्.

वि — See व्येमान.

सम् — [1]To come together, to associate with; e. g. *Ŕigv.*: त्वामिदेव तममे समश्वयुर्गव्युरग्ने मथीनाम् (there is no commentary of Sáyańa on these words); or *Atharv.*: न किल्बिषमत्र नाधारो अस्ति न यन्मित्रैः सममममान एति. [2]To make an agreement with; e. g.: एतद्ध देवाः भूयः समामिरे इत्थं नः सो ऽमुथासद्यो न एतदतिक्रामादिति तथो एवैत एतत्सममन्त &c. (*Sáy.*: एतद्वक्ष्यमाणं भूयः समामिरे । पूर्वोक्तसंगतमन्तरेण पुनः संगता अभवन्).

2. To sound (*Hemach., Mádh., Siddhk.*: = शब्द). See II. अम 1. 6.

3. To serve, to be attached to (*Hemach.*: = भक्ति; *Mádh.* &c.: = संभक्ति; *Mahidh., Durg.*: = भजन). See II. अम 1. 7.; अमत्र II. and अमिन. [Whether these latter meanings, as given by the commentators on the *Dhátupátha,* merely refer to the nominal derivatives of this *dhátu,* or are applicable also to the inflected verb, I have no means of deciding. — *Páńini* (VII. 2. 34.) states that अमिति is a form occurring only in the vaidic literature; and in another rule (VII. 3. 95.) he teaches formations like °अमति or °अमीति, which according to the tenor of his Sútra, are not subject to a similar restriction. The *Káśiká* on the latter rule, it is true, observes that the *Ápiśalas* assert this restriction in reading: तुरुस्तुशम्यमः सार्वधातुके छन्दसि (viz. आपिशलास्तुरुस्तु°° .... छन्दसीति पठन्ति; thus the MS. 2441 of the E. I. O.; the MS. 331 and the Calc. ed. of Páńini give it आपिशलाः तुरुस्तु°°), but there is no evidence to this effect in the *Mahábháshya*; nor is such a reading in *Páńini*'s *Sútra* even plausible, since he singled out the form अमिति for the purpose of conveying its exclusively vaidic nature. The Káśiká itself asserts in its gloss on VII. 2. 34., that अभ्यमति (as a synonym of अभ्यमिति) is not vaidic, but a form of the profane literature or of common speech; but as it takes अमिति in this rule for a mere specimen, which may also imply अमीति, and as the correctness of such an inference is very improbable from the fact of the latter form being the subject of the special rule VII. 3. 95., the difficulty is not solved but rather increased by this commentary on Páńini (*Káś.* on VII. 2. 34.: अमिति । अभ्यमिति वरुणः । अभ्यमतीति भाषायाम् । इतिकरणः प्रदर्शनार्थः । तेन क्वचिदीकारो ऽपि भवति । रविमभ्यमीति वरुण इत्यपि वेदे पठ्यते). On the other hand it should be observed that the *Káśiká* in quoting the words of the Ápiśalas does not say that these words are meant as a various reading of the *Sútra of Páńini*; for the word सूत्रम् which is inserted by the Calc. ed. (and, of course, by its reprint), does not occur in the Káśiká, according to the MSS. of this work in the library of the E. I. Office. It is not improbable therefore that the words quoted by the Káśiká, merely refer to the grammar of the Ápiśalas, not to that of Páńini; and since the Ápiśalas are the pupils of Ápiśali who preceded Páńini, it will seem that Páńini's rule removed a restriction which is likely to have been correct at the time of his predecessor, but had ceased to be so at his own time; for whereas in some cases forms become obsolete and remain restricted to the ancient literature, in others, those which were obsolete at one period, become revived at another, and enter again into the vocabulary of common speech; a word अग्र्य, for instance, which was obsolete or vaidic at Páńini's time (comp. IV. 4. 116.), became a *very* usual form in the later classical literature. That अभ्यमिति continued to be obsolete is confirmed by *Jayamangala,* who rejects this reading in the verse 18. 14. of the *Bhaṫṫik.* on the ground that it is a vaidic form: अभ्यमितीति पाठान्तरम् । तदयुक्तम् । छान्दसत्वात् । यतः । अमो वक्तव्यं छन्दसि हलादावनन्तरे सार्वधातुके तुरुस्तुशम्यमः सार्वधातुक इतीट् — *Pán.* VII. 3. 95.]

II. (अम — चुरादि — परस्मैपदिन्) r. 10th cl. *par.* (आमयति) [1]To be ill, to be hurt (*Mádh., Hemach.* &c.: = रोग); e. g. *Ŕigv., Atharv.*: भद्रं भल त्यस्या अभूद्यस्या उदरमामयत् (*Sáy.*: यस्या उ° = गर्भस्थैः विंशतिभिः पुत्रैः पुष्टमासीत्; i. e. lit., it was ill with them); *Ŕigv., Váj. S.*: (to be wounded) सीराः पतत्रिणी स्थन यदामयति निष्कृथ (*Sáy.*: यद्यामयति व्याधितो भवति तं निष्कृथ संस्कुरुथ; Mahidh. takes in this passage आमयति for the loc. of the partic. pres. आमयत्, viz.: यत् । यस्मात् । आमयति । अम रोगे चुरादिः शत्रन्तः । रुजति । आमयाविनि नरे स्थितं रोगं निष्कृथ नाशयति; or he proposes to render it = बाधते "kills": यद्वा । यदामयति । यत्क्षुधादिकं रोगवद्बाधते तद्यूयं निष्कृथ). [2]To make ill, to injure; e. g. *Váj. S.*: आसां प्रजानामेषां पशूनां मा भेर्मा रोङ्मो च नः किं चनाममत् (*Mahidh.*: मा आममत् ।

रूपं मा कार्षीत् । यद्वा (in the sense 1.) रूपं मास्तु; आममत् being an irreg. imperfect); or *Atharv.*: शं च नो मयश्च नो मा च नः किं चनाममत्. — Comp. अमित and आन्त.

With अभि —; comp. अभ्यमन, अभ्यमित, अभ्यान्त.

II. अम् (निपात — चादि *Páń.*) A particle implying the sense of [1] quickness, [2] little; according to *Vyádi*, in *Rádhák.*'s *Śabdakalp.* [It should be noticed, that अम् which occurs in the *Gańa* स्वरादि to *Páń.* I. 1. 37., has nothing to do with the particle अम्, but is the ending अम्; it applies to such words in अम् as किन्तरम्, प्रतरम् which in consequence of this ending become निपात and अव्यय. Compare, for instance, the remark of the *Káśiká* to *Páń.* V. 4. 12. on अमु and आमु —: स्वरादिषु अम् । आम् । इति पठ्यते । तस्मात्तदन्तस्याव्ययत्वम्.]

III. अम्. A prefix which occurs in अंहति, अंहस्, अंहिति, अंह्रि &c. See the Preface.

I. अम 1. m. (-मः) (ved.) [1] This; e. g. *Chhánd. Up.*: इयमेव सामिरमस्तत्साम; अमात् (ablat.) '*from this world*'; e. g. *Ŕigv.*: आ यात मरुतो दिव आन्तरिक्षादमादुत (*Sáy.*: अमादस्माल्लोकात्). [2] Life, self; (this meaning arose from applying the general sense of the pronoun 'this' to some mystical passages of the theosophical literature; in as much as, according to *Śankara* and *Dwivedaganga* — who uses nearly the same words as the former —, the feminine pronoun 'she', in its generality, implies वाच् or *speech*, and the masculine pronoun 'this', in its generality, implies प्राण or *life*); e. g. *Śatap.* or *Bŕihad-Ar.*: एष उ एव साम वाग्वै सामैष सा चामश्चेति तत्साम्नः सामत्वम् (*Śankara*: एष उ एव साम । कथमित्याह । वाग्वै सा । यत्किंचित्स्त्रीशब्दाभिधेयं सा वाक् । सर्वस्त्रीशब्दाभिधेयवस्तुविषयो हि सर्वनामसाशब्दः । तथामः । एष प्राणः । सर्वपुंशब्दाभिधेयवस्तुविषयो ऽमशब्दः; *Dwivedag.* nearly with the same words; *Ánandagiri* on *Śank.*: साशब्दो हि सर्वनाम । तथा च यः स्त्रीलिङ्गः सर्वः शब्दस्तेनाभिधेयं वस्तु वागित्यर्थः । अमः प्राण इत्युक्तमुपपादयति । सर्वपुंशब्देति । पुंलिङ्गेन सर्वेण शब्देनाभिधेयं वस्तु प्राण इत्यर्थः); or *ibid.*: अमो ऽहमस्मि सा त्वं सा त्वमस्यमो ऽहं सामाहमस्मि । ऋक्त्वं द्यौरहं पृथिवी त्वं तावेहि संरभावहै सह रेतो दधावहै पुंसे पुत्राय वित्तये — which words occur with some variations, and are enlarged upon, in the marriage ceremonies described in *Áśwal.*'s *Gŕihya S.*, viz.: अमो ऽहमस्मि सा त्वं सा त्वमस्यमो ऽहं द्यौरहं पृथिवी त्वं सामाहमृक्त्वं तावेहि विवहावहै प्रजां प्रजनयावहै सं प्रियौ रोचिष्णू सुमनस्यमानौ जीवेव शरदः शतम् (comp. Colebr. Ess. I. p. 220); or *Chhánd. Up.*: अथ प्रतिसृप्याञ्जलौ मन्थमाधाय जपत्यमो नामास्यमा हि ते &c. (*Śank.*: अम इति प्राणस्य नाम). Comp. also अमवत् 4.

2. f. (-मा) [1] Soul, self. [2] Form, shape (?). Comp. अमति I. 2. 1., III. 3. 1, and अमामय. E. probably connected with that of अमी and अमु.

II. अम 1. m. (-मः) [1] (ved.) Fear, terror; e. g. *Ŕigv.*: सेनेव सृष्टामं दधात्यस्तुर्न दिद्युत्त्वेषप्रतीका (*Yáska*: सेनेव सृष्टा भयं वा बलं वा दधाति &c.); or *ibid.*: त्वं महाँ इन्द्र यो ह शुष्मैर्द्यावा जज्ञानः पृथिवी अमे धाः (*Sáy.*: यो ह यः खलु त्वममे ऽसुरकृते भये सति .... द्यावापृथिव्यौ धाः । अधारयः). [2] (ved.) Strength, power; e. g. *Ŕigv.*: अमादिदस्य तित्विषे समोजसः (*Sáy.*: अमति रुजति शत्रूननेनेत्यमो बलम् । बलादेव तित्विषे । सर्वं जगद्दीप्यते); or *ibid.*: दधानो वज्रं बाह्वोरुशन्तं द्याममेन रेजयत्प्र भूम (*Sáy.*: स इन्द्रः बाह्वोर्हस्तयोरुशन्तं कामयमानं वज्रं दधानो धारयन् । अमेन बलेन द्यां द्युलोकं भूम भूलोकं च प्ररेजयत् । प्रकम्पयति स्म). Comp. also *Yáska* on the first instance and अमवत् 2. [3] Disease, sickness; e. g. *Ŕigv.* or *Sámav.*: अमैरमित्रमर्दय (*Sáy.*: अमैः । रोगैर्भयैर्वा); comp. also अमवत् 3. and अमिन्; or *Bhaťťik.* (according to one reading of *Bharatas.*): पुण्यो ऽमहा ब्रह्मसमूहजुष्टः &c. (scil. दशरथः; *Bharatas.*: अमो रोगस्तं हन्तीत्यमहा । तस्मिन्राजनि सति लोकानां व्याधिभयं नासीदित्यर्थः; for another explanation of this passage see s. v. अमहन्). Also आम; *Viśwapr.-Śabdabheda*: अम आमश्च कीर्तितः; *Bharatas.-Dwirúpak.*: अम आमः; *Vopad.*: अमः । आमः. [4] Going. [5] Conflagration. [6] A sound of grief, or the crackling noise of fire. — These last meanings (4-6) are proposed, besides the meaning "sickness", by *Bharatasena*, as the optional sense of अम in (अमहत of) the following Yamakávali of the *Bhaťťik.*: न गजा नगजा दयिता दयिता विगतं विगतं ललितं ललितम् । प्रमदाप्रमदामहता महतामरणं मरणं समयात्समयात् (*Bharatas.*: ..... प्रमदा नारी । अप्रमदा प्रमदरहिता हर्षशून्येत्यर्थः । प्रगतमदा वा । आमहता — (or अमहता) — रोगपीडितेव । इवशब्दार्थो ऽत्र गम्यते । अमक् रोगे घञ् (as explanation of आम) । यद्वा । अमेन गमनेन हता पीडिता । यद्वा । अमेन दाहेन हाहाकारशब्देन वह्निशब्देन वा हता व्याकुला । अम गतौ शब्दे). [7] (ved.) A servant, a companion, a minister; acc. to a commentary on the word अमवत्; e. g. (*Ŕigv.*, *Váj. S.*: याहि राजेवामवाँ इभेन) *Mahidh.*: अमवान्सहायवानिभेन गजेन याहि शत्रून्प्रति गच्छ । अम् गतौ भजने शब्दे । अमन्ति भजन्ति स्वामिनं इत्यमाः सेवकास्ते ऽस्य सन्तीत्यमवान्; comp. also *Sáyańa* on अमवत् 2.

2. m. f. n. (-मः-मा-मम्) Unripe (as fruit &c.); also आम; *Śabdaratn.*: अम आमस्त्वपक्वे स्यात्. E. अम् I. and II., kŕit aff. अच् (*Káśiká*, *Nŕisinha*'s *Swaramanjarí*; *Mahidh.*); the first three meanings come from अम् II. (for the second comp. *Sáyańa*: 'because by power enemies are injured'); the sixth is perhaps merely an application to the special instance of the first meaning "terror". To अम् II. probably also belongs अम "unripe". The remaining come from अम् I. — The word belongs to the *Gańa* वृषादि (*Páń.* VI. 1. 203.) and is therefore *udátta* on the first syllable, though, according to its formation with अच्, it ought to be *udátta* on the last syllable.

III. अम Tatpur. 1. m. (-मः) Illimitedness, exemption from restraint (a very doubtful meaning given by *Mahidh.* to the word in) *Vaj. S.*: ज्यैष्ठ्यं च म आधिपत्यं च मे मन्युश्च मे भामश्च मे ऽमश्च ..... यज्ञेन कल्पताम् (*Mahidh.*: न मीयत इत्यमः । अपरिमेयत्वमस्येयत्तया परिच्छेत्तुमशक्यत्वम्); it seems however that अम in this passage could mean "strength, power"; see II. अम 1. 2. E. अ neg. and म.

2. f. (-मा) The same as अप्रमाण q. v.; compare also अमिति; e. g. *Jaiminiyanyáy.*: बाधात्सेनेत्यमा मा वा श्रुतिरेव न मा भवेत् (where मा is the same as प्रमाण). E. अ neg. and मा.

IV. अम Bahuvr. m. f. n. (-मः-मा-मम्) Unlucky, unglorious; *Nalodaya*: अरिसंहृतिरस्य वनेषु शुचां पदमापदमापदमापदमा (*Tiká*: अमा निःश्रीका). E. अ priv. and मा.

V. अम. See अमा.

अमक m. (-कः) A servant (?). This meaning is doubtful; for

in the *Dhátupar.* of *Hemach.*, whence this word is taken —, s. v. अम् 'to sound' and 'to serve' (शब्दभक्त्योः) —, no meaning is appended to it. E. अम्, krit aff. ल्युट्.

अमङ्गल Tatpur. 1. m. f. n. (-लः-ला-लम्) Inauspicious, unpropitious, unlucky, dismal (comp. अशुभ); e. g. *Bhágav. Pur.* (Brahmá speaks to Śiva): त्वं कर्मणां मङ्गल मङ्गलानां कर्तुः स्म लोकं तनुषे स्वः परं वा। अमङ्गलानां च तमिस्रमुल्बणं विपर्ययः केन तदेव कस्यचित् (*Sridharasw.*: अमङ्गलानामशुभानां कर्मणाम् &c.); or *Vidwanmodat.* (a Vaishńava descanting on the ugly and dismal appearance of Śiva "who is besmeared with funeral ashes" &c., says:) अमङ्गलं रूपमिदं दधत्कथं भजज्जनानां विदधातु मङ्गलम्.

2. n. (-लम्) Inauspiciousness, ill luck, unlucky occurrence; e. g. a *Vártt.* of *Kátyáy.* to *Pán.* (V. 4. 42.): बह्वल्पार्थान्मङ्गलामङ्गलवचनम् (*Patanj.*: ..... बहुशो देहि। अनिष्टेषु श्राद्धादिषु मा भूत्। इष्टेषु प्राशित्रादिषु यथा स्यात्॥ अल्पशो देहि। इष्टेषु प्राशित्रादिषु मा भूत्। अनिष्टेषु श्राद्धादिषु यथा स्यात्); or *Bharatas.* in his comm. on the *Bhaííik.*: अमङ्गलश्रवणाद्विद्विष्टां राक्षसादिभिर्भषितां .... आशङ्कमानः &c.; or *ibid.* (on the words: निमेह रक्तं हस्त्यश्वं राक्षसाश्च निनिष्ठिवुः): .... तत ईदृशामङ्गलनिमित्तानन्तरम् &c.

3. m. (-लः) The castor-oil plant (Palma christi or Ricinus communis); (= एरण्ड, *Śabdachandr.*). E. अ neg. and मङ्गल.

अमङ्गल्य Tatpur. m. f. n. (-ल्यः-ल्या-ल्यम्) Unpropitious, inauspicious, productive of evil; e. g. *Pushpadanta* (according to *Rádhák.*): अमङ्गल्यं शीलं तव भवतु नामैवमखिलम्. E. अ neg. and मङ्गल्य (or perhaps अमङ्गल, taddh. aff. यत्, when the word would not be a compound).

अमणिक Tatpur. m.f.? (-कः-का?) (Perhaps) No-jewel; *Atharv.*: यवा नेाप तिष्ठन्ति कुचिम्। अकुप्यन्तः कुपायवः। अमणिका मणिच्छदः (but instead of the latter words आमणको मणच्छकः is given either as the real reading or as a v. l. in a note of the present ed. of the Atharv. XX. 130. 9.). E. (if अमणिका is a correct form, probably) अ neg. and मणिक.

अमण्ड Tatpur. m. (-ण्डः) The castor-oil plant (Ricinus communis); see मण्ड and आमण्ड; *Háráv., Bharatas. Dwirúpak.*: अमण्डो मण्ड आमण्डः; *Tárapála* (according to *Ráyam.* &c.): गन्धर्वहस्तको ऽमण्ड आमण्डो व्याघ्रपुच्छकः; comp. also *Bhánud., Ráyam., Mathur., Ramánanda,* &c. on मण्ड in the *Amarak.* E. Probably a curtailed form of आमण्ड, which itself is a synon. of मण्ड.

अमत I. m. (-तः) [1] Disease (*Uńádi-S., Uńádik.*). [2] Death (*Uńádik.*). [3] Time (*Uńádik.*: अमतो मृत्युरुक्काले). E. अम्, uń. aff. अतच्.

II. Tatpur. m. f. n. (-तः-ता-तम्) [1] Not thought of, not comprehended, incomprehensible; e. g. *Śatap.* or *Bŕihadár.*: तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्ट्रश्रुतं श्रोत्रमतं मन्तृ &c. (*Śank.*: .... अमतं मनसो ऽविषयत्वात्। स्वयं मन्तृ मतिस्वरूपत्वात्); or *ibid.*: ... एष त आत्मान्तर्याम्यमृतो ऽदृष्टो द्रष्टाश्रुतः श्रोतामतो मन्ता (comp. *Śankara* s. v. अभिलाप). [2] Contrary to what is understood, at variance with the subject-matter (of a poem &c.). See the following. E. अ neg. and मत.

अमतपरार्थ Bahuvr. m. f. n. (-र्थः-र्था-र्थम्) Having another sense (viz. one) which is at variance with (that of) the subject-matter (as a sentence), inconsistent, incompatible; *Kávyaprak.*: अमतपरार्थं.. वाक्यम्; *ibid.*: अमतः प्रकृतविरुद्धः परार्थो यत्र॥ यथा॥ राममन्मथशरेण ताडिता दुःसहेन हृदये निशाचरी। गन्धवद्रुधिरचन्दनोक्षिता जीवितेशवसतिं जगाम सा; the erotic character of which sentence, as the *Kávyapr.* observes, is at variance with the character of the poem where it occurs. See the following. E. अमत and परार्थ (= अपरो ऽर्थः).

अमतपरार्थता f. (-ता) The having another purport (viz. one) which is at variance with (that of) the subject-matter, inconsistency, incompatibility; one of the twenty-one defects of a sentence to be avoided in composition (see वाक्यदोष). (*Sáhityadarpańa.*) Compare the preceding. E. अमतपरार्थ, taddh. aff. तल्.

अमति I. 1. m. (-तिः) [1] Time (*Uń.-S., Hemach., Viśwapr., Med., Śabdar.*). [2] A division of time (*Uńádik.*: अमतिः कालभेदे ना). [3] The moon (*Med.*: अमतिः पुंसि हिमदीधितिकालयोः — in the Calc. and Amerp. edd. misprinted अयतिः &c.; *Viśwapr.*: अमतिः कालचन्द्रयोः; the printed ed. of *Hem. nán.* and two MSS. of the same work at the library of the E. I. O. read अमतिः काले दंडे च, another MS. °चण्डे च; but the correct reading is doubtless °चन्द्रे च —; *Śabdar.*: अमतिः पुंसि काले च दुष्टे हिमकरे ऽपि च). Also आमति, but perhaps only in the first meaning; *Viśwapr. Śabdabh.*: अमतिश्चामतिः काले (the Praudham. quotes these words in its comm. on the *Uń. S.* 4. 59.).

2. f. (-तिः) (ved.) [1] Shape, form, essential nature (*Nigh.*: = रूप); e. g. *Ŕigv.*: पुरुप्रशस्तो अमतिर्न सत्यः (scil. अग्निः); (*Sáy.*: रूपमिव सत्यो बाधरहितः। रूप्यत इति रूपं स्वरूपम्। यथा पृथिव्यादेः स्वरूपमागमापायिषु विशेषेषु सत्स्वपि स्वयमेकरूपेण नित्यं भवति &c., i. e. he is true — or unalterable — like the essential nature of earth &c.). Comp. अम I. 2. 2. [2] A beautiful shape, beauty, splendour, lustre; e. g. *Ŕigv.*: आ बन्धुरेष्वमतिर्न दर्शता विद्युन्न तस्थौ मरुतो रथेषु वः (*Sáy.*: अमतिर्न। अमतिरिति रूपनाम। यथा निर्मलं रूपं सर्वैर्दृश्यते &c.); or *ibid.*: तदिन्वस्य सवितुर्नकिर्मे हिरण्ययीममतिं यामशिश्रेत् (*Sáy.*: अमतिं दीप्तिम्); or *ibid.*: अनु श्रुताममतिं वर्धदुर्वीम् (*Sáy.*: अमतिम्। रूपनामैतत्। शरीरदीप्तिमित्यर्थः). E. अम्, uń. aff. अति. [The meaning "time" seems to be connected with अम् 'to go'; "moon" with अम् 'to be diseased', on account of her changes; the meaning "form" refers probably also to अम् 'to go' — the notion of going, in *dhátus*, being frequently synonymous with that of activity in general; comp. अप्नस् &c. "form", from आप्. In the Uńádi comm. the word is given as a *masc.*; but in the Veda it is a *fem.*]

II. 1. Tatpur. f. (-तिः) [1] (ved.) No-intellect, feeble intellect, dullness of mind; e. g. *Váj. S.*: पञ्च दिशो दैवीर्यज्ञमवन्तु देवीरपामतिं दुर्मतिं बाधमानाः (*Mahidh.*: अमतिमस्मदीयप्रज्ञाभावं दुर्मतिं दुष्टां मतिं पापविषयां बुद्धिमपबाधमानाः &c.); or *ibid.*: पयसा शुक्रममृतं जनित्रं सुरया मूत्राज्जनयन्त रेतः। अपामतिं दुर्मतिं बाधमानाः &c. (scil. अश्विनौ सरस्वती च; where — XIX. 84 — according to the present ed. and some indifferent MSS., Mahidhara is made to say: अमतिं बध्यभावं — with a *v. l.* बुध्यभावं — दुर्मतिं दुर्बुद्धिं च बाधमानाः &c.; it is obvious, however, that the word बध्यभावं should be corrected into बुद्ध्यभावं). [3] (ved.)

A wicked mind, an evil disposition, wickedness, evil-mindedness; e. g. *Ṙigv.*: अप हत रक्षसो भङ्गुरावत स्कभायत निर्ऋतिं सेधतामतिम् (*Sáy.*: सेधत निषेधत। अमतिं हिंसामतिं रक्षःप्रभृतिः); comp. also अमतीवन्. [3] (ved.) A low condition of mind, despondency, (caused by poverty, want &c.); e. g. *Ṙigv.*: नि बाधते अमतिर्नग्नता जसुः (*Sáy.*: अमतिर्दारिद्र्यादागता दुर्मतिः सर्वार्थविषयारसा निबाधते मां पीडयति &c.); or *ibid.*: गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् (*Sáy.*: तव प्रसादाद्दुरेवां दुष्टाममनां दारिद्र्यादागताममतिं &c.); or *ibid.*: विषुवदिन्द्रो अमतेरुत क्षुधः (*Sáy.*: अमतेरस्माकं दुर्बुद्धेः प्रज्ञापहारिण्याः पिपासायाः &c. — which interpretation would allow the word also to be taken in the next sense). [4] Poverty, destitution, want; e. g. *Ṙigv.*: मा नो अग्ने ऽवीरते परा दा दुर्वाससे ऽमतये मा नो अस्यै (*Sáy.*: हे अग्ने नो .... मा देहि .... अमतये। अभिहान्यै); or *ibid.*: एभिर्द्युभिः सुमना एभिरिन्दुभिर्निरुन्धानो अमतिं गोभिरश्विना (*Sáy.*: अमतिं दारिद्र्यम्); or *ibid.*: मा नो अग्ने ऽमतये मावीरतायै रीरधः (*Sáy.*: नो ऽस्मान्। अमतये शत्रुभूताय दारिद्र्याय मा रीरधः। संसिद्धान्विषयभूतान्मा कुरु). [5] Want of fore-thought, want of intention; e. g. (अमत्या, unconsciously, unintentionally) *Manu*: भुक्त्वातो ऽन्यतमस्यान्नममत्या क्षपणं त्र्यहम्। मत्या भुक्त्वा चरेत्कृच्छ्रं रेतोविण्मूत्रमेव च; or *Mitáksh.* (on *Yájnav.*: यत्तु बौधायनीयं वैमासिकम् (scil. प्रायश्चित्तम्)। अमत्या सुरापाने कृच्छ्राब्दपादं चरित्वा पुनरुपनयनमिति; or *ibid.*: अत एव गौतमेनात्र मद्यशब्दः प्रयुक्तः। अमत्या मद्यपाने पयो घृतमुदकं वा त्र्यहं तप्तानि पिबेत्। स तप्तकृच्छ्रः &c. — Comp. also अमतिपूर्व. E. अ neg. and मति *fem.* (*Sáyaṅa* on the meaning "poverty": मन्तव्यमिति ऐश्वर्यम्। न मतिरमतिः).

[2. Tatpur. m. (-तिः) One who does not praise the deity with hymns. (A doubtful meaning; it is proposed — besides the meaning "poverty" — by *Sáyaṅa* on) *Ṙigv.*: चक्रं न वृत्तं पुरुहूत वेपते मनो भिया मे अमतेरिदद्रिवः; *Sáy.*: हे पुरुहूत बहुभिराहूत। हे अद्रिवो वज्रवन्निन्द्र मे मनो ऽमतेरिद्दारिद्र्यादस्तोतुर्वा सकाशाच्छत्रिया भीत्या वेपते. E. अ neg. and मति m.] The *Ṙik-Prátiś.* points out that अमतये, in the Sanhitá of the Ṙigv., looses its initial अ, after an ए (or ओ); comp. the instances quoted above (II. 1. 4.).

III. Bahuvr. 1. m.f.n. (-तिः-तिः-ति) (ved.) [1] Disrespected, unworthy of belief; e. g. *Ṙigv.*: अनापिरज्ञा असजात्यामतिः (*Sáy.*: अमतिः। अश्रद्धेया). [2] Wicked, depraved (*Śabdar.*: = दुष्ट; see the quotation under I. 1. 3.). E. अ priv. and मति.

[2. m. f. n. (-तिः-तिः-ति) (ved.) Unmeasured, unlimited (?). E. (?) अ and मति, from मा to measure; comp. *Yáska* s. v. अमत्र and see the following.]

3. 1. m. f. n. (-तिः-तिः-ति) (ved.) Of self-made lustre, radiant through its own nature (as the light of the sun); according to *Yáska, Sáyaṅa* and *Mahídhara* on the following verse of the *Sámav.* or *Yajurv.* (which is not preserved in the present text of the *Ṙigveda*; *Mahídhara* proposing, besides, the meaning "illimited"): अभि त्यं देवं सवितारमोण्योः कविक्रतुमर्चामि सत्यसवं रत्नधामभि प्रियं मतिम्। ऊर्ध्वा यस्यामतिर्भा अदिद्युतत् (*Yáska*: अमतिरमामयी मतिरात्ममयी; *Sáyaṅa*: अमेति आत्म रूपं वा। आत्ममयी मतिः। आत्म रूपं वा (?); *Mahidh.*: (a.) यस्य सवितुर्भा दीप्तिः। अमतिः। केनापि मातुमशक्या सती .... अदिद्युतत्; (b.) यद्वा- अमर्थः। यस्यामतिरात्ममयी भा। ऊर्ध्वा गगने सर्वमदिद्युतत्। अमाशब्द आत्मवचनः। आत्ममयी ततिर्मतिर्वा। अमतिः। तन्यत इति ततिः। दीप्तिः। मतिरपि प्रकाशरूपत्वाद्दीप्तिः। अमाततिशब्दस्य वा अमतिभावः).

2. m. (-तिः) The sun; according to *Durga* (on the foregoing words of *Yáska*): आत्ममयी यस्य मतिः। असावमतिरित्युच्यते। कश्चासौ। आदित्यः। तस्य ह्यात्मप्रकाशमयी मतिः. E. According to the comm. quoted, an abbreviation of अमामति (from अमा and मति) or अमातति (from अमा and तति). Both E. are very improbable; but they show that as early as at the time of *Yáska*, अमति, in the passage alleged, had the meaning given (3. 1.), and that the commentators, far from constructing such a meaning out of an arbitrary etym., endeavoured, on the contrary, to reconcile the traditional meaning with an E. of some kind, however unplausible. *Mahídhara*'s proposed optional sense "illimited" as being more recent is therefore of less value, when compared with Yáska's gloss. The accent of this Bahuvr. — viz. the *udátta* on the second syllable — is irregular, but not without analogy in other vaidik compounds of this kind (as *Benfey* justly observes in his Glossary to the *Sámav.* s. v. अमति).

अमतिपूर्व Tatpur. m. f. n. (-र्वः-र्वा-र्वम्) Not preceded by reflection (as an act), unconscious, unintentional; e. g. *Vijnán.*'s *Mitáksh.* (on *Manu*: अमत्यैतानि षड्जग्ध्वा कृच्छ्रं सान्तपनं चरेत्) says that this injunction is given अमतिपूर्वाभ्यासे; and introduces a passage from *Śankha* to the same effect, thus: अमतिपूर्वाभ्यासे तु शङ्खोक्तम्. Comp. अबुद्धिपूर्व. E. अ neg. and मति-पूर्व.

अमतीवन् m. (-वा) (ved.) One who is evil-minded, ill-disposed; e. g. *Ṙigv.*: न मे स्तोतामतीवा न दुर्हितः स्यादग्ने न पापया (*Sáy.*: मे मदीयः स्तोता चानभिमतवचनेन त्वां — scil. अग्ने — नाक्रोशयतु। अत एवामतीवा। अमतिरशोभना बुद्धिः। तद्वान्। अपि च दुर्हितः शत्रुर्हे अग्ने ऽस्माकं न स्यात् &c.). E. अमति, with the final vowel prolonged —, taddh. aff. वनिप्.

अमत्र I. 1. m. (f.?) n. (-त्रः-त्रा?-त्रम्) (ved.) Attacking (scil. victoriously), conquering, overpowering, mighty; e. g. *Ṙigv.*: महाँ अमत्रो वृजने विरप्शी (*Yáska*: अमत्रो ऽमात्रो महान्भवत्यभ्यमितो वा — see *Durga* s. v. अभ्यमित —; *Sáy.*: वृजने बलोपलक्षिते युद्धे ऽमत्रः शत्रूणामभिभविता); or *Ṙigv.*, *Atharv.*: स्वराळिन्द्रो दम आ विश्वगूर्तः स्वरिरमत्रो ववक्षे रणाय (*Sáy.*: अमत्रः। युद्धादिषु गमनकुशलः। मात्रयेयत्तया रहितो वा with a reference to the foregoing words of Yáska); or (neuter) *Ṙigv.*: किमादमत्रं सख्यं सखिभ्यः कदा नु ते भ्रात्रं प्र ब्रवाम (*Sáy.*: हे इन्द्र वयं यजमानास्ते त्वदीयममत्रं शत्रूणामभिभावुकं सख्यं ..... प्र ब्रवाम। प्रकर्षेण वदेम). Comp. अभ्यमित्.

2. n. (-त्रम्) (ved.) Power, strength. See अमत्रिन्. E. अम् II. 2., uṅ. aff. अत्रन् (*Sáyaṅa*; compare E. of II.). *Yáska* — as mentioned — believes that the word may perhaps be a Bahuvr. of अ priv. and मात्रा, i. e. "unlimited", but this etym. is doubtful.

II. n. (-त्रम्) [1] A vessel, a pot; *Uṅ.-S.*, *Uṅádik.* &c. = भाजन; *Halâyudha* gives अमत्र as a synonym of स्थाल;

but, according to *Hemach.*, स्वाद is a large description of the former); e. g. *Rigv.* or *Sâmav.*: एमिमं प्रसेतन सोमेभिः सोमपातमम् । अमत्रेभिर्ऋजीषिणमिन्द्रं सुतेभिरिन्दुभिः (*Sây.*: अमत्रेभिरमत्रैः सोमपात्रैः); or *Rigv.*: अध्वर्यवो भरतेन्द्राय सोममामत्रेभिः सिञ्चता मद्यमन्धः (*Yâska*: अमत्रं पात्रम् । अमा अस्मिन्नदन्ति; *Sây.*: अमा सहादन्त्यत्र होत्रादयः इत्यमत्राणि चमसाः); or *Pâṅ.* (who in one Sûtra gives अमत्र as an explanation of कुण्डी): तदुत्तममत्रेभ्यः; or the *Kâśikâ* (in giving an instance of an Avyayibh. which begins with यावत्): यावदमत्रं ब्राह्मणानामन्त्रयस्व । यावन्त्यमत्राणि संभवन्ति पञ्च वा षड्वा तावदामन्त्रयस्व. E. *Yâska* and *Sâyaṅa* derive the word — as indicated by the previous quotations — in its first meaning from अद् with अमा (kṛit aff. त्र), i. e. (a vessel), "because they — the priests — eat together out of it"; when it would be a Tatpur. The *Uṅ.-S.* and the comm. on the *Amarak.*, however, derive it from अम्, uṅ. aff. अत्रन्; and if अम् (q. v. I. 3.) did really occur in the sense भजन, this latter etym. is more plausible than the first, since भाजन, the synon. of अमत्र, implies a similar idea, probably that of "containing". The vaidik comm. seem therefore to have restricted the uṅ. derivation to अमत्र I., whereas the comm. on the *Uṅ.-S.* restrict it to अमत्र II.

अमत्रिन् m. [f. n.] (-त्री[-त्रिणी-त्रि]) (ved.) Powerful, strong; e. g. *Rigv.*: मन्नीरेव न उशनामन्तिमेषी वन्धि सुतपावन्वावान् (*Sây.*: हे अमत्रिन् । अमत्रं बलम् । तद्वन्). E. अमत्र, taddh. aff. इनि.

अमत्सर Bahuvr. m. f. n. (-रः-रा-रम्) [1] Unenvious, charitable; e. g. *Manu*: यथाद्रोषेत विप्रेभ्यस्तद्दद्यादमत्सरः. [2] Free from anger or passion; e. g. *Bhaṭṭik.*: तत्र जेतुं गमिष्यामि चिद्वृन्द्रं सहामरम् । ततः परेण भूयो ऽपि लङ्कामेष्याम्यमत्सरः (*Jayam.*: अमत्सरो विगतक्रोधः सन्); comp. also the quot. from the *Bhâgav. Pur.* s. v. अमानिन्. E. अ priv. and मत्सर.

अमद Bahuvr. m. f. n. (-दः-दा-दम्) Joyless, sad; e. g. *Bhaṭṭik.*: अथ क्रमेण निःक्षाणा नरा चीणपणा इव । अमदाः सेदुः &c. (*Jayam.*: अमदाः । गतहर्षाः; *Bharatam.*: = हर्षरहिताः). E. अ priv. and मद.

अमद्यप Tatpur. m. f. n. (-पः-पा-पम्) Not drinking intoxicating liquors; e. g. *Suśruta*: अमद्यपानामुदकं फलाम्लं वा प्रशस्यते. E. अ neg. and मद्यप.

अमधव्य Tatpur. m. [f. n.] (-व्यः-[व्या-व्यम्]) (ved.) Not deserving the sweet (Soma); e. g. *Aitar. Br.*: यो ऽमधव्यो यशो-र्तोर्बुभूषेत् (*Sây.*: यः पुमान्पूर्वममधव्यः । मधुरसं सोमं नार्हति स यदि यशो-र्तोः सोमयागनिमित्तां कीर्तिं प्राप्तुं समर्थो भवितुमिच्छेत्). E. अ neg. and मधव्य.

अमधुपर्क्य Tatpur. m. f. n. (-र्क्यः-र्क्या-र्क्यम्) Not deserving the dish मधुपर्क q. v. (which is offered to a respectable guest on his arrival). [A formation after the Gaṅa to *Pâṅ.* V. 1. 66., which — according to VI. 2. 155. — would have the *udâtta* on the last syllable.] E. अ neg. and मधुपर्क्य.

अमध्यम Tatpur. m. f. n. (-मः-मा-मम्) Not of a middle rate, not indifferent, equal to any quality; e. g. *Rigv.*: ते अज्येष्ठा अकनिष्ठास उद्भिदो ऽमध्यमासो महसा वि वावृधुः (*Sây.*: उद्भिद् उद्भेदयितारः शत्रूणाम् । अमध्यमासो ऽमध्यमाः सर्वप्रकारैः समा महसा तेजसा विववृधुः). The reverse of मध्यम, probably also in its other meanings. E. अ neg. and मध्यम.

अमध्यस्थ Tatpur. m. f. n. (-स्थः-स्था-स्थम्) Not indifferent &c.; see मध्यस्थ. According to *Śâkaṭâyana* (as quoted by the *Gaṅaratnam.*), an abstract noun derived from it would be अमाध्यस्थ्य or आमाध्यस्थ्य. Comp. *Pâṅ.* VII. 3. 30. E. अ neg. and मध्यस्थ.

अमध्यस्थधर्म Karmadh. m. (-र्मः) The quality of not being indifferent. See the following. E. अमध्यस्थ and धर्म.

अमध्यस्थधर्मिन् m. f. n. (-र्मी-र्मिणी-र्मि) Having the property of not being indifferent, or of not being a by-stander (as, for instance, *Prakṛiti* or Matter, in the Sánkhya system, *Purusha* or Soul having the reverse quality); e. g. *Suśruta* (who in accordance with some views of the Sánkhya, says in the short abstract of his philosophical principles): एका तु प्रकृतिरचेतना त्रिगुणा बीजधर्मिणी प्रसवधर्मिण्यमध्यस्थधर्मिणी चेति । बहवस्तु पुरुषाश्चेतनावन्तो ऽगुणा अबीजधर्मिणो ऽप्रसवधर्मिणो मध्यस्थधर्मिणश्चेति. E. अमध्यस्थधर्म, taddh. aff. इनि.

अमनस् I. Tatpur. n. (-नः) That which is not the organ of desire (and volition), see मनस्; e. g. *Śatap.* or *Bṛihadâr.*: तस्मात्तमाहुरमनस्को ... तस्माद्वाचो ऽश्रवीर्यस्यामनसो हि किं स्यात्.... "for what can appertain to that which is not the organ of desire?". — E. अ neg. and मनस् (with the udâtta on the first syllable).

II. Bahuvr. m. f. n. (-नाः-नाः-नः) [1] Without an organ of desire (and volition); e. g. *Śatap.* or *Bṛihadâr.*: तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमो ऽवाय्वनाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनो ऽतेजस्कमप्राणममुखममात्रमनन्तरमबाह्यं न तदश्नाति किंचन न तदश्नाति कश्चन; or (figuratively, to indicate the routine dullness of some ritual work) *Âpastamba* (as quoted in Müller's Anc. Lit.): उपांशु यजुर्वेदेन । क्रियावदृग्वेदममनाः प्रयोगमुपांशु; or *Śankara* (in his comm. on the *Vedânta S.*): अप्राणो ह्यमनाः शुभ्रः । असङ्गो ह्ययं पुरुष इत्यादिश्रुतिभ्यः (comp. s. v. असङ्ग). [2] Not possessing the organ of desire (and volition) in its full development (like children); e. g. *Chhând. Upan.*: मनो ह्येवकाम तत्संवत्सरं प्रोष्य पर्येत्योवाच । कथमशकतर्ते मज्जीवितुमिति यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति प्रविवेश ह मनः (*Śankara*: अमनसः । अप्ररूढमनस इत्यर्थः; *Ânandag.*: बालानामपि बहिरन्तरिन्द्रियत्वाविशेषात्कथममनस्त्वं इति विशेषणमत आह । अप्ररूढेति); and see अमनस्क; or *Ved. Sâra*: अमना अकर्ता चैतन्यं सत् &c. E. अ priv. and मनस् (with the udâtta on the last syllable).

अमनस्क Bahuvr. m. f. n. (-स्कः-स्का-स्कम्) [1] The same as अमनस् II. [2] Not having bridled the organ of desire (and volition); e. g. in the passage of the *Katha-Upan.* where the soul is likened to a rider, the body to his car, the organ of comprehension to his charioteer, the organ of desire to the reins, the organs of sense to the horses, and the objects of sense to the road: यस्त्वविज्ञानवान्भवत्यमनस्कः सदाशुचिः (*Śank.*: अमनस्को ऽप्रगृहीतमनस्कः, in allusion to the words of the text, बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च). E. अ priv. and मनस्, samâs. aff. कप्.

अमनस्वित्व n. (-त्वम्) Inattentiveness, neglectfulness; e. g. *Bharatam.* (on the *Bhaṭṭik.*): स्त्रीभिर्दृष्टे ऽपि दोषे गोपस्त्वम-

णाद्दौ पत्युरनयेन खल्वामनस्वित्वादिदोषे जाते ऽपि वा पत्यौ ऽनुगीताः. E. अमनस्विन्, taddh. aff. त्व.

अमनस्विन् Tatpur. m. f. n. (-स्वी-स्विनी-स्वि) Not showing attention. See the preceding. E. अ neg. and मनस्विन्.

अमनाक् Tatpur. ind. Not a little, much; e. g. *Nalod.*: अवनि पुनागमनागाश्रित्य स सत्कुसुमदानमानमनागाः (comm.: अमनाक् । अनल्पम्). E. अ neg. and मनाक्.

अमनि f. (-निः) A road (*Uńádik.*: अमनिरध्वनिः; *Bhaṫṫojid.* and *Ujjwalad.*: गतिः). E. I. अम् I. 1., uń. aff. अनि.

अमनुष्य I. Tatpur. m. (-ष्यः) [1] A being other than a man; e. g. *Kátyáy. Śr. S.*: सहस्रसंवत्सरममनुष्याणामसंभवात् (*Yájnikad.*: अमनुष्याणां मनुष्यव्यतिरिक्तानाम्); or *Páń.*: अमनुष्यकर्तृके च (where, for instance, animals or inanimate beings are meant, since *Patanjali* rejects the correction of *Kátyáy.*: अप्राणिकर्तृके). [2] A being which is neither man nor god, an evil spirit, a demon, (such as a Rákshasa, Piśácha and the like); e. g. *Páńini*: सभा राजामनुष्यपूर्वा (*Káśiká*: अमनुष्यशब्दो रूढिरूपेण रक्षःपिशाचादिष्वेव वर्तते). Comp. अमानुष. E. अ neg. and मनुष्य.

II. Bahuvr. m. f. n. (-ष्यः-ष्या-ष्यम्) Without men, not inhabited by men; e. g. (*neuter*; a place where no man lives) *Rámáy.*: ते समालोक्य धूमाग्रमूचुर्भरतमागताः । नामनुष्ये भवत्यग्निर्व्यक्तमत्रैव राघवौ. E. अ priv. and मनुष्य.

अमनोगत Tatpur. m. f. n. (-तः-ता-तम्) Unthought of, unknown. E. अ neg. and मनोगत (*Wilson*).

अमनोज्ञ Tatpur. m. f. n. (-ज्ञः-ज्ञा-ज्ञम्) Disagreeable, disliked. E. अ neg. and मनोज्ञ (*Wilson*).

अमनोनीत Tatpur. m. f. n. (-तः-ता-तम्) [1] Disapproved. [2] Reprobate. E. अ neg. and मनोनीत (*Wilson*).

अमनोयोग Tatpur. m. (-गः) Inattention. E. अ neg. and मनोयोग (*Wilson*).

अमनोयोगिन् Tatpur. m. f. n. (-गी-गिनी-गि) Inattentive. E. अ neg. and मनोयोगिन् (*Wilson*).

अमनोरम Tatpur. m. f. n. (-मः-मा-मम्) Unpleasing, disagreeable. Comp. the following. E. अ neg. and मनोरम.

अमनोरमता f. (-ता) Unpleasingness, absence of charm or attractiveness; e. g. *Śiśupálab.*: अमनोरमतां यती जनस्य घनमालोकपथान्नभःसदां च । रवधे पिहिता हिमद्युतिर्दीर्घिशिखैरन्तरिता च्युता धरित्री. E. अमनोरम, taddh. aff. तल्.

अमनोरम्य Tatpur. m. f. n. (-म्यः-म्या-म्यम्) Disagreeable, displeasing, unattractive. E. अ neg. and मनोरम्य (*Wilson*).

अमनोहर Tatpur. m. f. n. (-रः-रा-रम्) The same as the preceding. E. अ neg. and मनोहर (*Wilson*).

अमनोहारिन् Tatpur. m. f. n. (-री-रिणी-रि) The same as the preceding. E. अ neg. and मनोहारिन् (*Wilson*).

अमन्तु Tatpur. m. (-न्तुः) (ved.) [1] One who has no understanding, ignorant; e. g. *Ṙigv.* or *Atharv.*: अमन्तवो मां त उप क्षियन्ति (*Sáy.*: अमन्तवः । अमन्यमानाः । अजानन्तः). [2] Despising, humiliating; e. g. *Ṙigv.*: अकर्मा दस्युरभि नो अमन्तुरन्यव्रतो अमानुषः (*Sáy.*: अमन्तुः । अज्ञाता । यद्वा (with elision of व) अवमन्तुः । अवमन्ता । अभिभविता. E. 1. अ and मन्तु. 2. मन् with अव, uń. aff. तु, with elision of व. The word having the udátta on the last syllable would be a Bahuvr. according to the general rule, but since there are many exceptions to it in the vaidic language, the view implied by the gloss of Sáyańa need not be rejected.

अमन्त्र I. Tatpur. m. (-न्त्रः) No-mantra, a passage which is not a vaidic verse or formula (see मन्त्र); compare *Śabara* s. v. अमन्त्रत्व 1. E. अ neg. and मन्त्र.

II. Bahuvr. m. f. n. (-न्त्रः-न्त्रा-न्त्रम्) [1] Unaccompanied by a *mantra* or vaidic verse or formula; e. g. *Manu*: सायं त्वन्नस्य सिद्धस्य पत्न्यमन्त्रं बलिं हरेत्; or *Bhágav. Pur.*: (the duty of a Śúdra is (amongst others) .... to make his sacrifice without a mantra ....) शूद्रस्य संनतिः शौचं सेवा स्वामिन्यमायया । अमन्त्रयज्ञो ह्यस्तेयं सत्यं गोविप्ररक्षणम्. Compare उपांशु and तूष्णीम्. [2] Not reading the vaidic hymns, unacquainted with the vaidic texts, incapable of using them properly; e. g. *Manu*: अव्रतानाममन्त्राणां .... परिषत्त्वं न विद्यते (*Kull.*: मन्त्रवेदाध्ययनरहितानाम्); or *ibid.*: नास्ति स्त्रीणां क्रिया मन्त्रैरिति धर्मो व्यवस्थितः । निरिन्द्रिया ह्यमन्त्राश्च स्त्रियो ऽनृतमिति स्थितिः (where the word does not mean "excluded from the reading of the mantras", since such exclusion, as regards women, is stated in the first half-verse, to be the *consequence* of their being "ignorant of the law — निरिन्द्रियाः — and incapable of properly using the vaidic texts — अमन्त्राः" — as mentioned in the second half-verse). E. अ priv. and मन्त्र. Comp. अमन्त्रक.

अमन्त्रक Bahuvr. m. f. n. (-न्त्रकः-न्त्रिका-न्त्रकम्) Unaccompanied by a *mantra* or vaidic verse or formula; comp. अमन्त्र II., उपांशु and तूष्णीम्; e. g. *Manu*: अमन्त्रिका तु कार्येयं स्त्रीणामावृदशेषतः । संस्कारार्थं शरीरस्य यथाकालं यथाक्रमम् (*Kull.*: इयमावृत् । अयं जातकर्मादिक्रियाकलापः .... स्त्रीणाममन्त्रकः कार्यः); or *Náráyańa* (on the words in *Áśwal.*, *Gṙ. S.*: आवृतैव कुमार्यै; see अन्नप्राशन): कुमार्यास्त्वमन्त्रकमन्नप्राशनं कार्यमित्यर्थः; or *Jaim.nyáyam.*: तथा सत्यस्य मन्त्रस्यैन्द्रप्रदानशेषभक्षण एव समर्थत्वात्तत्रैवायं मन्त्रो विनियुज्यते । न तु मैत्रावरुणादिशेषभक्षणे । तस्मादमन्त्रकमेव तद्भक्षणम् &c. Comp. also *Śabara* s. v. अमन्त्रत्व 2. E. अ priv. and मन्त्र, samás. aff. कप्.

अमन्त्रत्व n. (-त्वम्) [1] The not being a mantra or vaidic verse or formula, the not having the nature of a mantra; e. g. *Jaimini-Sútra*: अनाम्नातेष्वमन्त्रत्वमाम्नातेषु हि विभागः स्यात् (*Śabara*: .... ये ऽभियुक्तैर्मन्त्रा इति नोच्यन्ते । न ते मन्त्राः । .... तस्मादमन्त्राः प्रयोजनम्); a string of words, for instance, like असौ देवदत्तो ऽमुष्य पुत्रो ऽमुष्य पौत्रो ऽमुष्य नप्तामुष्याः पुत्रो ऽमुष्याः पौत्र ऽमुष्या नप्ता, though used — with the substitution of the proper names, for अमुष्य &c. — at certain ceremonies, are neither mantras, nor to be treated as such. [2] The not being accompanied by a mantra (as some ritual acts); e. g. *Jaimini-Sútra*: लिङ्गविशेषनिर्देशात्समानविधानेष्वनैन्द्राणाममन्त्रत्वम् (*Śabara*: .... ऐन्द्रेष्वेवानैन्द्राणाममन्त्रकं भक्षणमिति । किं तावत्प्राप्तमनैन्द्राणाममन्त्रकं भक्षणमिति). (Probably) also अमन्त्रता. E. अमन्त्र I. and II., taddh. aff. त्व.

अमन्त्रविद् Tatpur. m. (-त्) [1] One who does not know the vaidic mantras or verses; e. g. *Manu*: यावतो ग्रसते ग्रासान्हव्यकव्येष्वमन्त्रवित् । तावतो ग्रसते प्रेत्य दीप्तशूलर्ष्ट्ययोगुडान् (*Kull.*: ... अवेदवित्). [2] A proper name; according to the *Matsya Pur.*, a son of Suparvan or Sumantra and (in the prediction of that Puráńa, a future) descendant of Ikshwáku. (See *Wilson*'s *Vishńup.*) E. अ neg. and मन्त्रविद्.

अमन्त्रोपहत Tatpur. m. f. n. (-तः-ता-तम्) Not impaired by (the recital over it, of) incantatory formulae; e. g. poison, if it is used in trials by ordeal, according to *Nárada* who says that such poison should be शार्ङ्गं हैमवतं शस्तं गन्धवर्णरसान्वितम् । अक्षविषमसंमूढममन्त्रोपहतं च (v. l. तु) यत्. E. अ neg. and मन्त्र-उपहत.

अमन्द Tatpur. 1. m. f. n. (-न्दः-न्दा-न्दम्) The reverse of मन्द q. v.; e. g. [1] Not foolish. [2] Not little, much; e. g. *Rigv.*: अमन्दान्स्तोमान्प्र भरे मनीषा (where *Yáska* proposes either meaning 1. or 2.: अमन्दान्स्तोमानबालिशाननल्पान्वा; *Sáyaṅa*: = अनल्पान्). [3] Very important, very great; e. g. *Bhágav. Pur.* (epilogue): पृष्ठे (*Rádhák.*: पृष्ठ) भ्राम्यदमन्दमन्दरगिरिग्रावाग्रकण्डूयनान्निद्रालोः कमठाकृतेर्भगवतः श्वासानिलाः पान्तु वः (*Sridharasw.*: अमन्दो मन्दरगिरिः । गरिष्ठो मन्दराचलस्तस्य ग्रावाणः &c.). [4] Firm, strong; e. g. (अमन्दम् adverbially): *Bhaṭṭik.*: वक्षः स्तनाभ्यां मुखमाननेन गात्राणि गात्रैर्घटयन्नमन्दम् (*Jayam., Bharatas.*: अमन्दं दृढम्). [5] Violent; see अमन्दकर्षिन्.

2. m. (-न्दः) A tree (*Śabdachandr.*; अमण्ड?). E. अ neg. and मन्द; but whether this E. applies to 2., is doubtful.

अमन्दकर्षिन् Tatpur. m. f. n. (-र्षी-र्षिणी-र्षि) One who is in the habit of pulling (e. g. the bow) with great violence (i. e. as far as the ear); e. g. *Bhaṭṭik.*: तांश्चक्षुः संगतवामजङ्घो जघान युद्धेष्वमन्दकर्षी (*Jayam.*: अमन्दमत्यन्तं कष्टुं शीलमस्यासावमन्दकर्षी । कर्णान्ताकृष्टचाप इत्यर्थः). E. अमन्द and कर्षिन्.

अमन्यमान Tatpur. m.f.n. (-नः-ना-नम्) [1] Not understanding, not knowing; e. g. *Rigv.*: अमन्यमानाँ अभि मन्यमानैर्निर्ब्रह्मभिरधमो दस्युमिन्द्र (*Sáy.*: अमन्यमानाञ्छब्दार्थमबुध्यमानानपि केवलपाठकानयजमानान् i. e. sacrificers who merely jabber the words of the Veda, but are unable to comprehend their sense). [2] Not paying respect, not honouring; e. g. *Rigv.*: यः शश्वतो मह्येनो दधानानमन्यमानाञ्छर्वा जघान । .... स ... इन्द्रः (*Sáy.*: अमन्यमानानात्मानमजानत इन्द्रमपूजयतो वा जनान्, i. e. either in the sense 1. — with the ellipsis "soul" —, or in the sense 2.). Comp. अमन्तु. E. 1. अ neg. and मन्यमान; 2. the same or अयमन्यमान with the elision of य.

अमम Bahuvr. 1. m. f. n. (-मः-मा-मम्) Devoid of all selfish or worldly attachment or desire; e. g. *Manu*: (let a Vánaprastha be) अप्रयत्नः सुखार्थेषु ब्रह्मचारी धराशयः । शरणेष्वममश्चैव वृक्षमूलनिकेतनः. Comp. निर्मम.

2. m. (-मः) One of the twenty-four Arhats of a future Utsarpiṅí, according to the mythology of the Jainas. (*Hemach.*) E. अ priv. and मम.

अममता f. (-ता) Freedom from all worldly attachment or desire, indifference. See the following. (*Wilson.*) E. अमम, taddh. aff. तल्.

अममत्व n. (-त्वम्) The same as अममता. E. अमम, taddh. aff. त्व.

अमम्रि Tatpur. m. ... (-म्रिः ...) (ved.) Probably; not dying; *Atharv.*: अमम्रिर्भवामृतोऽतिजीवो मा ते हासिषुरसवः शरीरम् (where the difference between अमम्रि and अमृत seems to be that which originally existed between अमर and अमृत, i. e. between present and past time, according to the nature of the affixes क्रि and क्त, by which the uncompounded मम्रि and मृत are derived). Compare the words of *Śankara* in the following article. E. अ neg. and मम्रि.

अमर Bahuvr. (but see E.) 1. m. f. n. (-रः-रा or -री-रम्) Without destruction, not dying, not perishing (see the preceding); e. g. *Śatap.* or *Brihadár.*: स वा एष महानज आत्माजरोऽमरोऽमृतः &c. (*Śank.*: स वा एष महानज आत्माजरो न जीर्यत इति न विपरिणमत इत्यर्थः । अमरो यस्माच्चाजरस्तस्मादमरो न म्रियत इत्यमरो यो हि जायते जीर्यते च स विनश्यति म्रियते वा । अयं त्वजत्वादजरत्वाच्चाविनाशी यतोऽत एवामृतः); or *Manu*: आचार्यस्त्वस्य यां जातिं विधिवद्वेदपारगः । उत्पादयति सावित्र्या सा सत्याजरामरा; or *Rámáy.*: अहं वः कामये सर्वा भार्या मम भविष्यथ .... अपयं यौवनं प्राप्ता अमर्यश्च भविष्यथ; comp. also the quotation s. vv. अप्रमेयानुभाव and अमावास्या.

2. m. (-रः) [1] A god, a deity, in general; see देव; (*Amarak., Haláy., Viśwapr., Hemach., Med., Dharaṅik., Bhúripr., Ajayap., Śabdar., Uṅṅádik. &c.*); (thirty-three such gods are enumerated in later mythology); e. g. *Nalopákhy.*: आजग्मुर्देवराजस्य समीपममरोत्तमाः; or *Naishadhach.*: प्रियरूपकविशेषनिवेशिः संवदद्भिरमराः श्रुतपूर्वैः । एष एव स नलः किमितीदं मन्दमन्दमितरेतरमूचुः; or *Bhaṭṭik.*: अतुष्यन्नमराः सर्वे &c.; or *ibid.*: विश्वस्याभि सामर्षा रक्षकाश्चाभि चामराः. [2] The proper name of one of the twenty-four Maruts, born by Marutwatí; according to the *Harivanśa.* [3] (In arithmetic it is used sometimes to denote) 33 (on account of the number of gods); e. g. *Jyotirvidábhar.*: त्रिसूर्यनेत्रास्त्वमरश्चिदस्त्राः. [4] The letter उ, in a mystical composition of the *Rámapúrvatápaniya-Upan.* (as given by Prof. Weber). [5] The same as (viz. an abbreviation of) the proper name अमरसिंह q. v. [6] Quicksilver; (*Rájanigh., Nigh. Pr.*: = पारद). [7] Gold; (*Nigh. Prak.*: = सोनें; comp. अमृत 4.). [8] A species of pine, Pinus Devadáru; (*Sureśwara*: = देवदारुद्रुम). [9] An esculent and medicinal plant, called पुन्नाट; (*Sureśwara*). [10] One of the trees of which the wood is used at sacrifices; (*Nigh. Pr.*: = नंदीवट which term, according to *Molesworth*'s Mahr. Dict., comprises the अश्वत्थ, पलाश, उदुम्बर, अर्क, शमी, खदिर and अपामार्ग). [11] A species of turnsol, Heliotropium indicum; (*Hemach., Viśwapr., Dharaṅik., Sureśw., Med.*: = अस्थिसंहार). [The *Calc.* and *Amerp.* editions of the *Medini* read अमरस्त्रिदशेऽप्यस्थी संहारे कुलिशद्रुमे; but the correct text is अमरस्त्रिदशेऽप्यस्थिसंहारे &c., whence it follows that the neuter gender disappears in this and the following meaning.] [12] Another plant; Euphorbia, or Euphorbia tirucalli; (*Hemach.*: स्नुहीवृक्ष; *Viśwapr., Med., Uṅṅádik.*: कुलिशद्रुम; *Śabdar.*: वज्रद्रुम; *Sureśw.*: वज्रकण्टक).

3. f. (-रा) [1] The residence of Indra; (*Hemach., Viśwapr., Med., Uṅṅádik.*: अमरावती; *Śabdar.*: इन्द्रपुर; *Ajayap.*: इन्द्रपुरी). [2] The womb; (*Med., Śabdar., Uṅṅádik.*: जरायु). [3] The umbilical cord; (*Trikáṅd., Bhúripr.*: नाभिनाला); comp. अमरा. [4] The post or pillar of a house; (*Med., Ajayap., Śabdar., Uṅṅádik.*: स्थूणा). [5] A species of moonseed, Menispermum Glabrum or Cocculus cordifolius; (*Hemach., Viśwapr., Trikáṅd., Med., Bhúripr., Śabdar., Dharaṅik., Ajayap., Uṅṅádik.*: गुडूची; *Nigh. Prak.*: गुळवेळ). [6] Bent grass, Agrostis linearis, or a dark variety of it; (*Hem., Viśwapr., Med., Śabdar., Dharaṅik., Uṅṅádik.*: दूर्वा; *Nigh. Pr.*: नीलदूर्वा). Also अमरी. [7] Bitter gourd-plant (Cucumis colocynthis) or a small variety of it; (*Rájanigh.*:

इन्द्रवारुणी; *Nigh. Pr.*: लघुकांचडळ). [8] The large Indian fig-tree, Ficus Indica; (*Rájan.*: वटी). [9] A large variety of the Indigo plant, Indigofera tinctoria; (*Rájan.*: महानीली; *Nigh. Pr.*: थोरनीली). [10] The aloe-tree, Aloe perfoliata; (*Rájan.*: गृहकन्या — घृतकुमारी । इति ख्याता *Rádhák.* —; *Nigh. Pr.*: कोरफड). [11] मोरवेल (*Nigh. Pr.*; which is rendered by *Molesw.*: [a] a scandent shrub bearing an esculent fruit; called also गोमेटी; [b] a flowering climber, Indian traveller's joy, Clematis Gnoriania. Grah.). Also अमरी. [12] A large variety of a milky and thorny plant, with a fruit like a ram's horn, Asclepias geminata (?); (*Nigh. Pr.*: थोरमेढशिंगी; comp. मेढ्रशृङ्गी). For some of these meanings comp. अमृता.

4. f. (-री) [1] A black variety of the shrub Vitex negundo or trifolia (*Nigh. Pr.*: काळी निर्गुंडी). [2] The same as अमरा 6. (*Nigh. Pr.*: नीलदूर्वा). [3] The same as अमरा 11. (*Nigh. Pr.*: मोरवेल). E. *Páńini* looks upon this word as a *Bahuvr.* of अ priv. and मर (the act of dying), and as its accent is the udátta on the first syllable, it becomes in his grammar the subject of an exceptional rule. The same etym. is given by *Ráyamukuta*: मरणं मरः । स एषां नास्तीत्यमराः. *Śankara*, however, as results from the quotation under 1., takes the word for a *Tatpur.* (अ neg. and मर, i. e. "one who does not die"), and the same view is entertained by *Bhánujid.*: न म्रियन्ते । मृङ् प्राणत्यागे । पचाद्यच् (*Páń.* III. 1. 134.) (compare also *Gangádhara* s. v. अमरप्रभु). The latter etym. apparently being more obvious and better suited for the accent of word, than the former, it would follow — not that *Páńini* overlooked it but —, that मर meant, at his time, "the act of dying", not "one who dies". — The *Uńádik.* gives a very improbable E., viz. अम्, uń. aff. अर; but as this Kosha does not adopt itself to the school of Páń., its E. is less surprising than the fact that the *Gańaratnam.* also which is entirely based on the Sútras of Páńini, the Várttikas of Kátyáyana &c. (comp. *Páńini*, his position in Sanskrit Liter. p. 177 ff., note 219), appends to अमरी a similar vagary: अमति गच्छत्यष्टगुणमैश्वर्यमित्यमरी. Yet since even such an etym. cannot be ascribed to ignorance, especially in a work like the *Gańaratn.* which affords evidence of much grammatical skill, the latter etym., it seems, must have arisen from the circumstance that मर had lost, at a late period, as well the one as the other meaning mentioned above. — The femin. अमरी — which would be an anomalous derivative of a Bahuvr. अमर — is not taught by *Páń.*; but the *Gańaratn.* includes it in the words गौरादि (*Páń.* IV. 1. 41.), which form their fem. in ङीष्.

[**अमर°** For compounds beginning with अमर, which do not occur amongst the following articles, a synonymous value may be found under those beginning especially with देव° or सुर°.]

अमरकण्टक Tatpur. n. (-कम्) "The peak of the gods", a proper name of the eastern table land of the Vindhya mountain (*Lassen*: 22°, 50′ n. lat. and 99°, 47′ e. lat.), whence rise the Sońá and the Narmadá rivers; a celebrated place of pilgrimage; e. g. *Agni-Pur.*: .... भृगुतीर्थं प्रभासं च तथा चामरकण्टकम् । जम्बुमार्गश्च विमलः .... अभिषिच्य प्राणु यः । (comp. s. v. अभिषेक page 284 *a*, line 13). With regard to its position it is of some interest to compare a passage of the *Rámáy.* in both recensions, describing the journey of Bharata; ed. *Gorr.* II. 73. 2. 3.: ह्रादिनीं दूरपारां च तिर्यक्स्रोतसमापगाम् । शतद्रुमतरच्छ्रीमान्कर्मणैक्ष्वाकुनन्दनः । वीजधानीं नदीं तीर्त्वा प्राप्य चामरकण्टकम् । सशिलां कर्वटीं तीर्त्वा चाग्नेयं शल्यकीर्तनम्; edd. *Schlegel*, Calc. and Bombay, II. 71. 2. 3.: ह्रादिनीं (one MS. v. l. क्लादिनीं) दूरपारां च प्रत्यक्स्रोतस्तरङ्गिणीम् । शतद्रूमतरच्छ्रीमान्नदीमिक्ष्वाकुनन्दनः । ऐलधाने नदीं तीर्त्वा प्राप्य चापरपर्यटान् । शिलामाकुर्वतीं तीर्त्वा आग्नेयं (MS. ह्याग्नेयं) शल्यकर्तनम्. For a description of the place, of the temple erected on it, and the legends connected with, see *Malcolm*, *Hamilton* and other authors quoted in *Ritter's Erdkunde* vol. VI. p. 570 ff. Comp. also *Lassen's Instit. Ling. Prákr.* Excurs. I. p. 3, and *Ind. Alterth.* vol. I. pp. 82. 85. 98. 119. 145. 150. 182. 188. 209. 240. 361. 372. 374.; vol. II. p. 667. E. अमर and कण्टक.

अमरकन्द Tatpur. m. (-न्दः) [1] The root of the plant अमृतवल्ली, the eating of which is supposed to remove or avert all diseases and preclude decrepitude and decay. Comp. अमृतकन्दा. [2] Applied to a bulbous root common at Mahábaleshwar (after *Molesworth*). E. अमर and कन्द.

अमरकोट Tatpur. m. (-टः) "The fastness of the gods", a proper name of the capital of one of the Rajput-states; towards the banks of the Indus. See *Ritter's Erdkunde* vol. VI, p. 1030 and the works quoted there; *Lassen's Ind. Alterth.* vol. I. pp. 109. 111. E. अमर and कोट.

अमरकोष Tatpur. m. (-षः) "The vocabulary of Amara or Amarasinha"; the oldest hitherto known, and one of the most celebrated, native vocabularies of the classical Sanskrit. It consists of eighteen chapters; the first fifteen contain synonymous nouns collected in one or more verses; the sixteenth enumerates nouns, but only to a small extent, with their respective meanings. The seventeenth chapter contains a list of particles &c. considered by the native grammarians as indeclinable nouns, and the last chapter treats on the gender of nouns. The principal commentaries on the Amarakosha are the following: the Amarakoshodghattana by *Kshíraswámin*, the Padachandriká by *Ráyamukuta* or *Vrihaspati*, surnamed *Ráyamukutamańi*; the Vyákhyásuddhi by *Bhadra-Rámásrama* or *Bhánudikshita* (the son of the celebrated grammarian Bhattojidikshita), the Vyákhyápradípa (piratated from Mukuta's work) by *Achyuta-Upadhyáya*, the Mugdhabodhiní by *Bharatamalla* or *Baharatasena* (the author of a Dwirúpa-Kosha), the Sárasundarí by *Mathuresa* (the author of the Śabdaratnávalí), the Padárthakaumudí by *Náráyańa-Chakravartin*, the Trikáńdaviveka by *Ramánáthavidyá-váchaspati*, the Subodhiní by *Nílakańtha*, the Tíká by *Rámatarkavágísa*, the Śabdárthasandipiká by *Śrínáráyańavidyávinoda*, the Padamanjarí by *Lokanátha*, the Vaishamyakaumudí by *Mahámaha*, the Pradípamanjarí by *Rameswarasarman*, the Vásavadattá-tippaní by *Sarvachandra*, the Amarakosha-kaumudiní by *Śrínayanánanda*. Compare also *Colebrooke*'s preface to his edition of the Amarak. and *Wilson*'s preface to the first ed. of his Sanskrit Dictionary. E. अमर and कोष.

अमरचन्द्र Tatpur. m. (-न्द्रः) "The moon of the gods", the proper name of the author of the Bálabhárata; he was a pupil of *Jinadattasúri*. (*Weber*'s Catalogue of the Berlin MSS.) E. अमर and चन्द्र.

अमरचारण Tatpur. m. (-णः) A bard of the gods, a Gandharva; e. g. *Bhaṭṭik.*: चारुगुहाविवरसमं सुरपुरसममभरचारणसुसंरावम् (scil. सुवेलम्; *Jayam., Bharatam.*: अमरचारणानां गन्धर्वाणां गायतां शोभनः संरावो यत्र &c.) E. अमर and चारण.

अमरज Tatpur. 1. m.f.n. (-जः-जा-जम्) Born by the gods. 2. m. (-जः) The proper name of a plant; see दुःखदिर or दुष्खदिर, a variety of the खदिर (*Rájanigh.*). E. अमर and ज.

अमरतटिनी Tatpur. f. (-नी) "The river of the gods", i. e. the Ganges; e. g. *Bhartṛih.*: कदा वाराणस्याममरतटिनीरोधसि वसन् &c. (*comm.*: अमरतटिनी भागीरथी). Comp. अमरसरित्, अमरापगा, सुरनिम्नगा, सुरसरित्, सुरापगा, and similar compounds. E. अमर and तटिनी.

अमरता f. (-ता) Immortality; e. g. *Sáhityad.*: शूरा अमरतां यान्ति पशुभूता रणाध्वरे. See also the following. E. अमर, taddh. तल्.

अमरत्व n. (-त्वम्) Immortality; e. g. *Mahábh., Ádip.* (*Sundop.*): न ते ऽमरत्वं युवयोः सर्वमुक्तं भविष्यति; or *Suśr.*: येनामृतमपां मध्यादुद्धृतं पूर्वजन्मनि। यतो ऽमरत्वं संप्राप्तास्त्रिदशास्त्रिदिवेश्वरात्. See also the preceding. E. अमर, taddh. aff. त्व.

अमरदत्त Tatpur. m. (-त्तः) The proper name of an author of a Kosha or glossary. (*Med.*; *Colebr.*'s *Essays.*) E. अमर and दत्त.

अमरदारु Tatpur. m. (-रुः) "The tree of the gods", a proper name of a tree; the same as देवदारु (*Rájanigh.*), Pinus Devadáru, or a glossy variety of it (स्निग्धा देवदारु, *Nigh. Pr.*). Comp. अमर 2. a., अमरद्रुम and अमरभूरुह. E. अमर and दारु "the pine of the gods".

अमरदेव Karmadh. m. (-वः) A proper name, the same as Amarasinha (q. v.). See the Preface to the first ed. of *Wilson*'s *Dict.* p. V., also *Lassen*, *Ind. Alterth.* II. p. 1154. E. अमर and देव; "the latter term is a Brahmanical surname, yet it may be merely an epithet to his (Amarasinha's) superior or divine merit" (*Wilson*'s *Pref.*).

अमरद्रुम Tatpur. m. (-मः) The same as देवदारु; comp. अमरदारु. (*Suśr.-Chik.*) E. अमर and द्रुम "the tree of the gods".

अमरद्विज Tatpur. m. (-जः) A Brahman of an inferior order, one who lives upon the offerings made to the images which he attends, and who conducts the ceremonies of all sorts of people for hire. (*Trikáṇḍ.*) See देवल. E. अमर and द्विज.

अमरपति Tatpur. m. (-तिः) "Lord of the gods", a name of Indra; e. g. *Prabodhach.*: धूयन्तां सौधमूर्धस्वमरपतिधनुर्धामचित्राः पताकाः. Comp. अमरराज. [The declension of this word is regular; comp. s. v. पति.] E. अमर and पति.

अमरपर्वत Tatpur. m. (-तः) "The mountain of the gods", the proper name of a mountain in the north of India; *Mah. Sabháp.*: कृत्स्नं पद्मगदं चैव तथैवामरपर्वतम्। उत्तरज्योतिषं चैव तथा दिव्यकटं पुरम्। द्वारपालं च तरसा वशे चक्रे महाद्युतिः. Comp. देवगिरि. E. अमर and पर्वत.

अमरपुर Tatpur. 1. n. (-रम्) [1] The residence of the gods, the paradise, comp. अमरावती; e. g. *Bhaṭṭik.*: अमरपुरमति सुराङ्गनानां दधतम् (scil. महेन्द्रं रामलक्ष्मणौ कपयश्च समीयुः; *Jayam., Bharatas.*: = स्वर्गबुद्धिं .... जनयन्तम्). [2] The name of several towns (Amerapoor, Amerpoor &c.), amongst which *Amarapura* in Burma is of special interest on account of the renowned Buddhist sect which derives its name from this capital. "The object of the Amarapura priests", says *Spence Hardy (Eastern Monach.)*, "is to bring back the doctrines of Buddhism to its pristine purity, by disentangling them from caste, polytheism and other corruptions to which it has been subject for ages .... They publicly preach against the doctrines of Hinduism; they give ordination to all castes, associating with them indiscriminately, and preach against the secular occupations of the Siamese priests, such as practising physic and astrology ..... They do not acknowledge the authority of the royal edicts, that they have anything to do with their religion; nor do they acknowledge the Buddhist hierarchy ..... They do not follow the observances of the Pasé-Buddhas, unless sanctioned by Gotama, and do not recite, therefore, a benediction at the receiving of food or any other offering .... They do not use two seats, nor employ two priests when *bana* is read, nor quaver the voice, as not being authorized by Buddha. They expound and preach the Vinaya to the laity .... They perform a ceremony equivalent to confirmation a number of years after ordination &c. &c." In all these and other points they differ from the Siamese and other Buddhist sects. (Comp. also *Crawfurd* and others quoted in *Ritter*'s *Erdkunde*, V. p. 235 ff.; the town is mentioned in *Lassen*'s *Ind. Alt.* I. p. 338. 335.)
2. f. (-री) The same as अमरपुर 1.; e. g. *Panchat.*: तदागच्छ येनाण्डानि समुद्रादादाय टिट्टिभं संभावयामः। अमरपुरीं च गच्छामः. E. अमर and पुर or पुरी.

अमरपुष्प Bahuvr. m. (-ष्पः) "Constantly flowering", a proper name of several plants, viz. of [1] a kind of grass, *Saccharum spontaneum* (*Hemach.*: काश). Comp. the following. [2] A fragrant grass, *Pandanus odoratissimus* (*Hemach.*: केतक). [3] The mango, Mangifera Indica (*Hemach.*: चूत). E. अमर and पुष्प.

अमरपुष्पक Bahuvr. m. (-कः) "Constantly flowering", a proper name of the grass Saccharum spontaneum (*Ratnam.*: काश). Comp the preceding. E. अमर and पुष्प, samás. aff. कप्.

अमरपुष्पिका Bahuvr. f. (-का) "Constantly flowering"; the proper name of a kind of anise, Pimpinella anisum or Anethum sowa (*Ratnam.*: अधःपुष्पी; *Nigh. Pr.*: शोपा). E. अमर and पुष्प, samás. aff. कप् and fem. aff. टाप्.

अमरप्रभ Bahuvr. m. f. n. (-भः-भा-भम्) Having the radiance of a god, beautiful like a god; e. g. *Mahábh., Nalop.*: असहाया नरेश्वर मोहितास्म्यमरप्रभे (vocat.). E. अमर and प्रभा.

अमरप्रभु Tatpur. m. (-भुः) "Lord of the gods", one of the thousand names of Vishṇu; the 49th, according to the *Anuśásanap.* of the *Mahábh.*: अप्रमेयो हृषीकेशः पद्मनाभो ऽमरप्रभुः (*Śankara*: अमराणां प्रभुः; *Gangádhara*: न म्रियन्ते ऽमरा देवाः। स च तेषां प्रभुरीश्वरः). E. अमर and प्रभु.

अमरभर्तृ Tatpur. m. (-र्ता) "The supporter of the gods", a name of Indra (*Wilson*). Comp. अमरराज. E. अमर and प्रभु.

अमरभूरुह Tatpur. m. (-हः) The same as अमरदारु or देव-

द्राक्ष qq. vv. (*Ainslie*, Mater. Ind., and *Piddington*, plants of India, write this word *Amara-buruhi* and render it, Eryothroxylon Areolatum; सुरभूरुह, however, which corresponds with अमरभूरुह, is rendered by the *Nigh. Pr.* तैलाद्देवदारु). E. अमर and भूरुह.

अमरमाला Tatpur. f. (-ला) "The wreath (of words) by Amara", the name of a vocabulary ascribed to *Amarasinha*, the author of the vocabulary commonly called *Amarakosha*. E. अमर 2. 5. and माला.

अमररत्न Tatpur. n. (-त्नम्) Crystal (*Rájan.*: स्फटिक). E. Probably another form of अमलरत्न q. v. with र instead of ल.

अमरराज Tatpur. m. (-जः) "King of the gods", an epithet or name of Indra. Comp. अमरपति, अमरभर्तृ, अमराधिप, अमरेश, अमरेश्वर, देवराज, सुराधिप, सुरराज, सुरेन्द्र and similar compounds. E. अमर and राजन्, samás. aff. टच्.

अमरराजशत्रु Tatpur. m. (-त्रुः) "The enemy of Indra", an epithet or name of Rávańa (the king of Ceylon who was slain by Ráma); e. g. *Rámáy.*: रथं .... समारुरोहामरराजशत्रुः. E. अमरराज and शत्रु.

अमरलोक Tatpur. m. (-कः) The world of the gods, paradise; compare स्वर्ग. See the following. E. अमर and लोक.

अमरलोकता f. (-ता) The condition or nature of the world of the gods, the happiness of paradise; e. g. *Manu* (II. 5.): तेषु सम्यग्वर्तमानो गच्छत्यमरलोकताम् । यथा संकल्पितांश्चेह सर्वान्कामान्समश्नुते । "he who continues to fulfil these (duties taught by Manu) in the spirit of the scriptures, attains the happiness of paradise and in this life enjoys all gratifications his imagination may suggest". [This is doubtless the meaning of the passage quoted, which therefore not only distinguishes between the happiness to be attained in this and in a future life, but clearly represents the latter as that life which is enjoyed by the gods (अमरलोक). Since such a condition, however, does not answer the views entertained by the Vedantists of the highest object of man — which is final emancipation of the soul from transmigration and its consequent immersion into the (neuter) Brahman or Universal Spirit — *Kullúka* who always endeavours to square the words of Manu with the tenets of the Vedánta and therefore on several occasions leads the reader to an erroneous conception of the real relation of Manu to the philosophical systems, renders अमरलोकता 'final emancipation': अमरलोकताम् । अमरधर्मकं ब्रह्मभावं गच्छति मोक्षं प्राप्नोतीत्यर्थः. *Medhátithi* less biassed than his successor, was probably puzzled by the circumstance that the affix ता is added to अमरलोक instead of to अमर — for he seems to argue that a man cannot "assume the nature of a world". He proposed therefore a variety of explanations, but none of them seem very plausible: [a.] अमरा देवाः । तेषां लोकः स्वर्गः । तन्निवासादमरेषु लोकशब्दः । स्थानस्थानिनोरभेदात् । मञ्चाः क्रोशन्तीतिवत् (one MS. को॰) । तेनायं समासः । अमराश्च ते लोकाश्च । अमरलोकाः । तद्भावः । अमरलोकता । देवदशां संपद्यते । देवजनत्वं प्राप्नोति (one MS. omits देवदशां संपद्यते and continues देवजनत्वं प्राप्नोति) । य एवार्थो देवजनत्वं (one MS. देवत्वं) प्राप्नोति । वृत्तानुरोधाद्देवमुक्तम् (i. e. अमरलोक in the sense of a Karmadh. means "gods who are worlds" —, and since both, gods and worlds, here imply the same —, god-worlds mean god-people (i. e. gods, collectively), hence अमरलोकता would mean "the condition of gods"); or [b.] अथवा । अमराँल्लोकयति पश्यत्यमरलोकः । कर्मण्यण् (*Páń.* III. 2. 1.) । तद्भावस्तल्प्रत्ययः । देवदर्शी (one MS. ॰दशां) संपद्यते । अनेनापि प्रकारेण स्वर्गप्राप्तिरेवोक्ता भवति (i. e. अमरलोक: "one who sees the gods", hence ॰ता, "the condition of a god-seer"); or [c.] अथवा । अमर इव लोक्यते लोके । अर्थवादश्चायम् । नात्र स्वर्गः फलत्वेन (one MS. स्वर्गफ॰) विधीयते । नित्यानां फलाभावात् । काम्यानां च नानाफलश्रवणात् । तेन स्वर्गप्राप्त्या शास्त्रानुष्ठानसंपत्तिरेवोच्यते लक्षणया । यदर्थं (one MS. यदनु यदर्थं) कर्मणामनुष्ठानं (one MS. कर्मण्यनुष्ठानं) तत्संपद्यत इत्यर्थः । तत्र नित्यानां प्रत्यवायानुत्पत्तिः । विध्यर्थसंपत्तिर्वा प्रयोजनम् । काम्येषु तु &c. (i. e. अमरलोक "looking like a god, viz. in this world", hence ॰ता, the "condition of one who is looked upon as a god or respected like a god"). — It seems *to* be more natural, however, to take the word in the sense proposed of "happiness of paradise", as contrasted with the "happiness of this world".] E. अमरलोक, taddh. aff. तल्.

अमरवल्लरी Tatpur. f. (-री) A parasitic plant, Cassyta filiformis, Lin., or Curcuta reflexa, Grah. (*Vaidyaka* in *Rádhák.*'s *Śabdak.*: आकाशवल्ली; *Nigh. Pr.*: अमरवेल). E. अमर and वल्लरी. Compare the following.

अमरवल्ली Tatpur. f. (-ल्ली) The same as the preceding. (The popular form of this word is अमरवेल as given in the *Nigh. Pr.*: = आकाशवेल, i. e. आकाशवल्ली). Comp. *Todd*'s Annals vol. II. p. 718 ("the giant of the parasitic tribe; its main stem being as thick near the root as my body. I counted sixty joints, each apparently denoting a year's growth, yet not half way up the tree on which it climbed"). E. अमर and वल्ली.

अमरशक्ति Bahuvr. m. (-क्तिः) "Having the power of a god", the proper name of a King of Mahiláropya (which place *Benfey* in his excellent work on the Panchatantra, vol. II. p. 365. 366, considers to be St. Thomas near Madras); mentioned in the introd. to the Panchatantra. E. अमर and शक्ति.

अमरसरित् Tatpur. f. (-त्) "The river of the gods", i. e. the Ganges; e. g. *Prabodhach.*: अमरसरितो नातिदूरतो (v. l. ॰दूरे) विभात्याश्रमपदम् (*Rámad.*: अ॰ = देवनद्या गङ्गायाः). Comp. अमरतटिनी and the synon. mentioned there. E. अमर and सरित्.

अमरसर्षप Tatpur. m. (-पः) The name of a plant; see कुक्कुटपादी (*Nigh. Pr.*). E. अमर and सर्षप.

अमरसिंह Karmadh. m. (-हः) "The god-lion", the proper name of the celebrated lexicographer, author of the Amarakosha and Amaramála. "The author by his appellation *Sinha*", says Professor *Wilson* in his preface page V, to the first ed. of his Dictionary (1819), "would seem to have belonged to the Cshetriya or military tribe, but it may merely designate his eminence, in which sense it is often conjoined to words: in like manner, though in *Amera Deva*, another appellation by which he is known, the latter term is a Brahmanical surname; yet it may be merely an epithet alluding to his superior or divine merit. He is generally,

and apparently with reason, considered to have been a follower of Buddha, although this is denied by one of his late commentators, *Rámáśrama*, and all tradition concurs in enumerating him amongst the learned men who in the metaphorical phraseology of the Hindus, are denominated the "*nine gems*" of the court of *Vicramáditya*." On the date of Amarasinha, the same distinguished scholar observes (*ibid.* p. XIII): "Tradition, uniform and consistent, and as we see by the inscription, and as we know from other testimonies, of unvarying tenor for seven or eight centuries, places him in the court of *Vicramáditya*, in the origin of the *Samwat* era, or 56 year before Christ: an antiquity far from unreasonable or improbable, although deemed by modern scepticism too remote: the only grounds on which this unbelief could ever have rested, the authority of the *Bhoja-Prabandha*, I have shown to be untenable (p. VII ff.), and I cannot therefore conceive the argument by which it can farther be supported: the dispute, to use the words of 'Harris' on a similar topic, appears to arise from 'the disputants running into the opposite vice of incredulity, in order to avoid being thought credulous', for even in his day there was occasion to notice a defect, which is outrageously conspicuous in the writers of the present, when ancient India is their theme, 'and whose opposition to the many claims of the Hindus is not so much founded in greater learning or superior talents, as in strong prejudices in favour of their own countries, and in high conceits of their own abilities'." At page XXI Wilson winds up his interesting research in the following words: "as the sum of the investigation, I have only satisfied myself with the choice of one of two alternatives; either, assent to the tradition which places *Amera-Sinha* in the time of the primitive *Vicramáditya*, 56 years before the Christian era, or to the inference deduced from the contiguous position, of a number of persons and things, connected more or less directly with our author's supposed history, which designate the early part of the fifth century, as the time at which Amera flourished". It is clear, however, from his words at p. XIII and the doubt implied by his expression "our author's *supposed* history", that Wilson was more in favour of the first alternative; an inference borne out by page VI of his preface to the translation of the *Vishnupuráńa*, where he speaks of Amarasinha as having lived "in the century prior to Christianity". — These views of Professor Wilson were in 1852 brought before the public in his "Akademische Vorlesungen" by Professor Weber, the originator of the so called "Extracts from Sáyańa, Karka" &c. (see e. g. अन्तःस्था, अभ्युदयेष्टि, अमृतेष्टका &c.), who without quoting a single word of the important research of Wilson, says (p. 208): "whereas Wilson in the preface to the first edition of his Sanskrit Dictionary (1819) leans more towards the opinion that *Amara Sinha* lived in the fifth century after Christ, and whereas in the second edition of his work (1832), s. v. Vararuchi, he, in a direct manner, places the *nine gems* at the court of Bhoja (therefore 1050 after Christ), he, in perfect contradiction with himself, says in his preface to his translation of the Vishńupuráńa (1840) p. VI, that Amarasinha lived 'in the century prior to Christianity' "!" — It suffices to add to this conscientious and creditable report the words of Wilson under the article वररुचि, referred to: "a poet and philosopher", he says, in explaining the word Vararuchi, "one of the ornaments of the court of Bhoja, *or* one of the nine gems usually ascribed to Vikramáditya's court". In this article therefore Wilson does not place the nine gems at the court of Bhoja, but as a writer caring for truth, merely states that one man called *Vararuchi* is named (viz. in the Bhoja-Prabandha) as having lived at the court of Bhoja (see the original passage in his preface p. IX), and another man called *Vararuchi* is mentioned as one of the *nine gems* of the court of *Vikramáditya* (see the original passage in his preface p. VI). Though the question, as to whether both these Vararuchis are one and the same person or not, is left open by Wilson in this article, it is fair to state that he plainly intimated his view on this matter in the same preface (1819), where (p. IX) he wrote: "That the name of Vararuchi, has in like manner (viz. to that of Kálidása) been applied to different individuals, might fairly be inferred from the practise thus described, but we have in this case a remarkable confirmation of our conjectures, and find, from the varying statements of several writers, that two, if not three, persons of this denomination, are celebrated in the literary history of the Hindus". — A recent Dictionary, s. v. अमरसिंह, passes over in total silence the very existence of Wilson's learned and comprehensive investigation, but gratifies its readers with a reference to — Professor Weber. The best research on the age of Amara, subsequent to that of Wilson, is that in the *Indische Alterth.* (II. p. 1155) of Professor Lassen, who places Amara about the middle of the third century of the Christian era. E. अमर and सिंह.

अमरस्त्री Tatpur. f. (-स्त्री) An Apsaras, or nymph of Indra's heaven. (*Wilson.*) E. अमर and स्त्री.

अमराङ्गना Tatpur f. (-ना) The same as the preceding. (*Wilson.*) E. अमर and अङ्गना.

अमराचार्य Tatpur. m. (-र्यः) The teacher of the gods, Váchaspati or Vrihaspati; e. g. *Bhágav. Pur.*: अथाहममराचार्यमगाधधिषणं द्विजम् । प्रसादयिष्ये निभृतः शीर्ष्णा तच्चरणं स्पृशन्. Comp. अनिमिषाचार्य, देवाचार्य, अमरेज्य and similar compounds. E. अमर and आचार्य.

अमराद्रि Tatpur. m. (-द्रिः) The sacred mountain Meru, the residence of the gods. (*Jaṭádhara.*) E. अमर and अद्रि.

अमराधिप Tatpur. m. (-पः) "Lord of the gods", an epithet or name of Indra; e. g. *Rámáy.*: (Surabhi speaks to Indra) प्राप्तं पापं न वः किंचित्कुतश्चिदमराधिप. Comp. अमरराज and similar compounds. E. अमर and अधिप.

अमरापगा Tatpur. f. (-गा) "The river of the gods", a name of the Ganges. Comp. अमरतटिनी. (*Wilson.*) E. अमर and अपगा or आपगा.

[**अमराल** Tatpur. (?) m. f. n. (-लः-ली-लम् ?) Meaning and word are doubtful. The latter occurs in a MS. of the *Káśiká*, in the Gańa बह्वादि to *Páń.* IV. 1. 45., instead of मराल, the reading of other Gańas. Another MS. of the *Káśiká* reads मराव, instead of मराल or अमराल.]

अमरावती f. (-ती) *Amarávatí*; [1] A name of the capital of Indra (*Amarak.*, *Haláy.*, *Hem.*, *Trik.*, *Śabdar.* &c. &c.); e. g. *Mahábh. Vanap.* (*Indralokág.*): ततो ददर्श शक्रस्य पुरीं ताममरावतीम् ॥ स ददर्श पुरीं रम्यां सिद्धचारणसेविताम् । सर्वर्तुकुसुमैः (ed. *Bopp* v. l. सर्वैश्च कुसुमैः) पुण्यैः पादपैरुपशोभिताम् । तत्र सौगन्धिकानां च पुष्पाणां पुण्यगन्धिनाम् । उद्वीज्यमानो मिश्रेण वायुना पुण्यगन्धिना । नन्दनं च वनं दिव्यमप्सरोगणसेवितम् (ed. *Bopp* v. l. पुण्यमप्सरो°) । ददर्श &c.; or *Hariv.*: (Krishna speaks) अमरावतीं पुरीं यास्ये सो ऽहं धर्मभृतां वर; or *ibid.*: अमरावतीं पुरीं श्रेष्ठां ततश्चक्रे प्रदक्षिणाम् (scil. Vishńu). Amarávatí is mentioned in several Puráńas, e. g. in the *Gańeśakh.* of the *Brahmavaiv.*, in the *Swargakh.* and *Uttarakh.* of the *Padmap.*, in the *Vishńup.*, the *Lingap.* &c. In the latter Puráńa the town is described as being situated to the east of mount Meru: सूत उवाच । ज्योतिर्गणप्रचारं वः संक्षिप्याद्धि (?) ब्रवीम्यहम् । देवर्षेचाणि चालोक्य यद्वचारप्रसिद्धये । मानसोपरि माहेन्द्री प्राच्यां मेरोः पुरी स्थिता । दक्षिणे भानुपुत्रस्य वरुणस्य च वारुणे सौम्ये सोमस्य विपुलाः तासु दिग्देवताः स्थिताः । अमरावती संयमनी (v. l. संयमिनी) सुखा चैवाभिभा क्रमात्. — Indra's capital occurs frequently as a term of comparison, to express the exquisite beauty and prosperity of a town; e. g. in the *Rámáy.*, *Ayodhyá* is likened to it: पालिता (scil. दशरथेन) सा पुरी श्रेष्ठा इन्द्रेणेवामरावती; or in the *Mahábh. Anuśás.*, Kuśika, seeing a magical site, exclaims: अहो सह शरीरेण प्राप्तो ऽस्मि परमां गतिम् । उत्तरान्वा कुरून्पुण्यानथवाप्यमरावतीम् (comp. *Muir*, *Sanskr. T.* I. p. 187 note); or in the *Hariv.*, *Mathurá* is compared to it: तस्मिन्मुहूर्ते नगरी मथुरा न बभूव सा । स्वर्गलोकं परित्यज्यावतीर्णेवामरावती; or *ibid.* *Dwáraká*, नाम्ना द्वारवती नाम त्रिषु लोकेषु विश्रुता । भविष्यति पुरी रम्या शक्रस्येवामरावती; or in the *Bhaííik.*, *Lanká* (where the text uses the words "place or town of Indra"): बभूव याधिशैलेन्द्रं मृदित्वेवेन्द्रगोचरम् (*Jayam.*, *Bharatas.* = अमरावत्याख्यम्); or *ibid.*: क्ष्वेलितोत्कृष्टसंगीतप्रनृत्तस्मितवल्गितैः । घोषस्यान्वबदिष्टेव लङ्का पूतक्रतोः पुरः (*Jayam.*, *Bharatas.* = अमरावत्याः). [2] The name of a great commercial town in Berar (now called Amráwati), renowned for being the entrepôt for the cotton of Berar, and of antiquarian interest on account of the remarkable Buddhist sculptures which existed there. Relics of them were first noticed by Colonel Mackenzie; some of them are preserved in the Museum of the Royal As. Soc. of Calcutta, others, of very elaborate execution, in the Museum of the India Office, London. E. अमर, taddh. aff. मतुप् and fem. aff. ङीप्, *the final of the base being lengthened* (*Páń.* VI. 3. 119.); lit. "possessing the gods".

अमरी see under अमर.

अमरु Bahuvr. (?) m. (-रुः) *Amaru*; the name of a king, who is better known, however, as the poet of the hundred stanzas, called *Amaru-śataka*. These stanzas admit of a double interpretation, one of an erotic, and another of a religious or mystical character; but from a comparison of both, it appears that the poet himself merely intended a description of amorous sentiments and amorous conditions, and that the hidden mystical sense imparted to his poetry is a superfœtation of later divines who ascribed these verses to the celebrated philosopher Śankara, and probably felt shocked at the idea that a man of his character could have written any thing not essentially conducive to *moksha*. The legend which brings home the Amaruśataka to Śankara, and thus identifies Amaru and Śankara, is alluded to by *Jnánánandakaládhara*, in his gloss on the hundred stanzas, in the following manner: भगवाञ्छङ्कराचार्यो दिग्विजयच्छलेन काश्मीरमगमत् । तत्र शृङ्गाररसवर्णनार्थं सभ्यैरभ्यर्थितः । शृङ्गारी चेत्कविः काव्यजातं (a MS. काव्ये जातं) रसमयं जगदिति वचनादिस्थमरुनाम्नो राज्ञो मृतस्य परवपुःप्रवेशविद्यया शरीरे प्रवेशं कृत्वा स्त्रीशतेन सह केलिं विधाय प्रातस्तथा कारयामास । पिशुनैः कापटिको ऽयमाजन्म ब्रह्मचारीत्युपहसितः शान्तिरसमय व्याचष्ट इति किंवदन्ती; "When the holy Śankara (on his missionary tour) came to Kashmir to convert the country, the people assembled asked *him to* describe the sentiment which in poetry is called the Erotic, for they alluded to the saying that, "if a wise man (or a poet) possesses the Erotic, the world becomes inspired by poetry and poetical sentiment." He, in consequence, by means of the science he possessed of entering into another's body, entered into that of the dead king Amaru, amused himself with a hundred women and then on the next morning caused (Amaru to comply with their wishes). But as some low-minded persons taunted him by saying "this (Śankara) is a fine rogue: he was chaste (we suppose), just up to (and not longer than at) the moment when he was born", Śankara explained (the real character of his verses) "that of quiet and religious meditation which prevails in them", and, the commentator adds, "hence (scholiasts) explain the character of quiet meditation in these stanzas, because final liberation is accomplished by the condition of quiet meditation": इत्यतः शान्तिरसमय व्याचक्षते (printed ed. °क्ष्यते) शान्तस्य मोक्षसाधनत्वात्. The legend referred to by the comm., is taken from the *Śankara-Digvijaya*, an account of which work may be found in the curious and interesting "Biographical Sketches" of the Pandit Cavelly Venkata Ramaswami. As the latter book, however, is very rare, we may quote from it, (restoring the correct spelling of the proper names) the following passage, so far as it relates to Amaru: "A short time after, *Śankaráchárya* returned to the house of *Mańdana Miśra*, situated at Gada on the bank of the Narmada river ...... He was soon engaged in controversy with the master of the house, on some abstruse point in philosophy, and completely vanquished him in every argument that was contested. The wife of Mańdana Miśra perceiving that her husband was baffled and overcome, immediately stepped forward and challenged Ś. to dispute on the mysterious science of sexual intercourse. It should be observed that the art of love among Hindus is cultivated by the learned as a science the most intricate and sublime that can engage the mind of men, and many Śástras have been written on this subject, by sages of antiquity whose texts have been explained by numerous commentators. Ś. had no knowledge of this science, as he was a bachelor and had never been engaged in love affairs with any female since his birth.

He therefore declined the contest for the present with the wife of M., agreeing to come in the course of six months and contend with her on any point she wished to propose. Ś. after this made a journey to a city whose king of the name of Amaru was just dead, and the body placed on a pile of Sandal wood in order to be burnt. Ś., it is said, being in possession of an art by which he could transmigrate his soul into other bodies, was determined to avail himself of the opportunity that now offered. Giving special directions to his own disciples who were collected round him, and whom he entrusted secretly to take special care of his own corpse, he by pronouncing some cabalistic and mysterious syllables caused his own soul to animate the dead body of the king; he then sprang up and quitting this pile proceeded to the palace, where all the courtiers and attendants of the late king were in admiration of the supposed resuscitation of their master. Ś. enjoyed all the rights of a husband with the Queen, widow of the late king. After a time, however, she began to suspect that this was not her real husband, but that some adept in the art had animated her husband's corpse; she consequently gave directions that every dead body in her dominion should be immediately burnt, and her ministers and guards forthwith proceeded to put her order into execution." [This danger Ś. successfully escapes, by reanimating his own body, which had already been placed on the funeral pile and was on the point of being reached by the flames.] "He then quitted the place with all possible expedition and went, accompanied by his disciples, to the house of Mańdana Miśra whose wife immediately entered into controversy with him on the subject which he had previously declined or rather procrastinated; experience however had by this time well qualified Śankara to give a ready answer to all her questions." E. doubtful, perhaps अ priv. and मरु.

अमरुशतक Tatpur. n. (-कम्) "The hundred stanzas of Amaru". See the preceding. E. अमरु and शतक.

अमरेज्य Tatpur. m. (-ज्यः) "The teacher of the gods", a name of Vrihaspati, or in astronomy, of Jupiter; e. g. *Súryasiddh.*: मन्दामरेज्यभूपुत्रसूर्यशुक्रेन्दुजेन्दवः परिभ्रमन्त्यधो-धःस्थाः सिद्धविद्याधरा घनाः (*Ranganátha*: तुल्योर्ध्वान्तरेणाधो भचक्रेभ्यः शनिबृहस्पतिभौमार्कशुक्रबुधचन्द्रा अधस्थात्परिभ्रमन्ति &c.). Comp. अमराचार्य, इज्य, गुरु, देवाचार्य and Burgess' Transl. of the Súryas. Add. note 3, p. 279. E. अमर and इज्य.

अमरेश Tatpur. m. (-शः) "King of the gods", an epithet or name of [1] Śiva; e. g. *Rámáy.*: बभौ (scil. रावणः) वृतो राक्षसयोधमुख्यैर्भूतैर्वृतो रुद्र इवामरेशः. [2] Indra. See the following; and compare अमरेश्वर, अमरराज and similar compounds. E. अमर and ईश.

अमरेशदिश् Tatpur. f. (-क्) The region ruled over by Indra, the east quarter (see इन्द्र); e. g. *Sáhityad.*: करमुदयमहीधरस्तनाग्रे गलिततमःपटलांशुके निवेश्य । विकसितकुमुदेक्षणं विचुम्बत्ययममरेशदिशो मुखं सुधांशुः. E. अमरेश and दिश्.

अमरेश्वर Tatpur. m. (-रः) "King of the gods", an epithet or name of [1] Vishńu; e. g. *Rámáy.*: अतीव रामः शुशुभे मुदान्वितो विभुः श्रिया विष्णुरिवामरेश्वरः. [2] Śiva; especially as the name of a *Linga* and of a *Tírtha*, held sacred by the worshippers of Śiva (*Śiva-Pur.*; comp *Aufrecht's Catal. of the Bodl. MSS.*, pp. 64. 65). [3] Indra; e. g. *Śákunt.*: किमिव नामायुष्मानमरेश्वरान्नार्हति. E. अमर and ईश्वर.

अमरोपम Bahuvr. m.f.n. (-मः-मा-मम्) God-like; e.g. *Mahábh. Ádip. (Hidimb.)*: तेनाहं प्रेषिता भ्रात्रा दुष्टभावेन रक्षसा । बिभक्षयिषता मांसं युष्माकममरोपमाः. E. अमर and उपमा.

अमर्क Tatpur. (?) m. (-र्कः) *Amarka*, the proper name of a priest of the demons; in vaidic mythology according to *Sáyańa*: शण्डामर्कावसुरपुरोहितौ. [There may be a doubt whether the word is अमर्क or आमर्क or even मर्क (q. v.) — for, in the absence of other evidence either of these forms may result from the analysis of शण्डामर्कौ, — the latter arising, if the compound is formed like इन्द्रावरुणौ and other similar compounds expressive of a strong union of their component parts.] E. अ neg. and मर्क (?).

अमर्त Tatpur. m. (f. n.?) (-र्तः[-र्ता-र्तम्?]) (ved.) Immortal; e. g. *Rigv.*: पपृक्षेण्यमिन्द्र त्वे ह्योजो नृम्णानि च नृतमानो अमर्तः (*Sáyańa*: अमर्तोऽमरणधर्मा). E. अ neg. and मर्त.

अमर्त्य Tatpur. 1. m. f. n. (-र्त्यः-र्त्या-र्त्यम्) [1] Not subject to death, immortal; e. g. *Rigv.*, *Sámav.*: इन्द्रम्.... अमर्त्यं जरमाणं दिवेदिवे (*Sáy.*: अ॰ मरणधर्मरहितम्); or *Váj. S.*: होता यक्षत्सुबर्हिषं पूषण्वन्तममर्त्यं.... वयोधसम् (*Mahidh.*: वयोधसमिन्द्रम् । अ॰ अमरणधर्माणम्); or *Rigv.*, *Sámav.*: विश्वानि यो अमर्त्यो हव्या मर्तेषु रण्यति (scil. अग्निः; *Sáy.*: अ॰ अमरणधर्मा); or *Váj. S.*: उभे यह्वी सुपेशसा विश्वे देवा अमर्त्याः; or *Rigv.*: कस्त उषः कधप्रिये भुजे मर्तो अमर्त्ये (*Sáy.*: अ॰ मरणरहिते.... उषःकालाभिमानिनि देवते). [2] Not causing death; e. g. (the Soma) *Rigv.*, *Sámav.*: इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम् (*Sáy.*: सुतं.... सोमम् । अमर्त्यम् । अमारकम् । सोमपानजन्यो मदो मदाक्रान्तस्य मारको न भवतीत्यर्थः; or (a drinking cup) *Rigv.*: तुरीयं पात्रममृक्तममर्त्यं द्रविणोदाः पिबतु द्रविणोदसः (*Sáy.*: अमृक्तं दशापवित्रेणामृष्टममर्त्यममरणसाधनम्).

2. m. (-र्त्यः) [1] A god (*Amarak.*, *Hemach.*, *Śabdaratn.* &c.); e. g. *Mahábh. Áswamedhikap.*: बृहस्पतिरुवाच (to Marutta) । न कामये याजयितुं त्वामहं पृथिवीपते । वृतोऽस्मि देवराजेन प्रतिज्ञातं च तस्य मे । ...... अमर्त्यं याजयित्वाहं याजयिष्ये कथं नरम्. [2] (In mathematics it is sometimes used to denote) the numeral 33 (there being thirty-three gods); comp. अमर 2. 3. (according to a native compilation). E. अ neg. and मर्त्य.

अमर्त्यत्व n. (-त्वम्) The condition of a god, immortality; e. g. *Mahábh. Śántip.*: द्विविधौ चाप्युभावेतौ धर्माधर्मौ विजानताम् । अप्रवृत्तिः प्रवृत्तिश्च द्वैविध्यं लोकवेदयोः । अप्रवृत्तेरमर्त्यत्वं मर्त्यत्वं कर्मणः फलम्; or *Kumárila* on a *Mánavakalpa S.*: प्रजापतिरिव भूत्वा मनसेत्यादि । तत्र मयीति । आत्मनि । चेतसि । अग्निं परमात्मानम् । अमर्त्यत्वात्. E. अमर्त्य, taddh. aff. त्व.

अमर्त्यभाव Tatpur. m. (-वः) The condition of a god; e. g. *Raghuv.*: परस्परेण क्षतयोः प्रहर्त्रोरुत्क्रान्तवाय्वोः समकालमेव । अमर्त्यभावेऽपि कयोश्चिदासीदेकाप्सरःप्रार्थितयोर्विवादः (comm.: अ॰ देवस्य भावेऽपि). E. अमर्त्य and भाव.

अमर्त्यभुवन Tatpur. n. (-नम्) [1] The world of the gods, paradise (*Haláy.*: स्वः स्वर्गः सुरसद्म त्रिदशावासस्त्रिविष्टपं त्रिदिवम् । द्यौर्गौरमर्त्यभुवनम् &c.). [2] (In mathematics it is sometimes used to denote) the numeral 21 (there being

twenty-one heavens in later mythology). Comp. स्वर्ग; (according to a native compilation). E. अमर्त्य and भुवन.

अमर्धत् Tatpur. m. f. n. (-न्-न्ती-त्) (ved.) Not doing injury, not hurting; e. g. *Rigv.*: अप इन्द्रस्य दाशुषो दुरोणे सुतावतो यज्ञमिहोप यातम्। अमर्धन्ता सोमपेयाय देवा (*Sáy.*: अ॰ अगागमनेन यज्ञहिंसामकुर्वन्तौ); or *ibid.*: आ धेनवः पयसा तूर्ण्यर्था अमर्धन्तीरुप नो यन्तु मध्वा (*Sáy.*: अ॰ अहिंसन्त्यः); or *ibid.*: प्र मे पन्था देवयाना अदृश्रन्नमर्धन्तो वसुभिरिष्कृतासः (*Sáy.*: अ॰ अहिंसन्तः); or *ibid.*: ते देवानां न मिनन्ति व्रतान्यमर्धन्तः (*Sáy.*: अ॰ अहिंसन्तः). E. अ neg. and मर्धत्.

अमर्मजात Tatpur. m. f. n. (-तः-ता-तम्) Not originated in a vital part of the body (as a disease); e. g. (a knotting of vessels) *Suśr.*: अमर्मजातं शममप्रयातमपक्वमेवापहरेद्विदार्य. E. अ neg. and मर्मजात.

अमर्मन् I. Tatpur. n. (-र्म) Any part of the body which is not a vital part; e. g. *Suśr.* (on a case of bite by a poisonous insect): अमर्मणि विधानज्ञो वर्जितस्य ज्वरादिभिः। दंशस्योत्कर्तनं कुर्यादल्पश्वयथुकस्य च. E. अ neg. and मर्मन्.

II. Bahuvr. m. (-र्मा) [1] (ved.) Without a vital part or organ the injury of which would cause death, not subject to deadly injury (as Vŕitra the demon who fancied himself to be above danger, since others could not kill him, but nevertheless was slain by Indra who knew his vital parts); e. g. *Rigv.*: येभिर्वृत्रस्येषितो विवेदाममर्णो मन्यमानस्य मर्म (*Sáy.*: ....इन्द्रो ऽमर्मणः परैरविदितमर्मस्थानस्यात एव मन्यमानस्य न को ऽपि मम हन्तेत्यभिमन्यमानस्य वृत्रस्यासुरस्य मर्म यस्मिन्स्थाने प्रहृतो सत्यां स मरिष्यति तादृशं स्थानं विवेद). [2] Fancying oneself to be without such a vital part, fancying oneself not to be subject to fatal injuries; e. g. (Vŕitra) *Rigv.*: त्वं पिद्रस्य क्रतुभिर्निषत्तममर्मणो विददिदस्य मर्म (*Sáy.*: अ॰ मर्महीनमात्मानं मन्यमानस्य ....। मर्म प्राणस्थानम्। यत्र स्थाने विद्धो म्रियते तन्मर्मेत्युच्यते); or (the demon Śambara) *ibid.*: त्वं शिरो अमर्मणः पराहन् (*Sáy.*: अ॰ मर्महीनमात्मानं मन्यमानस्य शम्बरस्य शिरः शीर्षं पराहन्। अवधीः; scil. इन्द्र). E. अ priv. and मर्मन्.

अमर्मवेधिता f. (-ता) The disposition of not inflicting severe injury on others, mildness, want of acrimony; according to *Hemachandra*, one of the thirty-five qualities which distinguish the speech of a Jaina Arhat (*Hem.*, in his comm.: अमर्मवेधिता परमर्मानुद्घट्टनस्वरूपत्वम्). A reading अमर्मबोधिता is wrong, as results from this comm. E. अमर्मवेधिन्, taddh. aff. तल्.

अमर्मवेधिन् Tatpur. m. f. n. (-धी-धिनी-धि) Not hurting vital parts, not inflicting severe injury, mild; figuratively, as of speech; see the preceding. E. अ neg. and मर्मवेधिन्.

अमर्याद I. Tatpur. f. (-दा) [1] Impropriety of conduct. [2] Disrespect (*Wilson*). E. अ neg. and मर्यादा.

II. Bahuvr. m. f. n. (-दः-दा-दम्) Without proper bounds, transgressing due bounds, licentious, inordinate; e. g. *Rámáy.*: तादृशं त्वममर्यादं कर्म कर्तुं चिकीर्षसि. E. अ priv. and मर्यादा.

अमर्ष I. Tatpur. m. (-र्षः) [1] The not enduring (pain, injury &c.), inability to suffer (pain, injury &c.), impatience; e. g. *Páń.*: अनवक्लृप्त्यमर्षयोरकिंवृत्ते ऽपि (*Káś.*: अमर्षः। अक्षमा; compare under the second meaning the inst. from the *Bhaťťik.* l. 19 ff.); or *Bhagavadg.*: यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः। हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः (*Arjunam.*: हर्षः स्वस्येष्टार्थलाभ उत्साहः। अमर्षः परस्य लाभे ऽसहनम्; *Śankara*: हर्षः प्रियलाभे ऽन्तःकरणस्योत्कर्षो रोमाञ्चनाश्रुपातादिलिङ्गः। अमर्षो ऽसहिष्णुता; *Sadán.* (in his metrical gloss): प्रियलाभे मनोवृत्तिः सुखाभिव्यञ्जिकास्ति या। रोमाञ्चनाश्रुपातादिहेतुः सा हर्षशब्दिता। इष्टघाते ऽसहिष्णुत्वममर्षस्य ....); or *Bhaťťik.*: संधुक्षितं मण्डलचण्डवातैरमर्षतीक्ष्णं क्षितिपालतेजः (*Jayam.*: अमर्षतीक्ष्णम्। असहिष्णुतयासह्यम्; *Bharatam.*: अमर्षेण पराभवासहिष्णुतया तीक्ष्णमसह्यम्). [2] Passion, anger, wrath, indignation (*Amarak.*, *Haláy.*: = कोप or क्रोध); e. g. *Rámáy.* (ed. Gorr.): संगताश्चर्षयः सर्वे संजजल्पुरथो मिथः। कच्चित्पितृवधामर्षात्पुनर्नोत्सादयिष्यति (compare also अमर्षिन्); or *Hitopad.*: तच्छ्रुत्वा वानरैर्जातामर्षैरालोचितम्; or *Mitáksh.* (on *Yájn.*: क्रोधलोभविवर्जितः): क्रोधो ऽमर्षः; or *Káś.* (on *Páń.*: क्रुधद्रुहेर्ष्या॰): अमर्षः क्रोधः; or *Bhaťťik.*: अमर्षो मे परः सीतां राघवः कामयिष्यते (*Jayam.*: अमर्षः क्रोधः; *Bharatam.*: अमर्षः कोपः); or *ibid.*: मृषामर्षमवाप्तस्त्वं राम सीतानिबन्धनम् (*Jayam.*, *Bharatam.*: अमर्षं क्रोधम्, the former quoting the Sútra of Páń. mentioned above col. *a*, l. 55; where अमर्ष is rendered by the Káśika अक्षमा; both meanings of the word being applicable to this Sútra); or *Naishadhach.*: अमर्षादात्मनो दोषात्तयोस्तेजस्वितागुणात्। स्पष्टुं दृशाप्यनीशस्तौ तस्मादप्यचलत्कलिः (*Náráy.*: अमर्षात्। भैमीनलप्रीतिनर्मासहनशीलस्वरूपाद्रोषात्); or *Kirátárj.*: जनस्य रूढप्रणयस्य चेतसः किमप्यमर्षो ऽनुनये भृशायते (*Mallin.*: चेतसो ऽमर्षो मनसः प्रकोपः); or *Katháś.* (*Upakośak.*): वणिजं पापमालोक्य खेदामर्षकदर्थिता. [3] Determination of purpose, determined resolution; *Hemach.*: अमर्षः क्रोधसंभवः। गुणो जिगीषोत्साहवान् (*Vallabhag.*: क्रोधसंभवः क्रोधजातो जेतुमिच्छा जिगीषा। उत्साह उद्यमस्तौ विद्येते ऽस्य स जिगीषोत्साहवान्। जेतुमिच्छोद्यमाभ्यां युक्तो गुणस्तन्नामैकम्। अमर्षः) i. e. "अमर्ष is that condition (of the mind) which arises from passion and is joined with a desire of overcoming (impediments), and the (necessary) energy"; *Sáhityad.*: निन्दाक्षेपापमानादेरमर्षो ऽभिनिविष्टता। नेत्ररागशिरःकम्पभ्रूभङ्गोत्तर्जनादिकृत् "inability to suffer censure, abuse, disrespect and the like, means (in rhetoric) determination of purpose (i. e. determination to overcome the cause of censure &c.); its manifestation (in dramatic and kindred action) is redness of the eyes, shaking of the head, frowning, abusing and so on". An instance of this meaning is afforded, I believe, by a passage in the *Śántip.* of the *Mahábh.* where Jájali is told by a voice from heaven that Tuládhára at Benares is a better man than himself: अथान्तरीक्षे वाचासीत्तां च शुश्राव जाजलिः। धर्मेण न समस्त्वं वै तुलाधारस्य जाजले। वाराणस्यां महाप्राज्ञस्तुलाधारः प्रतिष्ठितः। सो ऽप्येवं नार्हते वक्तुं यथा त्वं भाषसे द्विज। सो ऽमर्षवशमापन्नस्तुलाधारदिदृक्षया। पृथिवीमचरद्राजन्यत्र सायंगृहो मुनिः। कालेन महतागच्छत्स तु वाराणसीं पुरीम् &c. — In *Rhetoric* such a condition of mind is considered as one of the thirty-three accessory conditions or those which are connected with the permanent conditions of a leading character in a work of fiction (see व्यभिचारिन्); it is an accessory, for instance, of the sentiment of the Choleric (see रौद्र), the permanent condition of which

is क्रोध or passion, anger. — According to *Suśruta* who divides qualities or mental conditions, moral and physical, into सात्त्विक, राजस, तामस, आन्तरीक्ष, वायव्य &c. (see गुण), the mental condition called अमर्ष is one of those which partake of the nature of fire (तैजसास्तु रूपं .... अमर्षतैक्ष्ण्यं शौर्यं च). See also अमर्षण. अमर्ष is also sounded and written आमर्ष (*Ráyam.* on the *Amarak.*: अमर्षः । ह्रस्वादिः । .... अन्येषामपीति — *Páń.* VI. 3. 137. — दीर्घस्ते दीर्घादिरपीति चन्द्रः; *Bharatam.*, *Mathureśa*, *Ramán.*, *Náráy.*, &c.: अमर्षः । आमर्षो ऽपि; *Bhar. Dwirúp.*: आमर्षो ऽमर्ष उच्यते; *Viśwapr. Śabdabh.*: भवेदमर्ष आमर्षः). E. अ neg. and मर्ष.

II. Bahuvr. m. (-र्षः) The proper name of the son of Susandhi, a descendant of Kuśa, who was a son of Ráma; according to the *Vishńu-Puráńa*. Comp. अमर्षण 2. E. अ priv. and मर्ष.

अमर्षज Tatpur. m. f. n. (-जः-जा-जम्) Produced by impatience, passion &c. (see अमर्ष); e. g. *Mahábh. Vanap.*: अमर्षजं क्रोधविषं वमन्ती दृष्ट्वा चिरं तापमुपैष्यसे ऽधम. E. अमर्ष and ज.

अमर्षण Tatpur. 1. m. f. n. (-णः-णा-णम्) [1] Unable to endure (pain, injury &c.), impatient; e. g. *Mahábh. Vanap.* *(Draupadihar.)*: स एष शूरो नित्यममर्षणश्च धीमान्प्राज्ञः सहदेवः पतिर्मे; or *ibid. (Nalop.)*: गजेन्द्रविक्रमो धीमान्दीर्घबाहुरमर्षणः । विक्रान्तः सत्यवाग्धीरो भर्ता मम महायशाः; or *Raghuv.*: अमर्षणः शोणितकाङ्क्षया किं पदा स्पृशन्तं दशति द्विजिह्वः (*Govindar.*: अमर्षणो ऽसहनः). [2] Passionate, angry, vehement, impetuous (*Amarak.*, *Hemach.*, *Haláy.*: = क्रोधन); e. g. *Mahábh. Ádip. (Hidimb.)*: तस्य तद्वचनं श्रुत्वा भीमसेनो ऽत्यमर्षणः । निष्पिष्यैनं बलाद्भूमौ पशुमारममारयत् (a better reading than पशुभा°); or *ibid. Sabháp.*: इत्युक्त्वा राजशार्दूल तस्थौ गर्जन्नमर्षणः; or *Raghuv.*: रघोरवष्टम्भमयेन पत्त्रिणा हृदि क्षतो गोत्रभिदप्यमर्षणः &c. (*Govindar.*: अमर्षणः क्रुद्धः). [3] Determined, resolved; comp. अमर्ष I. 3.; (in this sense probably) e. g. *Daśakumár.*: तेष्वेव दिवसेषु चण्डवर्मा .... पुरमवारुणत् । अमर्षणश्चाङ्गराजो (i. e. the king of Anga who could not endure this attack and was determined to resist it) यावदरिः पारग्रामिकं विधिमाचिकीर्षति तावत्स्वयमेव सालं निर्भिद्य &c. — *Suśruta* who divides bodies, according to their nature, into सात्त्विक, राजस and तामस, — the first with seven subdivisions (bodies having the nature of Brahman, Mahendra, Varuńa &c.), the second with six, (bodies having the nature of Asuras, serpents, birds &c.), the third with three subdivisions, (bodies having the nature of beasts, fish and trees) — ascribes, amongst others, the quality of अमर्षण (probably in the second sense) to the bodies which are राजस and have the nature of birds (see काय and गुण): .... अमर्षणो ऽनवस्थायी शाकुनं कायलक्षणम्. Comp. अमर्षवत्, अमर्षित, अमर्षिन्, अमृष्यत्, अमृष्यमाण.

2. m. (-णः) A proper name, the son of Sandhi, a descendant of Kuśa, who was a son of Ráma; according to the *Bhágav. Pur.*, where Sandhi is a various reading for Susandhi, and Amarshańa a v. r. for Amarsha — as compared with the Vishńup.; *Bhágav. Pur.*: तस्मात्प्रसुश्रुतस्तस्य संधिस्तस्याप्यमर्षणः (see अमर्ष II. and *Lassen's Ind. Alterth.* vol. I. app. p. XII and CVII). E. अ neg. and मर्षण (मृष्, krit aff. ल्युट्; hence fem. °णा, not °णी; comp. *Páń.* III. 2. 151.).

अमर्षवत् m. f. n. (-वान्-वती-वत्) The same as अमर्षण 1.; e. g. *Jaṭádh.*, see s. v. अभिनीत, p. 250 *b*, l. 4. E. अमर्ष, taddh. aff. मतुप्.

अमर्षहास Dwandwa m. du. (-सौ) Mingled anger and derision; *Mahábh. Ádip. (Draupadisw.)*: दृष्ट्वा तु तं द्रौपदी वाक्यमुच्चैर्जगाद नाहं वरयामि सूतम् । सामर्षहासं प्रसमीक्ष्य सूर्यं तत्याज कर्णः स्फुरितं धनुस्तत् (i. e. having looked at the Sun — his father — with mingled anger and derision). E. अमर्ष and हास.

अमर्षित Tatpur. m. f. n. (-तः-ता-तम्) The same as अमर्षण 1.; e. g. *Rámáy. Ayodhyák.* (ed. Schl.): धात्र्यास्तद्वचनं श्रुत्वा कुब्जा क्षिप्रममर्षिता । कैलासशिखराकारात्प्रासादादवरोहत; (ed. Gorr.): इति श्रुत्वाप्रियं वाक्यं कुब्जा क्षिप्रममर्षिता । तस्मात्प्रासादशिखरादवतीर्य त्वरान्विता; or *Bhaṭṭik.*: अमर्षितमिव घ्नन्तं तटाद्रिं सलिलोर्मिभिः (scil. प्रत्युदैक्षत तोयधिम्; *Bharatas.*: अमर्षितमिव क्रुद्धमिव). E. अ neg. and मर्षित.

अमर्षिन् Tatpur. m. f. n. (-र्षी-र्षिणी-र्षि) The same as अमर्षण 1.; e. g. *Rámáy.*: संगता नुमयः सर्वे संजजल्पुरथो मिथः । कश्चित्पितृवधामर्षी चर्म नोत्सादयिष्यति (°मर्षो in Schlegel's ed. I. 74. 20. is so evident a misprint — and nothing else —, that it is almost superfluous to adduce MS. testimony for the real reading just quoted); or *Mahábh. Vanap.* *(Draupadíh.)*: ततो घोरतरः शब्दो वने समभवत्तदा । भीमसेनार्जुनौ दृष्ट्वा क्षत्रियाणाममर्षिणाम्; or *ibid. Śántip.*: धीरो ऽमर्षी शुचिस्तीक्ष्णः .... । अमात्यो हि हिते रतः. — Comp. also *Medini*, *Viśwapr.* &c., s. v. अभिनीत. E. अ neg. and मर्षिन्.

अमल Bahuvr. 1. m. f. n. (-लः-ला-लम्) Free from dirt, clean, pure; literally and figuratively, (*Med.*, *Uńádik.*: = निर्मल); *literally*, e. g. *Rámáy.*: एतत्सुरुचिरं भाति पितुर्मे शयनं पुरा । शशिनेवामलं रात्रौ गगनं तोयदात्यये; or *Bhaṭṭik.*: नारीणामपनुनुदुर्न देहखेदान्नारीणाममलसलिला हिरण्यवाप्यः । नारीणामनलपरीतपत्रपुष्पान्नारीणामभवदुपेत्य शर्म वृक्षान् (where the word नारीणामल° means, acc. to *Jayam.*: नारीणां गतम् । अमलं सलिलं यासु हिरण्यवापीष्विति; similarly *Bharatas.*); or *ibid.*: अमलमणिहेमटङ्कम् (scil. सुवेलं रामबलमारूढम्; *Jayam.*: अमलमणीनां हेमादीनां टङ्काश्छेदा यत्र; *Bharatas.*: अमलानां निर्मलानां मणीनां हेम्नां च टङ्काश्छेदा यत्र or अमला मणयो यत्र &c.); or *Naishadh.*: अध्यतिष्ठदमलं मणिपीठम्; or *Śiśupálab.*: अमलात्मसु प्रतिफलन्नभितस्तरुणीकपोलफलकेषु मुहुः । विससार .... इन्दुरुचां .... निकरः (*Mallin.*: अमलात्मसु निर्मलमूर्तिषु); or *Ranganátha* on the *Súryasiddh.*: जम्बूफलामलगलद्रसतः प्रवृत्ता । जम्बूनदीरसयुता मृदभूत्सुवर्णम्; or *Lílávati*: अमलकमलराशेस्त्र्यंशपञ्चांशषष्ठैस्त्रिनयनहरिसूर्या येन तुर्येण चार्या । गुरुपदमथ षड्भिः पूजितं शेषपद्मैः सकलकमलसंख्यां क्षिप्रमाख्याहि तस्य; *figuratively*, e. g. *Rámáy.*: ततो ऽभिवचनात्सीतां ज्ञात्वा विगतकल्मषाम् । जग्राहीदमलां रामो वचनाच्च सुरोत्तमात्; or *Suśr.*: ध्रुवं तु मरणं रिष्टे ब्राह्मणैस्तत्किलामलैः । रसायनतपोजप्यतत्परैर्वा निवार्यते; or *Bhágav. Pur.*: स (viz. Yayáti) तत्र निर्मुक्तसमस्तसङ्ग आत्मानुभूत्या विधुतत्रिलिङ्गः । परे ऽमले ब्रह्मणि वासुदेवे लेभे गतिं भागवतीं प्रतीतः. [2] Free from death, undying; the same as अमर; (this meaning seems doubtful, though it is given by the comm. on the following verse of the) *Nalodaya*: इति विस्मितो मायायाक्षुक जचे जनो ऽमलो मा वाया: (comm.: इत्यनेन प्रकारेण तदुक्तरीत्या कविनोक्तो भावितः । अमलो निर्मलः । अमरो वा । रलयोरैक्यात् । जनो देवलोक ऊचे ऽकथयत् &c.).

2. m. (-लः) A proper name (which occurs in the Gańa नडादि — *Pán.* IV. 1. 99. —, in a MS. of the *Káśiká*). A proper name of the same sound is quoted by Purushottama in his Pravaramanjarí, as that of a commentator on Baudháyana's Kalpasútras; (see *Müller's Anc. Sanskr. Lit.* p. 380 note).

3. n. (-लम्) [1] Purity, holiness, Brahman (neuter); e. g. *Mahábh. Śántip.*: अथ तस्य (viz. of Jájali) जटाः क्लिन्ना बभूवुर्यषिताः प्रभो । अरण्यगमनान्नित्यं मलिनो ऽमलसंयुतः (for this sense of the word compare the passage of the *Bhágav. Pur.* quoted above (p. 354 *b*, l. 50) from the ninth book, and the following from the fourth book which alludes to Jájali: प्रतीच्यां दिशि वेलायां — scil. the Prachetasas went — सिद्धो ऽभूद्यत्र जाजलिः । तान्निर्जितप्राणमनोवचोदृशो जितासनान्शान्तसमानविग्रहान् । परे ऽमले ब्रह्मणि योजितात्मनः सुरासुरेड्यो ददृशे स नारदः). [2] Talc or mica, the same as अभ्र I. 9. q. v. *(Amarak., Hemach., Med., Uńádik., Nigh. Pr.)*. [3] A mineral substance, called *silver-Mákshika* (see माक्षिक; *Nigh. Pr.*: = रौप्यमाक्षी).

4. f. (-ला) [1] A name of the goddess Lakshmí *(Med., Uńádik.)*. [2] The umbilical cord (*Trikáńd.*: नाभिनालः); comp. अमरा 3. 3. [3] The name of a plant, Flacourtia cataphracta (*Amarak.*: झटामलाज्झटा &c. which words are separated by the comm. either झटा, — also written झाटा —, अमला, — also written मला —, and अज्झटा; or झटा and अमलाज्झटा; *Ráyam., Bharatam., Mathur., Ramán., Náráy., Nílak.* &c. render it भूम्यामलकी). [4] The name of another plant, the same as सातला q. v. *(Rájan., Nigh. Pr.)*. [5] Sugarcandy (*Nigh. Pr.*: नाबदसाकर). [The name of the plant is mentioned in the travels of Hiouen-Thsang; see Stanislas Julien, Mémoires &c. vol. I. p. 91 and the excellent Index, vol. II.] E. अ priv. and मल (; but 1. 2. instead of अमर, र being changed to ल); the *Uńádik.* has the very improbable E. अम्, uń. aff. [illegible] (which affix does not belong to the terminology of *Páńini*).

अमलजा Tatpur. f. (-जा) The proper name of one of the ten daughters of Raudráśwa, a descendant of Janamejaya, who was a son of Puru; she was married to Prabhákara, a Ŕishi of the race of Atri. According to the *Váyu-Pur.*, in *Wilson's* transl. of the *Vishńu-Puráńa*. E. अमल and ज.

अमलमणि Karmadh. m. f. (-णिः) [1] Crystal (*Nigh. Pr.*: = स्फटिक). Comp. अमलरत्न. [2] A white mineral used medicinally (*Nigh. Pr.*: = कापूरमणि i. e. कर्पूरमणि). E. अमल and मणि, "the pure gem".

अमलरत्न Karmadh. n. (-त्नम्) Crystal (*Nigh. Pr.*: = स्फटिक). Comp. अमररत्न and the preceding. E. अमल and रत्न, "the pure gem".

अमलवेतस. See अम्लवेतस of which it is a vernacular corruption.

अमलाज्झटा Karmadh. (-टा) The name of a plant, Flacourtia cataphracta. See अमला 4. 3. (*Ráyam.* on *Amarak.*: झटामलाज्झटा, — which words some divide झटा and अमलाज्झटा, instead of झटा, अमला and अज्झटा —: तयोः — viz. the two latter — कर्मधारयो वा). E. अमल and अज्झटा.

अमलातक. See अम्लातक.

अमलानक. See अम्लानक.

अमलि denom. par. (-लयति) To make pure, to make white; e. g. *Kirátárj.*: क्षपितनवलतातपप्रवालैरमृतलवस्रुतिशालिभिर्मयूखैः । सततमसितयामिनीषु शम्भोरमलयतीह वनान्तमिन्दुलेखा (*Mallin.*: अमलयति धवलयति). E. अमल, denom. aff. णिच्.

अमवत् m. f. n. (-वान्-वती-वत्) (ved.) [1] Powerful, mighty, strong; e. g. *Rigv.*: सत्यं त्वेषा अमवन्तो धन्वञ्चिदा रुद्रियासः (*Sáyana*: अमवन्तः । बलवन्तः); or *ibid.*: त्वेषासो अग्नेरमवन्तो अर्चयः (*Sáy.*: अमवन्तः । बलवन्तः); or *ibid.*: बृहत्स्वश्चन्द्रममवद्यदुक्थ्यमकृण्वत &c. (*Sáy.*: अमवत् । अमति शत्रून् । गच्छत्यनेनेत्यमो बलम् । तद्युक्तम्); or *ibid.*: इन्द्राविष्णू नृवत्सु नु सप्रथा शर्म नो यन्तममवद्वरूथम् (*Sáy.*: वरूथं वरणीयममवद्बलोपेतं शर्म गृहं सुखं वा); or *ibid*: यौ चिद्वस्वामवाँ अहेः (*Sáy.*: अमवान् । बलवान्); or *ibid.*: दिवश्चिदावो ऽमवत्तरेभ्यो विभ्वना चिदाश्वपस्तरेभ्यः (*Sáy.*: अमवत्तरेभ्यः । अत्यन्तं बलवद्भ्यः); or (adverbially) *ibid.*: य आश्वश्वा अमवद्वहन्ते (*Sáy.*: अमवद्बलवन्तो यथा भवन्ति तथा). [This meaning of अमवत् seems to apply satisfactorily to all other instances *in* which the word occurs; for, another meaning given by Sáyańa is probably intended by him merely as a paraphrase of, and therefore coincident with, the meaning "powerful"; viz. overpowering, conquering; *Ŕigv.*: तयोरिदमवच्छवस्तिग्मा दिद्युन्मघोनोः (*Sáy.*: अमवदभिभावुकं शवो बलम्). There are, however, other meanings of this word mentioned by *Yáska*, and accordingly by *Sáyańa* and *Mahídhara*, which deserve noticing, not only because the *first of them is plausible, but also on account of their high* antiquity; viz.] [2] Accompanied by ministers (as a king); *Ŕigv.* or *Váj. S.*: कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ इभेन (see the comm. of *Yáska* on these words, and that of *Durga* on Yáska, s. v. अभ्यमनवत् — where p. 308, col. *b*, line 8 आत्मवित्तवान् is to be read instead of वित्तवान् —; *Mahídh.* on the corresponding verse of the Váj. S., renders the word in a similar manner, "accompanied by followers or servants"; comp. s. v. II. अम 1. 7. A like meaning is given to the word by *Sáyańa* e. g. in this *Ŕigv.* verse: सातिर्न वो ऽमवती स्वर्वती त्वेषा विपाका मरुतः पिपिष्वती । भद्रा वो रातिः &c. (*Sáy.*: हे मरुतो वो युष्माकं संबन्धिनी सातिर्न सक्तिरिव । युष्मत्संभजनं यथा प्रशस्तगुणं तद्वद्वो रातिर्वृष्ट्यादिविषयामवती । अमात्यवती । इन्द्रादिसहायवती । यथा राजेवामवानित्यत्रामशब्दो ऽमात्यवचनः । तद्वत्). [3] Accompanied by diseases; (see the second — optional — interpretation of *Yáska* on the verse quoted above (l. 27) कृणुष्व &c., s. v. अभ्यमनवत्; and likewise the second — optional — interpretation of *Sáyańa* on the foregoing verse सातिर्न &c. l. 35, viz. यद्वा । वः सातिः संभक्तिर्नामवती । रोगवती न भवति). [4] Possessed of self (i. e. of riches which belong to one's self); see the third — optional — interpretation of *Yáska* on the verse quoted s. v. अभ्यमनवत्. E. अम (II. and I.), taddh. aff. मतुप्.

अमविष्णु Tatpur. m. [f. n.] (-ष्णुः-[ष्णुः-ष्णु]) (ved.) Going upwards and downwards; e. g. *Ŕigv.*: तृदिला अतृदिलासो अद्रयो ऽश्रमणा अशृथिता अमृत्यवः । अनातुरा अजरा स्थामविष्णवः सुपीवसो अतृषिता अतृष्णजः (*Sáy.*: अमविष्णवः । उत्क्षेपणापक्षेपणगत्योपेताः .... ग्रावाणः). [Literally, perhaps: 'not fettered'; the accent of the word, udátta on the first syllable, is apparently at variance with *Pán.* VI. 2. 160.] E. अ neg. and मविष्णु.

अमस m. (-सः) [1]A fool. [2]Time. [3]A kind of disease (*Uṅádik.*: अमसो बालिशे काले रोगभेदे पुमानयम्). E. अम्, uṅ. aff. अस (which affix, however, does not belong to the terminology of *Páṅini*.)

अमसृण Tatpur. m. f. n. (-णः-णा-णम्) Harsh, rough; e. g. *Amarak.*: कर्कशः साहसिकः कठोरामसृणावपि. E. अ neg. and मसृण.

अमहत् Tatpur. m. f. n. (-हान्-हती-हत्) Small, little; e. g. *Suśruta*: यद्वन्नतिर्णयनजा य इमे प्रदिष्टा रोगा भवन्त्यमहतां महतां च तेभ्यः; or *Naishadhach.*: अमहतितरात्वादृत्तारा न लोचनगोचराः (*Náráy.*: अमहतितराः स्वरूपेणैव सूक्ष्मतरा ध्रुवाद्यन्धत्वादयस्तारा इदानीं तादृक्पूर्ववल्लोचनगोचरा न भवन्ति स्वरूपेण सूक्ष्मत्वात्. E. अ neg. and महत्.

अमहत Tatpur. m. f. n. (-तः-ता-तम्) [1]Hurt while walking or from flight. [2]Confused by conflagration. [3]Confused by the crackling noise of fire. [4]Hurt by disease. See, s. v. II. अम 3-6., the commentators on *Bhaṭṭik.*: न गजा &c. The last meaning is not given by them, since it answered their purpose to show, that प्रमद्ामहता contained the possibility of an analysis अम° as well as आम°; but as the two latter derivatives are synonyms in the sense "disease", there is no risk in completing their pun on अमहत. Compare the following. E. अम and हत.

अमहन् Tatpur. m. f. n. (-हा-घ्नी-ह) Removing diseases. See the following. E. अम and हन्.

अमहस् Bahuvr. m. f. n. (-हाः-हाः-हः) Having the vigour of Vishṅu, being as vigourous as Vishṅu. The form and meaning of this and the foregoing word are quibbled out by *Bharatasena*, from the following verse of the *Bhaṭṭik.*: पुष्णो महाब्रह्मसमूहजुष्टः संतर्पणो नाकसदां वरेण्यः। अत्याल लोकक्षितये स राजा यथाध्वरे वह्निरभिप्रणीतः; for besides various possibilities suggested to his mind by the reading of the text as given, he finds that by reading पुष्णो ऽमहा ब्र° the text may yield these additional puns: [1]अमहा अस्येव विष्णोरिव महस्तेजो यस्यासावमहा इति पृथक्पदम्; [2]यद्वा। अमो रोगस्तं हन्तीत्यमहा। तस्मिन्नाजनि सति लोकानां व्याधिभयं नासीदित्यर्थः. E. अ (Vishṅu) and महस्.

अमहाजनीय Tatpur. m. f. n. (-यः-या-यम्) Unfit for one or something connected with great people. (Formed according to *Páṅ.* VI. 2. 155. and V. 1. 9. vártt. 10; when the accent of the word is the udátta, not on the first but, on the last syllable.) Compare अमाहाजनिक. E. अ neg. and महाजनीय.

अमहीयमान Tatpur. m. f. n. (-नः-ना-नम्) (ved.) Not treated with respect, disrespected; e. g. *Rigv.*: अपश्यं जायाममहीयमानाम् (*Sáy.*: अमहीयमानामश्लाघनीयाम्). E. अ neg. and महीयमान.

अमहीयु Tatpur. m. (-युः) A proper name; *Amahiyu Ángirasa* is the poet or Rishi of the Sámaveda verses 1. 467. 470. 479. 484. 487. 494. 495. 510. (= I. 5. 2; 4. 1 and 4; 5. 2. 5. 3 and 8; 6. 1. 1 and 8 and 9; 6. 1. 2. 14.). See *Benfey's* Index to the *Sámav.* E. (probably) अ neg. and महीयु.

I. अमा ind. [1](ved.) In the house, at home; (in *Yáska's Nigh.* amongst the words meaning गृह); e. g. *Rigv.*: समावतर्ति विष्ठितो जिगीषुर्विश्वेषां काममचरताममाभूत् (*Sáy.*: अमा इम इति गृहनामसु पाठात्— *Nigh.* 3. 4.— गृहं प्रति आमो ऽभूत्); or *Rigv.*, *Vaj. S.*: न हि तेषाममा चन नाध्वसु वारणेषु। ईशे रिपुरघशंसः (*Sáy.*: अमा चन। गृहेष्वपि; *Mahidh.*: = गृहे ऽपि); or *Rigv.*, *Váj. S.*: अमेव नः सुहवा आ हि गन्तन (*Mahidh.*: अमेव स्वगृहमिव; but *Sáy.* renders here अमेव सहैव; see 2.). [2]With, together with (*Amarak.*, *Haláy.*, *Ajayap.*, *Viśwapr.*, *Śabdaratn.* &c.: सह); e. g. *Rigv.*: कर्ता नो अध्वन्ना सुगं गोपा अमा (*Sáy.*: अमा सह); or *Śatapathabr.*: ते देवा अब्रुवन्। अमा वै नो ऽद्य वसुर्वसति (*Sáy.*: ते देवा नो ऽस्माकं संबन्धी च इन्द्रः प्रवासमकरोत्स नो वसुरस्मामाभिर्न सह वसति); or *Śatap.*, *Brihadár.*: यद् किं चेमाः प्रजाः शोचन्त्यमैवासां तद्भवति (*Śankara*: अमैव सहैव); or *Páń.*: अमा वस्तदन्यतरस्याम्; comp. अमावस्या and अमावास्या; or *Nalod.*: तं साकामा मयतः परीक्ष &c. (*comm.*: तं जनं साकामा साम्त्येन सहितम् &c.); or *ibid.*: शोकेनामाचासावचसत् &c. (*comm.*: शोकसहिता सा भैम्यवसत्); or *ibid.*:... आलीभिरभिससारामा या (*comm.*: आलीभिः सखीभिः। अमा सह। अभिससार &c.). See also अमात्य. [3]Near (*Amarak.*, *Ajayap.*, *Bhúripr.*: समीप; *Haláy.*, *Viśwapr.*: अन्तिक; *Śabdar.*: निकट); e. g. *Nalod.*: तत्त्वरयामा यामः प्रथयेयदि मानितचियामायामः (*comm.*: .... तदा अमा समीपं सह वा यामो गच्छामः). [The two latter meanings are given by most of the Koshas; *Hemach.* has संनिधान and इह if the reading of the Calc. ed. and the MSS. is correct, when the latter would probably refer to the meaning 1.; the *Śabdaratnávali* however is more explicit, for it defines अमा सहार्थे रश्म्यर्थनिकटार्थे रसार्थके — the latter word being written in another MS., in Bengali characters, less incorrectly, वसार्थके —. The meaning रश्मि refers to IV. 2., though अमा occurs amongst the अव्यय or indeclinables; and वसार्थके is probably a misreading for वासार्थके referring to 1. The *Gaṅaratnam.* which has अमा as well amongst the चादि (*Páń.* I. 4. 57.), as amongst the साक्षादादि (*Páń.* I. 4. 74.) defines it in the latter place thus: अमेति रहःसमवायसंयोगसामर्थ्येषु. The three latter renderings, "intimate relation", "union" and "fitness" are probably amplifications of the second meaning; and रहस् "secretly" belongs perhaps to the first. — In combination with कृ "to make", अमा may have the grammatical properties of a गति q. v.; thus अमा and कृत्वा becomes अमाकृत्य, or may remain अमा कृत्वा.

II. अमा f. (-मा) See I. अम 2. and the words there quoted; p. 341 *a*, l. 46. 47.

III. अमा Tatpur. f. (-मा) See III. अम p. 341 *b*, l. 49-51.

IV. अमा f. (-मा) [1]The day of the conjunction of sun and moon, the day of the new moon (*Hemach.*, *Trikáṅd.*, *Babhasa*, *Bhúripr.*, *Śabdar.*: = सूर्येन्दुसंगम). See अमावास्या; e. g. *Rangandtha* on the *Súryasiddh.*: अमवास्यान्तकालोत्पन्नौ सूर्यचन्द्रौ राश्याद्यवयवैः समौ भवतः। पौर्णमास्यन्ते भामादिकौ तुल्यौ सूर्यचन्द्रौ षड्भान्तरे स्याताम्। तथा चामान्ते सूर्यचन्द्रयोरेकत्वोर्ध्वाधरान्तरेण तत्वात्सूर्यग्रहणम्।.... अमान्ते सूर्यचन्द्रयोः पूर्वापरान्तराभावेन योगात्तुल्यौ सूर्यचन्द्रौ पूर्णिमान्ते भचक्रार्धान्तरत्वात्षड्राश्यन्तरौ भागादिसमाविति; or *Raghunand.'s Tithitattwa*: तच तिथिस्वरूपमाह हेमाद्रिकालमाधवीययोः स्कान्दे प्रभासखण्डम्। 'अमा षोडशभागेन देवि प्रोक्ता महाकला। संस्थिता परमा माया देहिनां देहधारिणी॥ अमादिपौर्णमास्यन्ता या एव शशिनः कलाः। तिथयस्ताः

समाख्याता: षोडशैव वरानने’ । चन्द्रमण्डलस्य षोडशभागेन परिमिता देहधारिणी । आधारशक्तिरूपा । अमाभाख्या महाकला प्रोक्ता । क्षयोदयरहितत्वान्नित्या सत्सूचयत्सर्वानुस्यूता । तदन्याः पञ्चदश कलाः पौर्णमास्यन्ताः प्रतिपदादितिथिविशेषरूपा इति षोडशैव कलास्तिथय इति सिद्धान्तशिरोमणौ (the same quotation from the Skanda-Pur. and the Siddhántaśir. occurs also in *Raghun.*'s *Malamásatattwa*, ed. Calc. I. p. 438); or *Bhánud.* (on the word कुहू): उदये ऽमायोगान्नष्टचन्द्रकला सामा कुहूः; or *Kálanirńayadípikáviva-rańa*: अमा या प्रतिपद्युक्ता सर्वपापहरा तिथिः. ²The mythological name of a sun-beam in which the moon is supposed to dwell on the day of the new moon; (for this meaning compare the E. of अमावास्या). E. I. The native grammarians — e. g. *Bhánud.* — consider I. अमा as a Tatpur. of अ and मा i. e. "not measuring" (न माति मा माने क्विप्); but this E. is not plausible. It is probably of the same origin as III. अम् and represents an instrumental case. See the Preface. — IV. अमा 1. seems to be either an abbreviation of अमावस्या or अमावास्या; or the same as the indecl. अमा, which, if such is the case, was treated at a late period, as if it were a femin. of अम. *Bhánudikshita* appears to take the former view: नामैकदेशे नामग्रहणादमापि. For its etymol. meaning see अमावास्या.

अमांस I. Tatpur. n. (-सम्) Any (food) but flesh; e. g. *Káty. Śr. S.*: प्राक्क्रयादन्नमुपहरन्त्यश्नी हविष्यममांसमपिं विहृत्य. E. अ neg. and मांस.

II. Bahuvr. m. f. n. (-सः-सा-सम्) Feeble, thin (*Amarak.*, *Hemach.*). E. अ priv. and मांस.

अमांसिक Tatpur. m. f. n. (-कः-की-कम्) Not contributing to flesh or meat, not procuring flesh or meat; (a compound formed according to *Páń.* VI. 2. 155. and the *Gańa* to V. 1. 101.; its accent would be the udátta on the last, not on the first syllable). E. अ neg. and मांसिक.

अमांसौदनिक Tatpur. m. f. n. (-कः-की-कम्) Not contributing to, not procuring, rice prepared with meat; (a compound formed acc. to *Páń.* VI. 2. 155. and the *Gańa* to V. 1. 101.; its accent would be the udátta on the last, not on the first syllable). E. अ neg. and मांसौदनिक.

अमाक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Encountered, met; e. g. *Yáska* (in explaining the *Ṙigv.* words: अभ्यक्ता त इन्द्र ऋष्टिः): अमाक्तेति वाभ्यक्तेति वा (*Durga*: तां हि संग्रामे शत्रवो मन्यन्ते मामेषा प्रत्यक्षितावित्र मामेषा प्रत्यक्षितेति । अथवाभ्यक्तिवाभिगतेव). E. अमा and अक्त.

अमाजुर् Tatpur. m. f. n. (-जूः-जूः-जूः) (ved.) ¹Growing old at home; e. g. (a maid) *Ṙigv.*: अमाजूरिव पित्रोः सचा सती समानादा सदसस्त्वामिये भगम् (*Sáy.*: अमाजूर्यावज्जीवं गृह एव जीर्यन्ती .... पतिमलभमाना &c.); or *ibid.*: अमाजुरश्चिद्भवतो युवं भगः (*Sáy.*: हे ... नासत्यौ । युवं युवाम् । अमाजुरश्चित् । पितृगृहे जूर्यन्तामिति दुर्भगाया योषाया भगो भवथः । शोभनरूपेणात्मानं परिणम्य पतिंदभवन्ती स्म इत्यर्थः); or (growing old at home, and therefore not having proper experience how to act); *ibid.*: मा ते अमाजुरो यथा मूरास इन्द्र सख्ये त्वावतः (*Sáy.*: हे इन्द्र ते .... सख्ये मूरासः मूराः । सोमप्रदानादिन्द्रेण सह सख्यं कुर्म इत्येतदजानन्तो मूढा जनाः । अमाजुरः सोमाभिषवमकुर्वन्तस्ते गृहैः पुत्रैः पौत्रैर्धनादिभिश्च सह जीर्णा भवन्ति &c.). E. अमा and जुर्.

अमाणवीन Tatpur. m. f. n. (-नः-ना-नम्) Not fit or suitable for a child; (a compound formed acc. to *Páń.* VI. 2. 155. and V. 1. 11.; its accent would be the udátta on the last, not on the first, syllable). E. अ neg. and माणवीन.

I. **अमात्**. See I. अम 1. 1.

II. **अमात्** Tatpur. m. f. n. (-मान्-मान्ती-मात्) Not measuring, boundless (in qualities); *Nalod.*: नलो नभौ भुवि गुणेन सो ऽमाननया (i. e. अमान् अनया; *Tiká*: गुणेन शौर्यादिना भुवि पृथिव्याम् । अमान् । न मातीत्यमान् । अधिकगुण इत्यर्थः; in this application the word would scarcely occur in works which make a rational use of the Sanskrit language). E. अ neg. and मात्.

अमातापुत्र Bahuvr. m. (-त्रः) One who has neither, mother nor son; used figuratively as a term of praise; e. g. अमातापुत्राध्यापक q. v. In compounds of this description अमातापुत्र is taken in the sense of an accusative (therefore with elision of म्), and the accent, contrary to the general rule (*Páń.* VI. 1. 223.), is not on the latter part (e. g. not on अध्यापक), but on the former, i. e. on the fifth syllable. Such compounds the commentators on *Páńini* class amongst the irregular compounds some of which are contained in the present *Gańa* मयूरव्यंसकादि (II. 1. 72.). If an inflected verb — with or without a prefix called गति — follows अमातापुत्रम्, it, too, looses its accent. For other words of the same nature see s. v. काष्ठ. (*Gańa* to *Páń.* VIII. 1. 67., the *Várttikas*, *Patanj.* and other comm.) E. अ priv. and मातापुत्र.

अमातापुत्राध्यापक Tatpur. m. (-कः) An extraordinary kind of teacher, a prodigy of a teacher (*Káśiká* to *Páń.* VIII. 1. 67.). See the preceding. E. अमातापुत्र and अध्यापक.

अमातृ Tatpur. f. (-ता) No-mother; e. g. *Bṙihadár.*: अत्र पितापिता मातामाता. E. अ neg. and मातृ.

अमातृक Bahuvr. m. f. n. (-कः-का-कम्) Motherless (*Wilson*). E. अ priv. and मातृ, samás. aff. कप्.

अमातृभोगीण Tatpur. m. f. n. (-णः-णा-णम्) Not fit or suitable ᵃ· for the property, ᵇ· for the enjoyment, ᶜ· for the body, of a mother; (a formation according to *Páń.* VI. 2. 156. and V. 1. 9. and vártt.; its accent would be the udátta, not on the first, but on the last syllable; for the meanings comp. मातृभोगीण). E. अ neg. and मातृभोगीण.

अमात्य 1. m. [f.] n. (-त्यः[-त्या]-त्यम्) (ved.) Being near the house; being in, or superintending, the house; belonging to the family, (as property, relatives &c.); e. g. *Ṙigv.*, *Sámav.*: स नो वेदो अमात्यमग्नी रक्षतु विश्वतः (*Sáy.*: वेदो धनम् । अमात्यमन्तिके भवं सहभूतं वा); or *Váj. S.*: इदमहं तं वलगमुत्किरामि यं मे निष्ट्यो यममात्यो निचखान (*Mahídh.*: अमाशब्दो गृहार्थः सहार्थो वा । अमा गृहे सह वा भवो ऽमात्यः.... । धनिकस्य स्वामिनो धनगृहादिनिर्वाहको ऽमात्यः); or *Káty. Śr. S.*: शरीराणि ग्रामसमीपमाहृत्य कुम्भेन तल्पे छत्वाहतपक्षेण परितत्यायसेषु वाद्यमानेषु वीणायां घोषतायाममात्यास्त्रिस्त्रिः परिक्रामन्ति &c. (where अमात्याः means the children, grandchildren &c. of the deceased).

2. m. (-त्यः) ¹A follower, a companion; e. g. *Bhaṫṫik.*: प्रहस्तस्य पुरो ऽमात्याञ्जिहिंसुः (*Jayam.*: अमात्यान्सचिवान्, of Prahasta, the general of the Rákshasas). ²A minister, a councillor of a king (comp. s. v. अमानित; *Mahábh. Śántip.*: गृहे वसेदमात्यस्ते); e. g. *Manu*: अमात्यमुख्यं धर्मज्ञं

प्राज्ञं दान्तं कुलोद्गतम् । स्थापयेदासने &c.; or *Rámáy.*: तदामात्यान्समाहूय प्रतिप्रक्ष्यति निश्चयम् । पुरोहितममात्यांश्च प्रेषयिष्यति यत्नतः; or *Mahábh. Udyogap.*: धर्म्याम्यहं रक्षे भद्रे सामात्यं ग्रस्ततेजसा; or *ibid. Śántip.*: श्रोतव्यमस्य च रहो रक्षश्चामात्यतो भवेत् । अमात्या ह्यपहर्तारो भूयिष्ठं प्रभि भारत; or *Hitop.*: स ह्यमात्यः सदा श्रेयान्यः काकिन्यापि वर्धयेत् (ed. Serampore, Calc. and Bombay: °श्रेयान्काकिनीं यः प्रवर्धयेत्; ed. Schlegel and Lassen: तस्यायत्तां सदा श्रेयो यः काकिन्यापि वर्धयेत्); or *Rájatar.*: अमात्येन महीभर्तुः .... कृतं विष्णोर्निकेतनम्; or *Bhaṭṭik.*: चक्रन्दुरुच्चैर्नृपतिं समेत्य तं .... पुरोहितामात्यमुखाश्च; or *Kirátárj.*: स किंसखा साधु न शास्ति योऽधिपं हिताम्न यः संशृणुते स किंप्रभुः । सदानुकूलेषु हि कुर्वते रतिं नृपेष्वमात्येषु च सर्वसंपदः. — The former of these two meanings is unusual in the classical literature; the latter, on the contrary, occurs there frequently. — The "minister" is considered as one of the *seven* necessary requisites of a well constituted state; these requisites are, acc. to *Manu* (9. 294.): स्वाम्यमात्यौ पुरं राष्ट्रं कोषदण्डौ सुहृत्तथा । सप्त प्रकृतयो ह्येताः सप्ताङ्गं राज्यमुच्यते; "the king, the minister, the capital (or fortress), the country (i. e. the people), the treasury, the army, and the friend (i. e. the allies of whom there are three descriptions)"; similarly *Yájnavalkya*: स्वाम्यमात्या जनो दुर्गं कोषो दण्डस्तथैव च । मित्राण्येताः प्रकृतयो राज्यं सप्ताङ्गमुच्यते; *Mahábh. Śántip.*: राज्ञा सप्तैव रक्ष्याणि तानि चैव निबोध मे । आत्मामात्याश्च कोषश्च दण्डो मित्राणि चैव हि । तथा जनपदाश्चैव पुरं च कुरुनन्दन । एतत्सप्तात्मकं राज्यं परिपाल्यं प्रयत्नतः; and the substance of this definition is repeated by the various Koshas, of *Amara, Hemach.* &c. In the latter, अमात्य is mentioned as being synonymous with मन्त्रिन् and, according to some, also with, सचिव (e. g. *Amarak.* and *Jaṭádhara*: मन्त्री धीसचिवोऽमात्यः; *Haláy.*: मन्त्री बुद्धिसहायः स्यादमात्यः सचिवस्तथा; *Hemach.*: अमात्यः सचिवो मन्त्री &c.; *Trikáńd.*: मन्त्री ग्रन्थिहरोऽमात्यः; *Śabdaratn.*: अमात्यः स्याद्ग्रन्थिहरो मन्त्री धीसचिवोऽपि च । आमात्यश्च ....). The same conclusion would seem to apply to *Manu* and *Yájnav.*; for Manu writes, e. g. (7. 54.): मौलाञ्छास्त्रविदः शूराँल्लब्धलक्षान्कुलोद्गतान् । सचिवान्सप्त चाष्टौ वा प्रकुर्वीत परीक्षकान् (v. l. परीक्षितान्) — where सचिव is explained by *Medáth.* and *Kullúka* अमात्य "minister" —, and continues (7. 60.): अन्यानपि प्रकुर्वीत शुचीन्प्राज्ञानवस्थितान् । सम्यगर्थसमाहर्तॄनमात्यान्सुपरीक्षितान् — where अमात्यान् refers to the सचिवाः spoken of before —; and *Yájnav.* (1. 311) expresses nearly the same injunction in these words: स मन्त्रिणः प्रकुर्वीत प्राज्ञान्मौलान्स्थिराञ्छुचीन्. The commentators, however, draw a distinction between अमात्य and मन्त्रिन्; thus *Kullúka* (on *Manu* 9. 294.) says: अमात्यो मन्त्र्यादिः, *Medhát.* (on the same): अमात्यो मन्त्रिपुरोहितसेनापत्यादिः; *Vijńanеśw.* (on *Yájn.* 1. 352.): अमात्या मन्त्रिपुरोहितादयः, whence it follows, that, according to them, अमात्य is the wider and मन्त्रिन् the narrower term, or in other words, that every मन्त्रिन् must be an अमात्य, but not that every अमात्य need be a मन्त्रिन्. This distinction, is borne out by several passages in the *Mahábhárata*. When, for instance, in the *Śántip.* (v. 3125), Yudhishṭhira asks Bhishma, what kind of सभासदः, सहायाः, सुहृदः, परिच्छदाः and अमात्याः a king should have, Bhishma in replying to this question first defines the qualities of the सभासदः, सहायाः and परिच्छदाः, omitting the सुहृदः — perhaps because he had already made a very long peroration on the qualities which the friends of a king should possess, (v. 2985 ff.) —, and then divides his answer concerning the last word into a description of the properties of the मन्त्रिणः (v. 3132 – 3142) and of the अमात्याः (v. 3142 ff.); [amongst the सहायाः occurs the word अमात्याः which is explained by *Nílakańṭha*: मन्त्रिणः, but probably has there the meaning 2. 1.]; and when Bhishma enumerates to Yudhishṭhira the various classes of अमात्याः (v. 3200 ff.), he calls one division of them मन्त्रिणः (v. 3204 ff.) — As to सचिव, it seems that this word is used in a still wider sense than अमात्य, sometimes merely implying the friends or companions of a king, sometimes his ministers. Thus to the question of *Yudhishṭhira* (Śántip. v. 2984), किंशीलः किंसमाचारो राज्ञोऽथ सचिवो भवेत्, *Bhishma* replies in the next verse: चतुर्विधानि मित्राणि राज्ञां राजन्भवन्त्युत; but in enlarging once more on the properties of a सचिव (v. 4306 ff.) he uses अमात्य (v. 4321) as a convertible term for सचिव. — According to *Manu* (7. 54. quoted above) a king should appoint seven or eight ministers (अमात्याः) whom he must always consult on questions of peace and war, on questions relating to the maintenance of the army, to the condition of the treasury, the preservation of the fortress, and the support of his people, to questions of revenue, of personal safety and the safety of the country, and as to the best mode of bestowing the wealth he has acquired. He should ascertain their opinions separately and collectively, and then do what he thinks best. Moreover, he must select, from amongst them, one distinguished and learned Bráhmańa — apparently for prime minister — to hold counsel with him on the six momentous points of waging war, making peace, marching to battle, encamping, distributing his forces, and seeking the protection of a more powerful king who is also at war with the same enemy. He then should appoint as many more ministers as the other business of the state requires, and lastly a Purohita or domestic priest (comp. *Manu* 7. 54-78. and *Yájn.*, who is very brief, 1. 311 312). These are the अमात्याः or ministers in the sense of *Manu*, perhaps with the inclusion, also, of the ambassador who is named by him before the domestic priest, although from the nature of his office he cannot be an अमात्य who "lives in the house of the king" (comp. p. 357 *b*, l. 56); for, as to the overseers, judges and other officers, they do not belong to the same category. But whereas *Manu* (7. 60.) applies the term अमात्य also to "the many more ministers &c." just mentioned, *Kullúka* — not *Medhátithi* — renders अमात्य in the latter acceptation कर्मसचिव, and this word is distinguished by *Amara* from the अमात्य. In the same manner, this and other Koshas distinguish the domestic priest from the अमात्य, though he is comprised amongst them by *Medáthiti* and *Vijnáneśwara*. (Compare also the passages quoted above from the *Rámáy.* and *Bhaṭṭik.*, col. *a*, l. 2 and 11.) — The ministry which *Bhishma* recommends *Yudhishṭhira* to form,

is of a somewhat more complex nature, for in its aggregate it would assume the nature of an assembly; it is therefore not without a meaning that he adds, "amongst them the king should take his counsel of *the eight — which are the* मन्त्रिणः —. Bhíshma advises a king to appoint four Bráhmańas, *eight* Kshatriyas, twenty-one Vaiśyas, three Śúdras, and a Súta (or royal bard &c.) — fifty years old — (Śántip. v. 3199 ff.): वक्ष्यामि तु यथामात्यान्यादृशांश्च करिष्यसि । चतुरो ब्राह्मणान्वैद्यान्प्रगल्भान्स्नातकाञ्छुचीन् । क्षत्रियांश्च तथा चाष्टौ बलिनः शस्त्रपाणिनः । वैश्यान्वित्तेन संपन्नानेकविंशतिसंख्यया । त्रींश्च शूद्रान्विनीतांश्च शुचीन्कर्मणि पूर्वके । अष्टाभिश्च गुणैर्युक्तं सूतं पौराणिकं तथा । पञ्चाशद्वर्षवयसं प्रगल्भमनसूयकम् । श्रुतिस्मृतिसमायुक्तं विनीतं समदर्शिनम् । कार्ये विवदमानानां शक्तमर्थेष्वलोलुपम् । वर्जितं चैव व्यसनैः सुघोरैः सप्तभिर्भृशम् । अष्टानां मन्त्रिणां मध्ये मन्त्रं राजोपधारयेत्. But previously to having become acquainted with the notions of Bhíshma on this subject, *Yudhishthira*, as the *Śántip.* relates, after having appointed Bhímasena Yuvarája or 'junior king' (see s. v. अभिषेक page 281 *b*, line 46 ff.), had composed his ministry in the following manner. *Vidura* was appointed by him prime minister (with functions corresponding to those described by *Manu* 7. 58.; see page 358 *b*, line 33 ff.); *Sanjaya*, minister of finances and control, *Nakula*, minister for the military department (i. e. for the provisioning and paying of the army and for the inspection of its business); *Phálguna*, minister of police; the domestic priest *Dhaumya*, minister of public worship; *Sahadeva*, minister without any special function, to be always in his presence — the two latter for the period of their life —; and "what other officers he thought fit for other duties, these he appointed accordingly" (v. 1476 ff.): मन्त्रे च निश्चये चैव षाड्गुण्यस्य च चिन्तने । विदुरं बुद्धिसंपन्नं प्रीतिमान्समादिशत् । कृताकृतपरिज्ञाने तथायव्ययचिन्तने । संजयं योजयामास वृद्धं सर्वगुणैर्युतम् । बलस्य परिमाणे च भक्तवेतनयोस्तथा । नकुलं व्यादिशद्राजा कर्मणां चान्ववेक्षणे । परचक्रोपरोधे च दुष्टानां चावमर्दने । युधिष्ठिरो महाराजः फाल्गुनं व्यादिदेश ह । द्विजानां देवकार्येषु कार्येष्वन्येषु चैव ह । धौम्यं पुरोधसां श्रेष्ठं नित्यमेव समादिशत् । सहदेवं समीपस्थं नित्यमेव समादिशत् । तेन गोप्यो हि नृपतिः सर्वावस्थो विशाम्पते । यान्यानमन्यद्योग्यांश्च येषु येष्विह कर्मसु । तांस्तांस्तेष्वेव युयुजे प्रीयमाणो महीपतिः. This distribution of ministerial offices differs, it is true, in some respect from that ordained by Manu; for neither are there seven or eight ministers — besides the domestic priest, — nor is Vidura, the chief minister, a Bráhmańa; but on the whole, and in its very wording, the passage alleged is so much more corresponding with the legislation of Manu, than the passage quoted before, that there can be scarcely a doubt as to the relative age of both, though they are now embodied in the same book of the Mahábhárata. — The personal qualities of a minister are described by *Manu* in the verse quoted above (7. 54.) and in 7. 61. 62.; those of an ambassador 7. 63. 64.; in the *Śántip.* a similar description extends over the verses 3131–3148. — The word is also written आमात्य; *Viśwapr. Śabdabh.*: अथेदमात्ये ऽप्यामात्यः; *Bharatas. Dwirúpak.*: आमात्यः स्यादमात्यः; comp. also the *Śabdar.* quoted above p. 358 *a*, l. 35; but the *Gańaratnam.* mentions अमात्य amongst the प्रज्ञादि (*Pán.* V. 4. 38.), and if its view be correct, the difference would not be one of pronunciation or writing only, but rest on etymological grounds. See आमात्य. E. अमा, taddh. aff. त्यप् (*Pán.* IV. 2. 104. *vártt.* 1.).

I. अमात्र 1. Tatpur. n. (-त्रम्) No-measure, no-quantity; as Brahman (n.), since it is no quantity by which other quantities could be measured; see the quot. from the *Bŕihadár.* s. v. अमनस्; *Śankara*: मीयते येन तन्मात्रम् । अमात्रं मात्रारूपं तन्न भवति न तेन किंचिन्मीयते. E. अ neg. and मात्र.

2. Bahuvr. m. f. n. (-त्रः-त्रा-त्रम्) [1] Without a measure, illimited; e. g. (Indra) *Ŕigv.*: अमात्रं त्वा धिषणा तित्विषे मही (*Sáy.*: अमात्रं मात्रयेयत्तया रहितम् । परिमातुमशक्यैः सर्वैर्गुणैरधिकं त्वां मही महती धिषणास्मदीया स्तुतिलक्षणा वाक् । तित्विषे । दीपयति). [2] Without the measure (of time), by which the quantity of sounds (short, long and protracted vowels, and consonants) is determined; e. g. (the mystical word ओम्) *Mándúkya-Up.*: अमात्रश्चतुर्थो ऽव्यवहार्यः प्रपञ्चोपशमः शिवो ऽद्वैत एवमोंकार आत्मैव (*Śank.*: अमात्रो मात्रा यस्य नास्ति सो ऽमात्र ओंकारः). E. अ priv. and मात्रा.

II. अमात्र Bahuvr. m. f. n. (-त्रः-त्रा-त्रम्) Having the quantity of the short vowel अ; e. g. *Váj. Prátiś.*: अमात्रस्वरो ह्रस्वः "a vowel having the quantity of अ, is short". E. अ (the vowel) and मात्रा.

अमात्रवत्त्व n. (-त्त्वम्) Spiritual essence, spirit (*Wilson*). E. अमात्रवत् (अमात्र, taddh. aff. मतुप्), taddh. aff. त्व.

अमात्व Tatpur. n. (-त्वम्) The same as अप्रमाण q. v. and comp. अमिति; e. g. *Jaiminíyanyáyam.*: प्रत्यक्षानुमितश्रुत्योर्यद्वा व्याघातदर्शनात् । अमात्वे शङ्किते बाधो ऽनुमानस्यात्र वर्ण्यते; or *ibid.*: प्राच्यादिपदयुक्तायाः श्रुतेरनुमितौ पदे । अर्थावबोधादमात्वं चेन्न सामान्यानुमानतः; or *ibid.*: अश्वालम्भनशास्त्रस्य दृष्टताल्व्यसंशयात् । अमात्वे ऽदृष्टनिर्णीतिरात्मोत्क्रान्तेर्विशात्. E. अ neg. and मात्व.

अमाध्यस्थ्य n. (-स्थ्यम्) The condition of not being a by-stander or umpire. Also आमाध्यस्थ्य; according to *Śákaṭáyana*, as quoted by the *Gańaratnam.* See अमध्यस्थ. E. At first sight it seems that the word is a Tatpur. of अ and माध्यस्थ्य; but since the *Gańar.* connects it with *Pán.* VII. 3. 30., the etym. according to the latter, would be अमध्यस्थ, taddh. aff. ष्यञ् with an irregular Vŕiddhi in the second, and an irregular absence of Vŕiddhi in the first syllable. Since the accent would be the same, whether the word be derived in the one way or the other, — viz. udátta on the first syllable —, its meaning must have led to the latter etym., for the former would yield the sense: "not the condition of a by-stander".

अमान Tatpur. n. (-नम्) The same as अप्रमाण q. v.; compare also अमिति; e. g. *Jaiminíyanyáyam.*: वेदवाक्यममानं स्यान्मानं वा &c.; or *ibid.*: उद्भिदादिपदं धर्मे किममानमुत प्रमा &c. E. अ neg. and मान.

अमानता Tatpur. f. (-ता) The same as अप्रमाण q. v.; comp. also अमिति; e. g. *Jaiminíyanyáyam.*: सदाचारो ऽप्रमा मा वा निर्मूलत्वादमानता । अष्टकादेरिवैतस्य समूलत्वात्प्रमाणता. E. अ neg. and मानता.

अमानन Tatpur. n. (-नम्) Disrespect (*Śabdaratn.*); e. g. *Hitopad.* (ed. Johnson): अतुष्टिदानं कृतपूर्वनाशनममाननं दुश्चरितानुकीर्तनम् । कथाप्रसङ्गेन च नामविस्मृतिर्विरक्तभावस्य जनस्य लक्षणम्. E. अ neg. and मानन.

अमानव Tatpur. m. f. n. (-वः-वी-वम्) Not-human; e. g. *Bŕihadár.*: .... आदित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषो ऽमानवः स एनं ब्रह्म गमयत्येष देवयानः पन्था इति; or *Sankara* (on the *Ved. Sútra*: अप्रतीकालम्बनान्नयतीति बादरायण उभयथा दोषात्तत्क्रतुश्च): इदमिदानीं संदिह्यते किं सर्वान्विकारालम्बनानविशेषेणैवामानवः पुरुषः प्रापयति ब्रह्मलोकमुत कांश्चिदेवेति. E. अ neg. and मानव.

अमानसिकता f (-ता) (Perhaps) Want of propensity or disposition; *Lalitavist.*: सम्यक्स्मृतिधर्मालोकमुखमवस्मृतममानसिकतायै संवर्तते. E. अमानसिक (Tatpur. अ neg. and मानसिक), taddh. aff. तल्.

अमानस्य Tatpur. n. (-स्यम्) Pain (*Amarak.*: = दुःख). Also आमनस्य and आमानस्य; but nearly all, and these the principal, comm. on the *Amarak.*, give अमानस्य as the original form, with the E. अ neg. and मानस्य.

अमानित Tatpur. m. f. n. (-तः-ता-तम्) Not honoured, not respected; e. g. *Mahábh. Śántip.*: मेधावी स्मृतिमान्दक्षः प्रकृत्या चानृशंस्यवान् । यो मानितो ऽमानितो वा न च दुष्येत्कदाचन । ऋत्विग्वा यदि वाचार्यः सखा वात्यन्तसंस्तुतः । गृहे वसेदमात्यस्ते स स्यात्परमपूजितः. E. अ neg. and मानित.

अमानिता Tatpur. f. (-ता) The same as the following q. v.; e. g. *Nalodaya*: इति स विना मानितया जङ्गे मैत्र्या नलो ऽपि नामानितया (= नाम अनितया) । स्वास्थ्यं नामानि तया शिश्ले च विचित्र तस्य नामानितया (= न अमानितया); *Tiká*: अमानितया लोपलक्षितः । मानिनो भावो मानिता । तस्याभावो ऽमानिता । तया लोपलक्षितः । अभिमानशून्य इति भावः. Compare मानिनी s. v. मानिन्. E. अ neg. and मानिता.

अमानित्व Tatpur. n. (-त्वम्) Freedom from vainglory, absence of pride, humility; e. g. *Bhagavadg.* (having explained the nature of what is *body*, proceeds to define what is *true* wisdom, or rather the means by which it can be obtained): अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् .... एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतो ऽन्यथा (the object of true wisdom being defined hereafter: ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते । अनादिमत्परं ब्रह्म &c.); *Sankara*: अधुना तज्ज्ञानसाधनगणममानित्वादिलक्षणं यस्मिन्सति ज्ञेयविज्ञानयोग्यो ऽधिकृतो भवति तत्परः संन्यासी ज्ञाननिष्ठ उच्यते । तममानित्वादिगणं ज्ञानसाधनत्वाज्ज्ञानशब्दवाच्यं विदधाति भगवान् । अमानित्वम् । मानिनो भावो मानित्वमात्मनः श्लाघनम् । तदभावो ऽमानित्वम्; *Sadánand.* (in his metrical gloss): श्लाघनं किल मानित्वं स्वपूज्यत्वाभिमानिता । .... एतेषां (viz. besides, of दम्भित्व and हिंसा) वर्जनं ज्ञानं ज्ञानसाधनभावतः; *Arjunam.*: अमानित्वं स्वगुणश्लाघारहितत्वम्. This passage of the *Bhagavadg.* is alluded to in *Śankara*'s Introd. to his comm. on the *Kaushítakí Br. Up.*, and in these words of the *Vedántasára*: तदानीममानित्वादीनि ज्ञानसाधनानि. E. अ neg. and मानित्व.

अमानिन् Tatpur. 1. m. f. n. (-नी-निनी-नि) Not vainglorious, not proud, humble; e. g. *Mahábh. Śántip.*: (a minister should be) अमानी सत्यवाक्शान्तो जितात्मा मानसंयुतः; or *Bhágav. Pur.*: (the pupil of a Guru of the Vishńuits should be) अमान्यमत्सरो दक्षो निर्ममो दृढसौहृदः । असत्वरो ऽर्थजिज्ञासुरनसूयुरमोघवाक्.

2\. m. (-नी) One of the thousand names or epithets of Vishńu; in the *Anuśásanap.* of the *Mahábh.*, the 747[th]; अमानी मानदो मान्यः &c., where the word apparently has the sense of 1., but *Śankara* and *Gangádhara*, in their gloss, impart to this name a philosophical purport, viz. "not having the erroneous conception, which the sentient principle has, that Soul relates to material objects, these not being Soul" (comp. अभिमानिन्; when अमानिन् would be the same as अनभिमानिन्); *Sank.*: अनात्मवस्तुष्वात्माभिमानो नास्ति स्वच्छ(?)संविद्रूपत्वादित्यमानी; *Gangádh.*: अनात्मदेहादिषु चात्मबुद्धिरहं ममेत्यस्ति हि यस्य मानः । मानी स जीवो न तथा हरिः स्यात्. E. अ neg. and मानिन्.

अमानुष Tatpur. m. f. n. (-षः-षी-षम्) [1] Not human, not having the nature of men (as gods, animals &c.); e. g. (gods) *Ŕigv.*: सचा यदासु जहतीष्वत्कममानुषीषु मानुषो निषेवे (*Sáy.*: अमानुषीषु देवताभूतासु); or (animals) *Manu*: चिकित्सकानां सर्वेषां मिथ्या प्रचरतां दमः । अमानुषेषु प्रथमो मानुषेषु तु मध्यमः (*Medhát.*: अमानुषेषु गवाश्वहस्त्यादिषु); or *ibid.*: अमानुषीषु पुरुष उदक्यायामयोनिषु । रेतः सिक्त्वा जले चैव कृच्छ्रं सान्तपनं चरेत् (*Kullúka*: अमानुषीषु वडवासु); or *Suśr. Chik.*: अमानुषं चादित्यप्रकाशं वपुरधिगच्छति. [2] Not friendly disposed to men, inimical to mankind (as demons); e. g. *Ŕigv.*: पुर्ध्म यक्षममानुषम् (where Sáyańa, however, takes the word in the first meaning: अमानुषं मनुष्यादन्यं राक्षसादिकम् or .... मनुष्यव्यतिरिक्तमसुरम्); or *ibid.*: अकर्मा दस्युरभि नो अमन्तुरन्यव्रतो अमानुषः (where Sáyańa likewise proposes the first meaning: अमानुषः । मनुष्यसंव्यवहाराद्बाह्यः । असुरप्रकृतिरित्यर्थः); or *ibid.*: शरीरवीवृष्णो अस्त वज्रो ऽमानुषं यन्मानुषो निजूर्वात् (*Sáy.*: अमानुषं मनुष्याणामहितम्; compare *Wilson*'s transl. vol. II. p. 232, *note*). [3] Supernatural; e. g. (a she-ass which told Matanga that he was the son of a Śúdra and a Bráhmańa-woman) *Mahábh. Anuśás.*: ब्राह्मण्यां वृषलाज्जातं पितर्वेदय तीव माम् । अमानुषी गर्दभीयं तस्मात्तप्स्ये तपो महत्; or *Rámáy. Sundarak.*: अमानुषमिदं कर्म लङ्घनं लवणाम्भसः; or *Suśruta*: क्रिया यामानुषी यस्मिन्स ग्रहः परिकीर्त्यते — *Suśruta* ascribes certain diseases to *supernatural* agency, which — according to the foregoing quotation — is called by him *Graha*. In the chap. 27–36 of the *Uttaratantra* he describes the effect of nine such *Grahas* on children, and, in the 37[th] chapter, he gives a mythological account of their origin; these Grahas are called by him *Skanda, Skandápasmára* or *Viśákha, Śakuni, Revatí, Pútaná, Andhapútaná, Śítapútaná, Mukhamańdiká* and *Naigamesha*. They enter the body of a child, if its mother or nurse had committed previously (to its birth) some impropriety and thus deprived it of its purity; the diseases they produce are of a very unusual kind, and Suśruta does not attempt to cure them save with mystical invocations and such like expedients. In the chapters 60–62, he treats of the *Bhútavidyá* or various kinds of madness and idiocy which are produced by supernatural powers; (*Sútrasthána*: अमानुषनिषेधश्च तथापस्मारिको ऽपरः । उन्मादप्रतिषेधश्च भूतविद्या निबध्यते). These powers are eightfold: the *Devas*, or good spirits;

the *Asuras*, or enemies of the Devas; the *Gandharvas*, or celestial choristers; the *Yakshas* or hobgoblins in attendance on the god of wealth; the *Pitŕis* or Manes of deceased ancestors; the mythological *Serpents*; the *Rakshasas* or ogre-demons, and the *Piśáchas* or lowest class of fiends. When a man is possessed by a Deva, "he is happy, clean, wears garlands of pleasant scent, is without sleep, strong; his eyes remain fixed, he is liberal, well disposed towards Bráhmańas and — speaks Sanskŕit correctly." When he is possessed by an Asura, the effect is not so pleasant; "he perspires, scandalizes the Bráhmańas, his Gurus and the gods, his eyes are turned," &c.; and so on in the other cases. As to the period when these gods and devils take possession of a man, *Suśruta* observes, that the Devas usually invade human bodies on the day of full moon; the Asuras in the morning- and evening-twilight; the Gandharvas on the eighth, and the Yakshas on the first day (of the fifteen days during which the moon is on the increase), the Manes (on the first of) the fifteen days when the moon is on the wane; the Serpents on the fifth day of that period, the Rakshasas at night, and the Piśáchas on the fourteenth day after new and full moon. E. अ neg. and मानुष.

अमान्त Tatpur. m. (-न्तः) The end of the conjunction of the sun and moon; the end of the day of new moon. See s. v. IV. अमा. E. अमा and अन्त.

अमान्द्य Tatpur. n. (-न्द्यम्) Activeness, agility; a quality which a spy should possess; *Mallinátha* (in his comm. on the *Kirátárj.*): अमौढ्यममान्द्यममृषाभाषित्वमभ्यूहकत्वं चेति चारगुणा इति नीतिवाक्यामृते. E. अ neg. and मान्द्य.

अमामय (m.) f. (n.) ([-यः]-यी[-यम्]) Produced through self, consisting of its own (brightness); *Yáska*: अमतिरमामयी मतिरात्ममयी. See s. v. अमति 3. 1., and *Durga*'s explanation quoted there; 3. 2. E. अमा, taddh. aff. मयट्.

अमामसी Tatpur. f. (-सी) The same as अमावसी; of which it is a phonetic variety, *in* the same manner as अमामासी is one of अमावासी, the change between म् and व् not being unfrequent; and the preference given to one or the other being probably due to local influences; compare, for instance, वङ्क् and मङ्क्, वल्क् and मल्क्, वह् and मह्, वख् and मख्, वन्द्र् and मन्द्र्, वङ्ग् and मङ्ग्, वय् and मय्, वंह् and मंह्, वण्ड् and मण्ड्, वाङ्क् and माङ्क्, वष् and मष्, विष् and मिष्, वृष् and मृष्, ह्वल् and ह्मल् &c. There is,, consequently, no scientific reason for looking upon अमामसी and अमामासी as *bad* readings; they are, on the contrary, valuable instances, like the foregoing, in as much as they enable us to understand e. g. the original affinity between मत् and वत्, मस् and वस् &c., though forms, like the latter, ceased to be interchangeable after the completion of the grammatical structure of the language. For the same reason the E. of *Bhánud.*, who derives these words from अमा and मसी or मासी (i. e. मस्, kŕit aff. इक् or इञ्), must be rejected, since we have the evidence of *Páńini* that अमावस्या or अमावास्या (qq. vv.) which became अमावसी or अमावासी, were the earlier forms. *Bhánud.* explains: मसी परिमाणे दिवादिः । अमा चन्द्रसूर्यौ सहपर्येण मस्यतः परिच्छिन्तो मासम् । अमामासी । इञ् । अमामसी । इक् "because moon and sun by their conjunction divide, scil. the month".

अमामासी Tatpur. f. (-सी) See the preceding and अमावास्या.

अमाय I. Tatpur. f. (-या) Absence of deceit, honesty, straightforwardness; e. g. *Manu*: समाहृत्य तु तद्भैक्षं यावदन्नममायया &c.; or *Hitop.*: पृष्ठतः सेवयेदर्कं जठरेण हुताशनम् । स्वामिनं सर्वभावेन परलोकममायया; or *Bhágav. Pur.*: स वेद धातुः पदवीं परस्य दुरन्तवीर्यस्य रथाङ्गपाणेः । यो ऽमायया संततयानुवृत्त्या भजेत तत्पादसरोजगन्धम् (*Śrídharasw.*: अमायया । अकुटिलभावेन). E. अ neg. and माया.

II. Bahuvr. m. f. n. (-यः-या-यम्) [1] (ved.) Unwise, void of intellect; e. g. *Śatap.*: सौयुम्निरत्यष्ठादन्यानमायाश्चायवत्तर इति; (*Harisw.* — as "*extracted*" —: प्रज्ञावत्तरः अप्रज्ञान्). [2] Void of trick or deceit, true, upright; e. g. *Bhaṭṭik.*: आहार्यशोभारहितैरमायैरैक्षिष्ट पुम्भिः प्रचितान्स गोष्ठान् (*Jayam.*: अमायैः । ऋजुभिः); or *Nalod.*: तयार्द्रधीरमायया (i. e. तया । आर्द्रधीः । अमायया) मुदामगारमायया (i. e. मुदाम् । अगारम-यया) । नलो विहारमायया वधःशता रमा यया (*Tíká*: अमायया । मायारहितया); or *ibid.*: साशङ्कामायासीत्क्षितिनी भैमी नलस्य कामायासीत् (*Tíká*: अमाया । निर्व्याजा). E. अ priv. and माया.

अमायिक Tatpur. m. f. n. (-कः-की-कम्) [1] Void of guile or deceit, true, upright; e. g. *Mallinátha* (in his comm. on the *Kirátárj.*): तस्य दुर्योधनस्य निरत्ययं निर्बाधममायिकमित्यर्थः. [2] Not illusory, real, lasting, permanent; e. g. *Sánkhya-Prav.*: स्वप्नजागराभ्यामिव मायिकामायिकाभ्यां नोभयोर्मुक्तिः पुरुषस्य (*Vijnánabh.*: मायिकत्वं चासत्यत्वम् । अस्थिरत्वमिति यावत् । तस्य स्वाप्ने ऽर्थे ऽस्ति.... । एवं कर्माद्यस्थिरत्वात्प्रकृतिकार्यत्वाच्च मायिकम् । आत्मा तु स्थिरत्वादकार्यत्वाच्चामायिकः). E. अ neg. and मायिक.

अमायिन् Tatpur. m. f. n. (-यी-यिनी-यि) Void of guile or deceit, true, upright; e. g. *Bhágav. Pur.*: तमेव यूयं भजतात्मवृत्तिभिर्मनोवचःकायगुणैः स्वकर्मभिः । अमायिनः कामदुघाङ्घ्रिपङ्कजं यथाधिकारावसितार्थसिद्धयः (*Śrídharasw.*: अमायिनः । निष्कपटाः सन्तः). E. अ neg. and मायिन्.

अमायुस् Tatpur. (?) m. (-युः) The proper name of a king; a son of Purúravas; according to the *Kúrma-Puráńa*. In the list of other Puráńas the name corresponding with that of Amáyus in the Kúrma-P., is either Vasu, or Amávasu or Satyáyus. E. अ neg. and मायुस् (a proper name), or अमा and आयुस्; but either E. is hypothetical.

अमारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Not causing death; comp. the quot. s.v. अमर्त्य 2. E. अ neg. and मारक.

अमार्ग Tatpur. m. (-र्गः) A bad or wrong road; figur., impropriety of conduct, extravagance; e. g. *Rájatar.*: अमार्गत्यागराधेयः (one MS. in the library of the I. O. has अमार्गं त्या°) गुडाशनमनमसूपः. E. अ neg. and मार्ग.

अमाल Bahuvr. (?) m. (-लः) The same as किङ्किरात (according to a MS. of the *Bhúriprayoga*; but the word is doubtful; used in the three genders it would mean "without a garland"). E. अ priv. and माला.

अमावसी Tatpur. f. (-सी) The same as अमावस्या q. v. Comp. अमावासी and अमामसी (*Ráyam.*, *Bharatam.*, *Bhánud.* &c. on the *Amarak.*, *Bharatas.* *Dwirúpak.*, *Trik.*, *Śabdar.*; see अमावास्या). E. According to *Bhánud.* अमा and वसी (i. e. वस्,

kṛit aff. इञ् and fem. aff. ङीप्); but it is more probable that the word is a contracted form of अमावस्या.

अमावसु Tatpur. (?) m. (-सुः) The proper name of [1] A son of Purúravas, according to the *Harivanśa* and *Vishńu-Puráńa*; in the list of other Puráńas the name corresponding with that of Amávasu is either Vasu, or Amáyus or Satyáyus. [2] A son of Kuśa and descendant of Jahnu, who himself was a descendant in the sixth degree of Purúravas; according to the *Vishńu-Pur.*; in the list of other Puráńas the name corresponding with it, is either Vasu or Kuśika. [3] A son of Áyu and one of the Pitŕis or Manes called Agnishwáttas; according to the *Harivanśa* and *Matsya-Puráńa*. For the legend which connects the name of this demigod with the name of the day of the new moon, see the etym. of अमावास्या, p. 365 *a*, l. 30 ff. E. (probably) अमा and वसु.

अमावस्या Tatpur. f. (-स्या) The same as अमावास्या q. v. (*Amarak.*, *Hemach.*, *Śabdar.*, *Rájanigh.* &c.; with the swarita on the last syllable); e. g. *Mitáksh.* (on *Yájnav.* I. 256.): औदीच्याः पुनरेवं व्यवस्थापयन्ति। अमावास्यायां भाद्रपदकृष्णपक्षे वा मृताहे पार्वणमन्यत्र मृताह एकोद्दिष्टमेवेति। अमावास्यां (see अमावासी) यथो यस्य प्रेतपक्षे ऽथवा पुनः। पार्वणं तत्र कर्तव्यं नैकोद्दिष्टं कदाचनेति स्मरणात्। एतदपि नाद्रियन्ते वृद्धाः। अनिश्चितवचनेनामूलेन निश्चितमूलानां बहूनां यथाहमावपार्वणविषयाणां वचनानाममावस्याप्रेतपक्षमृताहविषयत्वेनातिसंकोचस्यायुक्तत्वात्सामान्यवचनामर्थक्याच्च (thus the Calc. ed.; the Benares ed. and two MSS. of the E. I. O. have the reading वचनानाममावास्याप्रेत°°). Comp. also the quotation s. v. अमावास्या, p. 363 *a*, l. 43. E. अमा and वस्या (वस्, kṛitya aff. ण्यत्, and fem. aff. टाप्); *Páńini* (III. 1. 122.), and the following *Káriká* by *Patanjali* (comp. "Páńini &c." p. 98 note 110): अमावसोरहं ण्यतोर्निपातयाम्यवृद्धिताम्। तथैकवृत्तिता तयोः स्वरस्य मे प्रसिध्यति. For the etymological meaning see अमावास्या.

अमावासी Tatpur. f. (-सी) The same as अमावास्या; see अमावसी and अमामासी (*Ráyam.* &c. on the *Amarak.*, *Hemach.*, *Bhúripr.*, *Śabdaratn.*, *Bharatas. Dwirúpak.*). Comp. the quotation s. v. अमावस्या, where अमावास्यां (l. 21) is the locat. of अमावासी, on account of the coordinate locative प्रेतपक्षे; (comp. a corresponding passage of the *Garuda-Puráńa*: एकोद्दिष्टं तथा कार्यं यथाह इति केचन। दर्शकाले यथो यस्य प्रेतपक्षे ऽथवा पुनः। प्रत्यब्दं पार्वणं कार्यं तेषां सर्वैः सुतैरपि). For instances, where अमावास्यां is the accus. of अमावास्या, in a locative sense, see col *b*, l. 48 ff. The reading अमावस्यां of the Calc. ed. of the *Mitáksh.*, आ° p. 42 *b*, line 13, when repeating the verse quoted above (l. 21) may be a misprint, since neither the Benares ed. nor the MSS., I consulted, differ from the first reading; (अमावास्या for अमावास्यां in one MS. is a mistake of the copyist). E. According to *Bhánud.*, अमा and वासी (i. e. वस्, kṛit aff. इञ् and fem. aff. ङीप्); but more probably a contraction of अमावास्या q. v.

अमावास्य m. f. n. (-स्यः-स्या-स्यम्) [1] Born on the day of the new moon (*Páńini*, and comm.; *Gańaratnam.*); comp. अमावास्यशाण्डिल्यायन. See अमावास्य and the following. [2] Arising on, taking place on, the day of the new moon (as a sacrificial act; for आमावास्य which is the synonymous derivative given by *Páń.*, occurs also in the latter sense which is readily connected with the former). E. अमावास्या, taddh. aff. अ.

अमावास्यक m. f. n. (-स्यक-स्यिका-स्यकम्) The same as the preceding. E. अमावास्या, taddh. aff. वुञ् (*Páń.*).

अमावास्यशाण्डिल्यायन Karmadh. m. (-नः) (Literally: Śáńdilyáyana, born on the day of the new moon) The proper name of one of the teachers of the Bráhmańa portion of the Sámaveda; mentioned in the *Vanśa-Bráhmańa*. (Professor *Weber*, in his *Akad. Vorles.* p. 72, first doubted whether this Bráhmańa had any claim to be called a Bráhmańa at all (though he had never seen it when he expressed this doubt); then doubted whether it was still in existence; then "much" regretted its loss, and — finally published its text in the "Indische Studien"; see *Müller's Anc. Sansk. Lit.* p. 436 and note; and p. 443.) E. अमावास्य and शाण्डिल्यायन.

अमावास्या Tatpur. f. (-स्या) [1] (scil. तिथि or lunar day.) The day of the conjunction, scil. of the sun and moon; the day of the new moon (*Haláy.*, *Bhúripr.*; explained by the *Amarak.*, *Hemach.*, the *Śabdaratn.*: सूर्येन्दुसंगमः); also अमावस्या (q. v.; *Páń.*), अमावासी, अमावसी, अमामासी, अमामसी qq. vv., and comp. IV. अमा; (*Ráyam.*, *Bharatam.*, *Ramáśr.* &c. on the *Amarak.*; *Bharatas. Dwirúpak.*: अमावासी अमावास्याप्यमावस्याप्यमावसी। अमामसी अमामासी चन्द्रमाः परिकीर्तिताः); with the same accent as अमावस्या; e. g. *Atharv.*: आगन्रात्री संगमनी वसूनामूर्जं पुष्टं वस्वावेशयन्ती। अमावास्यायै हविषा विधेमोर्जं दुहाना पयसा न आगन्। अमावास्ये (vocat.) न त्वदेतान्यन्यो विश्वा रूपाणि परिभूर्जजान; or *Kaushit. Br. Up.*: अथ मासममावास्यायां वृत्तायां पश्चाच्चन्द्रमसं दृश्यमानमुपतिष्ठेत; or *Śatapathabr.*: ऐन्द्राग्नेन यजते ऽमावास्यायां ते द्वे देवते द्वे वै मिथुनं मिथुनमेवैतत्प्रजननं क्रियते; or *Jaiminiyany.*: दर्शपूर्णमासप्रकरणे (in the *Taittir. Br.*) । वार्त्रघ्नी पौर्णमास्यामनूच्येते वृधन्वती अमावास्यायामिति।.... वार्त्रघ्नीयुगलं पौर्णमासीकाले वृधन्वतीयुगलममावास्यायाम् &c.; or *Súryasiddh.*: तुल्यौ राश्यादिभिः स्याताममावास्यान्तकालिकौ। सूर्येन्दू पौर्णमास्यन्ते भार्धे भागादिकौ समौ; or *Kumárila* on a *Mánav. K. S.*: चन्द्रदर्शने ऽमावास्यामुपवसेदित्यत्रोक्तम्; or *the same*: पितृयज्ञादनन्तरं वेदं करोत्यमावास्यायाम्; or *Bhaṭṭik.*: स तामूचे ऽथ कच्चित्त्वममावास्यासमुन्नये। पितॄणां कुरुषे कार्यमवाप्तैः स्वादुभिः फलैः (*Bharatam.*: अमावास्यायास्तिथेः समुन्नये संप्राप्तौ); (see also the instances under 2., p. 364); or with the addition of the word रात्रि "night", which is not to be considered as the word that has *generally* to be supplied, but merely as specifying a particular division of the day called अमावास्या; e. g. *Jaiminiyanyáyam.*: दोहौ च द्वौ विधीयेते (viz. in the *Darśapúrńamása*-sacrifice)। अमावास्यायां रात्रावेको दोहः। प्रतिपदि प्रातरपरो दोहः; or *Atharv.*: ये ऽमावास्यां रात्रिमुदस्थुर्व्राजमत्त्रिणः: (where the accus. °स्यां रात्रिम् is used, as in similar expressions applying to time, in the locative sense of "on" or "during" — as results also from the following instances); *Śatapathabr.* or *Bŕihadár.*: सो ऽमावास्यां रात्रिमेतया षोडश्या कलया सर्वमिदं प्राणभृदनुप्रविश्य &c. (*Śankara*: सः। प्रजापतिः कलात्मामावास्याम्। अमावास्यायाम्। रात्रिम्। रात्रौ &c.); or *Mahábh. Ádip.*: अमावास्यां तु सहिता ऋषयः संशितव्रताः। ब्रह्माणं द्रष्टुकामास्ते संप्रतस्थुर्महर्षयः (*Nílak.*: अमावास्यां प्राप्य;

where it would be erroneous, therefore, to take अ° as a locative of अमावासी); or *Rámáy.*: अभ्युत्थानं च पुत्रार्थे कृष्णपक्षचतुर्दशीम् । कृत्वा निर्याह्यमावास्यां विजयाय वलैर्वृतम् (where °वास्यां is likewise the accus., corresp. with the preced. °र्दशीम्, not a locat. of अमावासी).

Hindu astronomers divide the lunar month into two parts, *viz.* the light-half (शुक्लपक्ष) which lasts from new moon to full moon (or while the moon is on the increase), and the dark half (कृष्णपक्ष) which lasts from full moon to new moon (or while the moon is on the wane), each of these parts consisting of fifteen days or तिथि; the first fourteen days of either half bear generally no distinctive names; they are called the first, second, third, fourth &c. (प्रथमा — but see also प्रतिपद्, पक्षति —, द्वितीया, तृतीया, चतुर्थी &c.), but the fifteenth day of the light half, or that of opposition, has the special name पौर्णमासी (or one of the synonyms of this word, see s. v.), and the fifteenth day of the dark half, or the day of conjunction, is called अमावास्या (or one of the varieties of this word, mentioned above). The latter day is therefore always reckoned in the calendars as the thirtieth Tithi of the lunar month, although the instant of conjunction is that which determines the commencement of the month. (See तिथि, and comp. *Warren*'s *Kála-Sankalita* pp. 68. 70. &c., and *Burgess's* valuable translation of the *Súryasiddh.* pp. 7. 31. 93.) This division is not at variance with the passage from the *Skanda-Pur.*, quoted by *Raghunadana* (see s. v. IV. अमा), for the latter merely speaks of the Tithis on which religious acts are to be performed. Nor is it to be discarded, as *Raghunandana* observes, because some ritual books are in opposition to astronomical works, when they say that the moon begins to increase in the last eighth part of the Amávásyá — for their statement does not concern the astronomical fact, but merely relates to the time when the Śráddha sacrifice has to be performed; *Raghun.-Tithit.*: न च । अष्टमांशे (*Muhúr.tíká:* अष्टमे ऽंशे) चतुर्दश्याः क्षीणो भवति चन्द्रमाः । अमावास्याष्टमांशे च ततः (*Muh.*: अमावस्याष्टमे भागे पुनः) किल भवेदणुः । इति कात्यायनीयदर्शनाच्चतुर्दश्याः शेषयामे पञ्चदश्याः कलायाः क्षयारम्भादेवं दर्शान्तयाम आद्यकलाया उत्पत्तेर्विरोध इति वाच्यम् । तस्य दर्शश्राद्धोपयुक्तपारिभाषिकक्षयोत्पत्तिपरत्वं न तु तद्वास्तवम् । स्मृतिज्योतिःशास्त्रविरोधात् । तथा हि गोभिलः । सूर्याचन्द्रमसोर्यः परः संनिकर्षः सामावस्येति । परः संनिकर्षश्चोपर्यधोभावापन्नसमसूत्रपातन्यायेन राश्येकांशावच्छेदेन सहावस्थानरूपः । तथा च । अमावास्याघटकतादृशसहावस्थानयुक्तार्कमण्डलाच्चन्द्रमण्डलस्य । अर्काद्विनिःसृतः प्राचीं यद्यात्यहरहः शशी । भागैर्द्वादशभिस्तत्स्यात्तिथिश्चान्द्रमसं दिनम् । इति सूर्यसिद्धान्तोक्तेन; (the latter part of this verse is given in Hall's Calc. ed. of the *Súryas.* 14. 12. thus: तच्चान्द्रमानमंशैस्तु ज्ञेया द्वादशभिस्तिथिः). — For sacrificial and astrological purposes the Amávásyá or day of the new moon is distinguished as *Siníválí*, *Kuhú* and *Darśa*, but the definition given of these three terms varies, according to the statement made in the commentary of *Daivajnaráma* on his work *Muhúrtachintámaṇi.* Some astronomers, he says, in dividing the day of the new moon into eight equal parts (each consisting of three hours), call the Amávásyá, *Siníválí*, when the moon is visible, during its first eighth; *Darśa*, when she is scarcely visible; and *Kuhú*, when she has completely waned (*D.*: अत्रः केचिदमावास्याया अष्टौ भागान्कृत्वा प्रथमविभागे चन्द्रदर्शनमस्ति न वेति विचार्यम् । यदा चन्द्रदर्शनं तदा सिनीवाली । यदा चन्द्रादर्शनं तदा दर्शः । सकलचन्द्रक्षयस्तदा कुहूरित्यर्थः । तदुक्तं छन्दोगपरिशिष्टे । इन्दुक्षयकालः श्राद्धकाल इति प्रस्तुत्येन्दुक्षयकालपरिगणनमुक्तम्). Others divide the time of the Amávásyá into nine parts, of three hours each; eight such parts constituting one day of the Amávásyá, and one part belonging to the preceding day; according to them, the last part (or three hours) of the preceding day and the first eighth (or three hours) of the following are called *Siníválí*, if the moon is visible during this time; the time consisting of the succeeding five eighths (or fifteen hours) is called the *Darśa*; and the remaining six hours (the seventh and the last eighth), when the moon has completely waned, *Kuhú*. If the moon, however is not visible, then such an Amávásyá has no *Siníválí*, but merely consists of the *Darśa* and *Kuhú* (*Daivajn.*: अष्टमे ऽंशे चतुर्दश्याः क्षीणो भवति चन्द्रमाः । अमावास्याष्टमे भागे पुनः किल भवेदणुः ॥ अथेन्दुराद्ये प्रहरे च तिथिश्चतुर्थभागो न कलावशिष्टः । तदन्त एव क्षयमेति कृत्स्न एवं हि ज्योतिश्चक्रविदो वदन्तीति । एतत्कारिकाव्याख्यानं तद्भाष्यकारेण कृतम् । प्रहरनवात्मकचन्द्रक्षयकाल इति । तत्रामायाः सप्तमाष्टमप्रहरौ कृत्स्नक्षयकालः । चतुर्दशीशेषयामदर्शादियामौ च चन्द्रसूक्ष्मताकाल इति; which words *Daivajn.* explains in the manner stated). Some define *Siníválí* as an Amávásyá that follows a day during the last part of which the moon was visible (*ibid.*: केचिच्चतुर्दशीशेषे चन्द्रदर्शने सति परदिने यामावास्या सा सिनीवालीत्याहुः); but this definition is rejected by *Daivajn.* as inconsistent with the grammatical properties of the compound सिनीवाली q. v. — A last class of astronomers, adverted to by the author of the *Muhúrtach.*, does not take the words "being visible" in the usual sense, according to which the occurrence of *Siníválí* would be contingent on the moon's actually being seen, but argues that being visible merely implies the possibility of being seen, and — according to *Daivajn.*'s interpretation — then understands by *Siníválí* a complete Amávásyá which begins nine or twelve hours before the sun rises on the day of the new moon and lasts till the second sunrise (it being possible to see the moon during such a period), by *Darśa* such an Amávásyá when six or nine hours have passed away after the first sunrise — since the moon may then be considered as visible and invisible (i. e. half and half, visible or invisible) —, and by *Kuhú* such an Amávásyá when so much time has passed that the moon cannot possibly be seen (*ibid.*: अथ गोलगणितविदो ऽन्यथा समादधुः । तत्र स्याद्दृष्टेन्दुः सिनीवालीत्यादावुदयास्ताधिकारोक्तरीत्या कृतकर्मद्वयसंस्कृतस्य दर्शनयोग्यत्वे सति प्राक्चितिजक्रान्तिवृत्तसंबन्धवत्त्वं यद्वादेर्दर्शनशब्दवाच्यं मेघाद्यावरणे तु शास्त्रीयदर्शने वृत्ति वर्तते । आत्मा द्रष्टव्य इत्यादिवत् । तथैव दर्शनायोग्यत्वे सति प्राक्चितिजसंबन्धवत्त्वमदर्शनशब्दवाच्यमित्यदर्शनलक्षणम् । अतश्चन्द्रदर्शनलक्षणवत्यमावास्या सिनीवाली नाम । चन्द्रादर्शनलक्षणवत्यमावास्या

कुहूर्नाम। लक्षणद्वयेनाक्रान्तामावास्या दर्शशब्दवाच्येति। अय-माशयः। यदामावास्या सूर्योदयात्प्राग्घटिकाचयवती तदा दृक्कर्मसंस्कारवशेन चन्द्रस्य दृश्यत्वमागतं चेत्तदा सा संपूर्णामावास्या सिनीवाली नाम। तादृश्याममायां द्वितीयसूर्योदयावधिकायामुत्पन्नस्यारिष्टशान्तये सिनीवालीशान्तिस्तत्फलं चादेश्यम्। अथ तिथिवृद्धौ वा तस्या अमावास्या द्वितीयसूर्योदयानन्तरमवशिष्टामावास्याघटीषूत्पन्नस्य कुहूशान्तिरेव। चन्द्रादर्शनलक्षणसत्त्वात्। यदि सैवामावास्या सूर्योदयात्प्राग्घटिकाचयचतुष्टयं वा प्रतिपत्संबन्धा तदा सिनीवाल्येव। अथ तादृश्यां न्यूनायामधिकायां वामावास्यायां तु दृक्कर्मसंस्कारवशेन चन्द्रस्यादृश्यत्वमागतं सामावास्या संपूर्णा कुहूर्नाम। चन्द्रादर्शनलक्षणसत्त्वात्। तत्रापि कुहूशान्तिरेवादेश्या। यदा तु सूर्योदयादनन्तरं कियतीषु द्वित्रासु घटीष्वतिक्रान्तास्वमावास्याप्रवृत्तिः पूर्वं चतुर्दश्येवास्थिता तस्यामुषसि दृक्कर्मवशतश्चन्द्रो दृष्टो मा वाऽदर्शि तथाप्यमावास्यायां चन्द्रदर्शनलक्षणानाक्रान्तत्वात्सा संपूर्णामावास्या दर्शो नाम). Such a duration of the Amávásyá is alluded to e. g. in *Vijnáneśw.*'s *Mitáksh.* (on *Yájnav.* 1. 217. 218.): यत्र दिने चन्द्रमा न दृश्यते सामावास्या। तस्यामहर्द्वयव्यापिन्यामपराह्णव्यापिनी ग्राह्या. Compare also अमावास्याश्राद्ध. — A proper knowledge of the Amávásyá is required especially for determining the time when the *Darśa* sacrifice (see दर्श, दर्शपूर्णमास, and compare पिण्डपितृयज्ञ, अभ्युदयेष्टि; e. g. *Jaiminiyanyayam.*: अमावास्यापौर्णमासीकालौ दर्शपूर्णमासयोः) and a particular kind of Śráddha (see श्राद्ध and अमावास्याश्राद्ध) have to be performed. The *Amávásyá* is supposed to be unauspicious, unless its consequences be averted by certain ritual acts; she is invoked therefore in the Atharvaveda; and the Darśa-sacrifice is treated with special care in the Bráhmańas and the ritual works connected with them. Manu warns a Bráhmańa not to read the Veda on the day of the new moon, for it "kills the spiritual teacher" (अमावास्या गुरुं हन्ति); and bids a married Bráhmańa to be chaste on such a day even in the season for nuptial embraces (अमावास्याम् …. । ब्रह्मचारी भवेन्नित्यमप्यृतौ स्नातको द्विजः). Astrological works are still more explicit in describing the influences which it was thought (probably, however, at a late period of Hindu religion) the day of the new moon exercises on human destiny; and they also describe the ceremonies by which the effects of the Amávásyá — in its threefold aspect as Siniválí &c. — may be counteracted. (See कुहू, दर्श and सिनीवाली.)

[2] The sacrifice which is performed on the day of the new moon; it consists of three ritual acts, viz. an offering to Agni, and to Indra and Agni, of a Purodáśa (or cake of rice &c.; see पुरोडाश) fried in eight Kapálas or bowls; an offering of milk to Indra, and an offering of *dadhi* or coagulated milk to the same deity (see दर्श or दर्शयाग of which it is a synonym in this sense); e. g. *Ápastamba Śrauta S.*: अमावास्यायाममावास्यया यजेत (quoted by the *Jaiminiyanyáyam.*; comp. also *Müller*, die Todtenbest. p. LVI. note); or *Jaiminiyanyáyam.*: सर्वतिथौ दर्शयागकर्तव्यतां कल्पसूत्रकार आह। सर्वासु तिथिष्वमावास्या कर्तव्येति। श्रुतिस्त्वमावास्यायामेव तिथौ तत्कर्तव्यतां ब्रूते; in these and other instances the word is used once in the first (p. 362 *a*, l. 17–19) and then in the second application; the doubt which may arise in some instances, whether it mean the time of the sacrifice, or the sacrifice itself, is discussed f. i. in the following passage of the *Jaiminiyanyáyam.* which expressly says that the second meaning is the applied one: एवमाम्नायते। अमावास्यायामपराह्णे पिण्डपितृयज्ञेन चरन्तीति। तत्रामावास्याशब्दवाच्ये कर्मणि विधीयमानत्वादयं पिण्डपितृयज्ञः कल्पाङ्गमिति चेत्। नैवम्। अमावास्याशब्दस्य कालवाचित्वात्। कर्मणि त्वयं शब्दो लाक्षणिकः। न च वाक्येन कल्पाङ्गत्वाभावेऽपि प्रकरणेन तन्नवेदिति वाच्यम्। तस्यानारभ्याधीतत्वात्। तस्मादयं पुरुषार्थः.

[3] The sacrificial cake, which is part of the oblation at the sacrifice mentioned under 2.; e. g. *Śatapathabr.*: स वा एकैक एवानूचीनाहं पुरोडाशो भवत्येतेनो हास्यासपत्ना उपबाधा श्रीर्भवति स वै द्वे पौर्णमास्यौ यजते द्वे अमावास्ये द्वे वै मिथुनं मिथुनमेवैतत्प्रजननं क्रियते (II. 4. 4. 6.; *Sáyańa*: दर्शपूर्णमासयोरावृत्तिं वक्ष्यति। तत्र पौर्णमास्यां द्वौ पुरोडाशौ। आग्नेयोऽग्नीषोमीयश्च। अमावास्यायामपि द्वौ। आग्नेय ऐन्द्राग्नश्च। तयोः प्रत्यहमेकैकशोऽनुष्ठानमाह स वा इति। आनूचीनाहं प्रत्यहम्। एकैक एव पुरोडाशो भवति। पूर्वस्मिन्पूर्णमासप्रयोग एक एव पुरोडाशः कर्तव्यः। उत्तरस्मिन्दिनेऽप्येकः पुरोडाशः प्रयोक्तव्यः। तथाग्नीषोमीयौ द्वावप्येकस्मिन्नित्यर्थः; this portion of the comm. is skipped altogether in the so called "extracts" of the present edition; although without it, the ritual alluded to in the text is unintelligible); or *Atharvav.*: य आगरे मृगयन्ते प्रतिक्रोशेऽमावास्ये। क्रव्यादो अन्यान्दिप्सतः सर्वांस्तान्त्सहसा सहे (where the *dual* अमावास्ये probably means the two cakes alluded to in the foregoing quotation; the proposal which has been made to take here अमावास्ये as coming from a neuter अमावास्य, and to render the latter "*nestling one's self*" may be classed amongst the literary curiosities of vaidik interpretation).

E. अमा (together) and वास्य (वस्, kŕitya aff. ण्यत् with Vŕiddhi of the dhátu, and fem. aff. टाप्; *Pánini*); literally therefore "(the day on which there is) a dwelling together", when the commentators generally supply, "of the sun and moon"; thus the comm. on the words of *Ápastamba* quoted above, col. *a*, l. 50: अमाशब्दः सहार्थे। यस्मिन्काले सूर्यचन्द्रमसोः सहवासः स कालोऽमावास्या; or *Ráyam.*, *Bhánud.* &c. on the *Amarak.*: अमा सह वसतोऽस्यां चन्द्रार्कौ; or the *Káśiká* on *Pán.*: सह वसतोऽस्मिन्काले सूर्यचन्द्रमसौ; and the same meaning is conveyed by the words of Gobhila quoted above (p. 363 *a*, l. 42), and by the astronomical works. Another view, however, is expressed by a passage of the *Śatapathabr.* (I. 6. 4. 5.) which gives a mythological explanation of the word: एष वै सोमो राजा देवानामन्नं यच्चन्द्रमाः स यत्रैष एतां रात्रिं न पुरस्तान्न पश्चाद्दृश्यते तदिमं लोकमागच्छति स इहैवापश्चौषधीश्च प्रविशति स वै देवानां वस्वन्नं ह्येषां तद्यदेष एतां रात्रिमिहामा वसति तस्मादमावास्या नाम (*Sáyańa* — on the latter words —: चन्द्रमसोऽपौषधिसहवासप्रसङ्गादमावास्याशब्दं निर्वक्ति। तद्यदेष इति। इह भूलोके। एतां रात्रिम्। अपरिदृष्टचन्द्रायां रात्रौ साकल्येन वसति। अमा सह। वसन्त्यपौषधिचन्द्रमासोऽस्यां तिथाविति सहवासात्सा तिथिरमावास्या नामाभवत्; — the edition has "extracted" this whole passage in the following manner: "इह भूलोके ओषधिषु" where the last word, ओषधिषु, is perhaps intended as an equivalent for all the information suppressed, — though it

is meaningless there — and though it is "extracted" without occurring in either what precedes or what follows).• According to the Śatap., therefore, the word would imply "(the day of the new moon)" because on the night (of such a day, when the moon is invisible) "the moon dwells together, on this earth, with the waters and the herbs, into which she had entered". — According to another explanation अमावास्या means the day of the new moon, 'because on such a day the moon dwells in the sun ray Amá'; (*Śankara*, in his comm. on the *Kaushitak. Br. Up.*: अमावास्यायाम्। अमाख्यरश्मौ सोमस्य निवासदिवसे; *Rdyam.*: अमा नाम रवे रश्मिः सूर्यलोके — some MSS. have the less correct reading रश्मिश्चन्द्रलोके — प्रतिष्ठिता। तत्र सोमो वसत्यस्याममावास्या ततः स्मृता। इति; comp. *Bharatas.* on *Bhaṭṭik.* 6. 63. where the latter words are given in the Calc. ed.: तस्यां सोमो वसत्यस्याममावास्या प्रकीर्तिता). This explanation is founded on a legend of the Puráńas, which in the *Vishńupur.* runs thus: क्षीणं पीतं सुरैः सोममाप्याययति दीप्तिमान्। मैत्रेयैककलं सन्तं रश्मिनैकेन भास्करः। क्रमेण येन पीतोऽसौ देवैस्तेन निशाकरम्। आप्याययत्यनुदिनं भास्करो वारितस्करः। संभृतं चार्धमासेन तत्सोमस्थं सुधामृतम्। पिबन्ति देवा मैत्रेय सुधाहारा यतोऽमराः। त्रयस्त्रिंशत्सहस्राणि त्रयस्त्रिंशच्छतानि च। त्रयस्त्रिंशत्तथा देवाः। पिबन्ति क्षणदाकरम्। कलाद्वयावशिष्टस्तु प्रविष्टः सूर्यमण्डलम्। अमाख्यरश्मौ वसति अमावास्या ततः स्मृता। अप्सु तस्मिन्नहोरात्रे पूर्वं वसति चन्द्रमाः। ततो वीरुत्सु वसति प्रयात्यर्कं ततः क्रमात् &c. (the latter words being an allusion to the myth of the *Śatapathabr.*); compare also *Wilson's transl.* p. 238. — Another fanciful etymology of the word occurs in the *Matsya-Pur.* which relates that the day *Amávásyá* is so called, because on the day of the new moon, the heavenly river-nymph *Achchhodá*, not knowing her fathers, the Pitŕis Agnishwáttas, unconsciously chose for her bridegroom one of them, called Amávasu, but through his firmness was prevented from committing an impropriety: लोकाः सोमपथा नाम यत्र मारीचनन्दनाः। वर्तन्ते देवपितरो यान्देवा भावयन्त्यलम्॥ अग्निष्वात्ता इति ख्याता यज्वानो यत्र संस्थिताः। अच्छोदा नाम तेषां तु संजाता (*v. l.* मानसी) कन्यका नदी॥ अच्छोदं नाम च सरः पितृभिर्निर्मितं पुरा। अच्छोदाथ तपश्चक्रे दिव्यं वर्षसहस्रकम्॥ आजग्मुः पितरस्तुष्टाः किल दास्यन्ति मे (*v. l.* ते) वरम्। दिव्यरूपधराः सर्वे दिव्यमालानुलेपनाः (*v. l.* •ल्या•)॥ सर्वे युवानो (*v. l.* प्रधाना) बलिनः कुसुमायुधसंनिभाः। तन्मध्येऽमावसुं नाम पितरं वीक्ष्य साङ्गना॥ वव्रे वरार्थिनी सङ्गं कुसुमायुधपीडिता। योगाद्भ्रष्टा (*v. l.* योगभ्रष्टा) तु सा तेन व्यभिचारेण भामिनी॥ धरां न स्पृशते पूर्वं पपाताथ भुवस्तले। तिथावमावसुर्यस्यामिच्छां (*v. l.* •च्छा) चक्रे न तां प्रति॥ धैर्येण तस्यात्सा (*v. l.* धैर्येणास्यैवसा) लोकैरमावस्येति (*v. l.* •वास्येति) विश्रुता; (a *v. l.* तथा यामावसुर्यस्यामिच्छां•• which would turn Amávásyá into a name of Achchhodá, is evidently wrong). These verses correspond with the legend of the *Harivanśa* (v. 958 ff.).

अमावास्यायाग Tatpur. or Karmadh. — more probably the latter — m. (-गः) The same as अमावास्या 2.; e. g. *Jaiminiyanydy.*: अमावास्यायागे द्वौ द्वौ दोहौ संपाद्य चतसृणां दधिपयसोः कुम्भीनां सहप्रस्थापनं साकंप्रस्थायः. E. अमावास्या and याग.

अमावास्याश्राद्ध Tatpur. n. (-द्धम्) That kind of Śráddha ceremony (see श्राद्ध) which is more usually called पार्वण or पिण्डान्वाहार्य (or पिण्डान्वाहार्यक); comp. also अन्वाहार्य; *Hemach.*: अन्वाहार्यममावास्याश्राद्धम्. E. अमावास्या and श्राद्ध.

अमावास्याश्राद्धकाल Tatpur. m. (-लः) The time at which that Śráddha-ceremony which is usually called पार्वण, has to be performed; compare the preceding and see for the detail s. v. पार्वण. (This is the heading of, for instance, a chapter in *Raghunandana*'s Śráddhatattwa and in *Rámachandra*'s Kálanirńayadípiká; the subject is treated of with more or less detail in various law-books, in the *Anuśásanap.* of the *Mahábh.*, in some of the *Puráńas*, e. g. the *Vishńu-*, *Matsya-*, *Garuda-Pur.* &c.; the fullest information on the subject I have met with is that given in *Mádhava*'s *Kálanirnaya.*) E. अमावास्याश्राद्ध and काल.

अमाष Bahuvr. m. f. n. (-षः-षा-षम्) [1] Without kidney-beans. [2] Having bad kidney-beans; (as a country &c.; an instance given by *Patanjali*, the *Káśiká* &c. to serve as a counter-illustration of *Páń.* VI. 2. 107. and as an illustration of VI. 2. 172., according to which rule the accent of the word is the udátta on the last syllable). E. अ priv. and माष.

अमाषक Bahuvr. m. f. n. (-षकः-षिका-षकम्) The same as the preceding; an instance of the *Káśiká* to illustrate *Páń.* VI. 2. 173., according to which rule the accent of the word is on the penultimate. E. अ priv. and माष, samás. aff. कप्.

अमाष्य Tatpur. m. f. n. (-ष्यः-ष्या-ष्यम्) Not fit, not appropriate, for kidney-beans; (a compound formed according to *Páń.* VI. 2. 155. and V. 1. 7. — when its accent would be the udátta, not on the first, but on the last syllable). E. अ and माष्य.

अमाहाजनिक Tatpur. m. f. n. (-कः-की-कम्) Not fit, or suitable, for great folks; (a compound formed according to *Páń.* VI. 2. 155. and V. 1. 9. vártt. 9.; when its accent would be the udátta, not on the first, but on the last syllable). Comp. अमहाजनीय. E. अ neg. and माहाजनिक.

अमित I. m. f. n. (-तः-ता-तम्) [1] Gone. [2] Honoured. [3] Sounded. Also आन्त. See the remark s. v. अभ्यमित. E. अम्, kŕit aff. क्त, and connecting vowel इट् (*Páńini*).

II. Tatpur. m. f. n. (-तः-ता-तम्) Unmeasured, illimited, boundless, very much, very great &c.; e. g. *Ŕigv.*: सं यन्मिथः पस्पृधानासो अग्मत शुभे मखा अमिता जायवो रणे (*Sáyańa*: अमिता अपरिमिताः); or *Ŕigv.*, *Atharv.*: ववक्ष इन्द्रो अमितमृजीषी (*Sáy.*: परमैश्वर्ययुक्तोऽमितमियत्तारहितं महिमानं ववक्षे — the word महिमानम् being understood from the following line of the same verse where महिमा occurs); or *Ŕigv.*: अजातशत्रुमजरा स्वर्वत्यनु स्वधामिता दस्ममीयते (*Sáy.*: अमिता। अपरिमिता; special mention is made by the *Ŕik-Prátiś.* — 2. 38. — of the Sandhi, in this verse, between स्वधा and अमिता, since स्वधा is named by the same *Prátiś.* 2. 39., amongst those words, the final of which does not combine according to the general rule with a following अ, इ, or ई); or *Śatap.*: सदाङ्गः। यन्मिता जुहुयात्परिमितमवरुन्धीतेत्यमिता जुहोत्यपरिमितस्यैवावरुद्ध्यै; or *ibid.*: अत धाना जायपति। हर्योर्धाना स्थ सहसोमा इन्द्रायेति (*Váj. S.* VIII. 11.)। तद्यदेवाच मितं च छन्दोऽमितं च तदेवैतत्सर्वं भक्षयति (*Káńwa-Śákhá*: •ति यदेवेदं मितं चामितं च छन्दस्तदेवैतद्भक्षयति); or *Rámáy.* (quoted also in a fable of the *Vetálapanchav.*):

मितं ददाति हि पिता मितं भ्राता मितं सुतः । अमितस्य हि दातारं भर्तारं का न पूजयेत्; or *Bhaṫṫik.*: आनयेतामितं दाव कर्पूरागुरुकुङ्कुमम् (*Jayam.*: अमितं प्रभूतम्; *Bharatas.*: प्रचुरम्); or *Nalod.*: यशसामायामितया (i. e. यशसाम् । आ-यामितया) इतः श्रिया भीमदुहितृमायामितया (i. e. °मा-याम् । इतया) । तदधिगमायामितया (i. e. °य । अमितया) सुहृयाय मनुष्यमायामि तया (*Ṫiká*: अमितया । असंख्यया बहुतरया); or *Naishadhach.*: अमितं मधु तत्कथा मम श्रवण-प्राघुणिकीकृता जनैः; or *Sáhityad.*: अमितः समितः प्राप्तैरुत्कर्षैर्हर्षद प्रभो । अहितः सहितः साधुयशोभिरसतामसि. — Compare the following words. E. अ neg. and मित.

अमितक्रतु Bahuvr. m. (-तुः) (ved.) Of unbounded wisdom; an epithet of Indra; e. g. *Rigv.*: गोजिता बाहू अमितक्रतुः (*Sáy.*: हे इन्द्र तव बाहू हस्तौ गोजिता अयेन गवां लम्भयितारौ । त्वं चामितक्रतुः । अपरिच्छिन्नज्ञानः). E. अमित and क्रतु.

अमितगति Bahuvr. m. (-तिः) The proper name of a Jaina poet, who is the author of the poem *Subháshita-ratna-sandoha*, dated by him 1050 of the era of Vikramáditya or 993 after Christ (*Colebrooke's Essays*). E. अमित and गति, "of boundless ways".

अमिततेजस् Bahuvr. m. f. n. (-जाः-जाः-जः) Of unmeasured sharpness (of intellect); of boundless lustre &c.; see तेजस्; e. g. (Vishńu, as a dwarf, when he overreached Bali, the king of the Dánavas) *Mahábh. Vanap.*: स्वस्तीत्युक्त्वा बलिं देवः याचमानोऽभ्यभाषत । मेदिनीं दानवपते देहि मे विक्रमत्रयम् ॥ बलिर्ददौ प्रसन्नात्मा विप्रायामिततेजसे. E. अमित and तेजस्.

अमितद्युति Bahuvr. m. f. n. (-तिः-तिः-ति) Of boundless splendour, of boundless beauty; e. g. (Śesha, the serpent of Vishńu) *Mahábh. Vanap.*: चतुर्युगसहस्रान्ते सलिलेनाप्लुता मही । ततो नारायणाख्यस्तु .... । .... स्वप्नकामस्त्वतीन्द्रियः । फणासहस्रविकटं शेषं पर्यङ्कभोगिनम् । सहस्रमिव तिग्मांशु-संघातममितद्युतिम् । .... तत्रासौ भगवान्देवः स्वपञ्जल-धौ तदा &c. E. अमित and द्युति.

अमितध्वज Bahuvr. m. (-जः) The proper name of a king: the son of Dharmadhwaja and father of Khándikya; (according to the *Vishńu-Puráńa*). E. अमित and ध्वज.

अमितम्पच Tatpur. m. f. n. (-चः-चा-चम्) [1]Liberal. [2]Strong, vigorous. [3]Excellent in giving advice. These meanings are given to the word by the commentators on this verse of the *Bhaṫṫik.*: अमितंपचमीशानं सर्वभोगीणमुत्तमम् । आचयोः पितरं विद्धि ख्यातं दशरथं भुवि ([1]*Bharatasena* and *Vidyávinoda*: अमितंपचम् । प्रचुरान्नप्रदम्; *Vaijayanti*: बह्वन्नप्रदम्; *Puńḍaríkáksha-Vidyáságara*: बह्वर्थप्रदम्. [2]*Harihara*: अ° ऊर्जस्विनम् । मितंपचो ऽनूर्जस्वी. [3]*Jaya-mangala*: अ° महामन्त्रिणम्. In the first sense पच is taken in its literal acceptation "cooking"; in the two other meanings it seems to imply "maturing", in a figurative sense). E. अ neg. and मितम्पच.

अमितविक्रम Bahuvr. 1. m. f. n. (-मः-मा-मम्) Of unbounded strength.

2. m. (-मः) A name or epithet of Vishńu, which, among the thousand names of Vishńu, in the *Anuśásanap.* of the *Mahábhárata* occurs in a twofold sense, and therefore comprises two such names or epithets; viz. [1](as the 516[th] epithet it means) with boundless strides (in allusion to the three steps which Vishńu took in his Avatára as a dwarf, and by means of which he strode over the three worlds, thus banishing Bali to the infernal regions): .... मुकुन्दोऽमितविक्रमः (*Śankara*: अमिता अपरिच्छिन्ना विक्रमास्त्रयः पादविक्षेपा अस्येत्यमितविक्रमः । अमितं विक्रमणं शौर्यमस्येति वामितविक्रमः; *Gangádhara*: अस्य पदस्य हि हरेरमिता विक्रान्ताः । श्रेष्ठाः पराक्रमगणा उत विक्रमा वा; the option conveyed by the latter words of both commentators had probably better have applied to the second epithet); [2](as the 641[st] epithet, it means) of unlimited valour or of unlimited kinds of power; .... प्रभुस्त्वष्टामितविक्रमः (*Śankara*: अतुलविक्रमोऽस्य; *Gangádh.*: इयत्तया नैव मितः कदापि पराक्रमो यस्य सः; and comp. the preceding explanation श्रेष्ठाः &c.). E. अमित and विक्रम.

अमितवीर्य Bahuvr. m. f. n. (-र्यः-र्या-र्यम्) Of unlimited power; e. g. *Atharvav.*: अधो यदा समभवो अङ्गिरामितवीर्य. E. अमित and वीर्य.

अमिताक्षर Bahuvr. m. f. n. (-रः-रा-रम्) Not being limited in the number of syllables, i. e. composed in prose, (as a book &c.); e. g. *Nirukta*: अथ ये प्रवृत्तेऽर्थेऽमिताक्षरेषु ग्रन्थेषु वाक्यपूरणा (scil. निपाताः, particles) आगच्छन्ति पद-पूरणास्ते मिताक्षरेष्वनर्थकाः कमीमिद्विति; (*Durga*: अथ ये प्रवृत्ते परिप्रापिते ऽर्थे ऽथैरेकवाक्यगतैः पदैरमिताक्षरेषु गद्यग्रन्थेषु वाक्यपूरणा आगच्छन्ति । पदपूरणार्थास्त एव मिताक्षरेषु पादवृत्तेषु भवन्ति । उभयथापि तु तेऽनर्थान्तरवाचकाः । प्रकृतादर्थान्न किंचिदर्थान्तरं द्योतयन्ति); or *Ṛik-Prátiś.*: नेयं त इत्यक्ति संस्थेह वाक्ये मिताक्षरे चाप्यमिताक्षरे. E. अ neg. and मिताक्षर.

अमिताभ Bahuvr. m. (-भः) A proper name: one of the principal Buddhas, worshipped especially by the Tibetians and Nepalese. According to the Buddhistic legends he is the fourth of the five Buddhas, called *Anupapádaka* (q. v.), who were procreated by an Ádi-Buddha or primordial Buddha; he produced the Bodhisattwa *Avalokiteśwara* or *Padmapáńi*, the fourth of the Dhyáni-Buddhas (q. v.), who created the world. The three Buddhas wo preceded Amitábha belong to creations that have passed away; Amitábha is the Buddha of the present creation, and a contemporary of the Buddha Śákya-muni, though in another universe. He is also called *Amitáyus*. His residence is *Sukhavatí* situated in the West. The legends connected with this Buddha are contained in the Mahayána-Sútra, bearing the title of *Sukhavatí-vyúha*. (See Burnouf's "*Introduction à l'histoire du Buddhisme*", his "*Lotus de la bonne Loi*" and the authorities quoted in the former; also "*der Buddhismus &c.*" by Professor Wassiljew.) E. अमित and आभा, "of boundless lustre or beauty".

अमितायुस् Bahuvr. m. (-युः) A proper name; the same as the preceding q. v. E. अमित and आयुस्, "whose life is of unlimited duration".

अमिताशन I. Tatpur. 1. m. f. n. (-नः-नी-नम्) Eating, consuming or destroying, without a limit.

2. m. (-नः) An epithet or name of Vishńu; (the 372[d] amongst the thousand names in the *Anuśásanaparvan* of the *Mahábh.*; "because at the end of a Kalpa he consumes the world"): .... वेगवानमिताशनः (*Śankara*: संहारसमये विश्वमश्नातीत्यमिताशनः).

II. Bahuvr. f. (-ना) A proper name; one of the divine mothers

(see मातृ) or female energies of the gods, who followed *Kárttikeya*, after his having been consecrated as military commander of the gods; according to the *Śalyaparvan* of the *Mahábh.* (which gives the names of 196 such *mátŕis*). E. अमित and अशन.

अमिति Tatpur. f. (-तिः) The same as अप्रमाण q. v.; e. g.: *Jaiminíyanyáyam.*: औदुम्बरी वेष्टनीया सर्वेत्यथ स्मृतिर्मितिः। अमितिर्वेति संदेहे मितिः स्यादष्टकादिवत् ॥ औदुम्बरीं स्पृष्ट्वोद्गायेदिति प्रत्यक्षवेदतः। विरोधान्मूलवेदस्यानुमानान्न मानता. E. अ neg. and मिति.

अमितोदन. See अमृतोदन which is the more correct reading of this word.

अमितौजस् Bahuvr. 1. m f. n. (-जाः-जाः-जः) Of unlimited power, all-mighty; e. g. *Ŕigv.* or *Sámav.*: (Indra) पुरां भिन्दुर्युवा कविरमितौजा अजायत (*Sáy.* on the *Ŕigv.*: अमितौजाः। प्रभूतबलः; on the *Sámav.*: = अपरिमितबलः); or *Manu*: स तैः पृष्टस्तथा सम्यगमितौजा महात्मभिः (*Medhát.*: अमितमनन्तमोजो वीर्यमभिधानसामर्थ्यमस्येति; *Kull.*: अमितमपरिच्छेद्यमोजः सामर्थ्यं ज्ञानतत्त्वाभिधानादौ यस्य स तथा, when the word would apply to Manu's *mental* powers); or *ibid.*: तेषां (scil. मनः and the other principles of creation) त्ववयवान्सूक्ष्मान्षण्णामप्यमितौजसाम्। संनिवेश्यात्ममात्रासु सर्वभूतानि निर्ममे (*Kull.*: अमितौजसाम्। अनन्तकार्यनिर्माणेनातिवीर्यशालिनाम्, i. e. because these principles have the power of producing an immensity of effects, viz. the world; so far *Kullúka*'s explanation is plausible; but his attempt in this (1. 16.) and other verses of Manu's introduction to square Manu's cosmogonic views with those of the Vedánta, vitiates a correct appreciation of the introductory verses of this work and conveys a wrong idea of the relation between it and the philosophical Sútras, in the form in which we now possess them). In the *Kaushítaki-Br. Up.* अमितौजाः is an epithet of पर्यङ्क, the couch of Brahman; but Śankara takes there the latter word as implying figuratively "breath" or "life", since Brahman rests on it. See his explanation s. v. पर्यङ्क.

2. m. (-जाः) A proper name; a descendant of his is called आमितौजि q. v. (*Gańa* to *Páń.* IV. 1. 96. and the *Gańaratnam.*). E. अमित and ओजस्.

अमित्र Bahuvr. m. (-त्रः) [1]An enemy, an adversary (*Amarak.*, *Haláy.*, *Hemach.*: = शत्रु &c.); e. g. *Ŕigv.*, *Vájas. S.*: अप शत्रून्विध्यतां संविदाने आर्त्नी इमे विष्फुरन्ती अमित्रान्; or *ibid.*: अवक्रामन्तः प्रपदैरमित्रान्क्षिणन्ति शत्रूँरनपव्ययन्तः (*Sáy.*: अमित्रान्। हिंसकान्; *Mahídh.*: = रिपून्); or *Ŕigv.*, *Sámav.*, *Váj. S.*, *Atharv.*: गच्छामित्रान्प्र पद्यस्व (*Sáy.*: अमित्रान्। हिंसकान्; *Mahídh.*: = शत्रून्); or *Ŕigv.*, *Sámav.*: अभीरमित्रमर्दय (*Sáy.*: अमित्रम्। शत्रुम्); or *Vájas. S.*: क्षिणोमि ब्रह्मणामित्रानुन्नयामि स्वाँ अहम् (*Mahídh.*: अमित्रान्। शत्रून्); or *Páńini*: द्विषोऽमित्रे; or *ibid.*: सुहृद्दुर्हृदौ मित्रामित्रयोः; or *Manu*: मित्राद्थाप्यमित्राद्वा यात्राफलमवाप्नुयात्; or *Rámáy.*: तामुवाच ततः सीता कुपिता जनकात्मजा। अमित्रो मित्ररूपेण भ्रातुस्त्वमसि लक्ष्मण; or *ibid.*: सैन्यानुवाच सर्वांस्तानमित्रबलमर्दनः; or *Mahábh. Śántip.*: अमित्रांश्च महाप्रज्ञस्त्वमात्मनि पश्यति; or *ibid.*: अमित्राः संप्रसीदन्ति तथा मित्रीभवन्त्यपि; or *ibid.*: यं मन्येत ममाभावादिममर्थागमः स्पृशेत्। नित्यं तस्माच्छङ्कितव्यममित्रं तं विदुर्बुधाः ॥ यस्य चैवाद्युदर्कं वै वमन्यस्य गच्छति। न तत्रामित्रतस्तस्य भिये रत्सर्वसैतव: ॥ तथैवाभ्युदकान्नीतस्य भेदमभिच्छति। यमेवंलक्षणं विद्यात्तममित्रं विनिर्दिशेत्; or *Bhaíik.*: पीडाकरममित्राणां कर्तव्यमिति शक्रजित्। अब्रवीत् &c. (Compare also the following words and अभ्यमित्रम्, अभ्यमित्रीण, अभ्यमित्रीय, अभ्यमित्र्य.) For derivatives of this word see अमित्रिय, अमित्र्य, आमित्रि, आमित्रायण, आमित्रायणि, आमैत्र. [In the *Gańas* to *Páń.* IV. 1. 99. and 154., the word is perhaps a proper name.] [2](In arithmetic it is sometimes used to denote) the numeral *6*; (there being six enemies, viz. six dangers or temptations; according to a native compilation). [The use of the word as a *feminine* must be considered as archaic; e. g. *Rámáy.*: (Bharata says to his mother) मातृरूपे ममामित्रे (vocat.) नृशंसे राज्यकामुके। न तेऽहमभिभाष्योऽस्मि दुर्वृत्ते पतिघातिनि; all the MSS. consulted by me, coincide in reading °मित्रे; but the comm. are silent.]

E. According to *Páńini*, a *Bahuvr.* of अ priv. and मित्र, i. e. "*without a friend*"; an *Uńádis.*, however, derives it from अम्, uń. aff. इत्र(त्र), i. e. "*attacking* or *injuring*". The latter etym. is adopted by *Bhánudíkshita*; but *Ráyam.* analyzes अमित्र as a *Tatpur.* of अ neg. and मित्र (मित्रविरुद्धधर्माचरणादमित्रः पुंसि, i. e. *the reverse of a friend*); and in a similar manner, *Rámanátha*: न मित्रम्। अमित्रः। पुंलिङ्गोऽप्यमित्रशब्दः. *Vallabhagańi* (on the *Hemach.*) is eclectic: अम शब्दभक्त्योः। भ्वादिः। परस्मैपदी। वधिवह्योत्यादिनौणादिक इत्रप्रत्ययः (comp. *Uń. S.* IV. 172. 173.)। न मित्रम्। अमित्रः पुंसीति वा; but *Hemach.*, himself, in his *Dhátupáráyańa*, refers अमित्र to अम् cl. 1. quoting, like his commentator, the same *Uń. S.*: वधिवह्योतीत्रे (which does not occur in the present editions of these Sútras); and *Mádhava*, also, in his *Dhátuvŕitti*, names अमित्र as derived from अम्, according to the *Uń. S.* IV. 173.; which circumstance probably accounts for his rendering the word, in some passages of his comm. on the Ŕigveda, हिंसक. — The same etymol. view is taken by *Haradatta* in the *Padamanjarí* on *Páńini*. The *gender* of the word, according to the best authorities, is the *masc.* (compare, besides the foregoing quotations, the *Páńin. Lingánuśás. Sútra*, as given by the *Siddh. K.* p. 250 *b*: भृत्यामित्रच्छात्रपुत्रमन्त्रवृत्रमेढ्राः पुंसि); *Bhaííojidíkshita*, it is true, seems to admit in his *Praudhamanoramá*, that the word is used also in the three genders, but his admission, if his words amount to such, concerns a period posterior to that of Páńini; for, when rejecting in the *Siddhánta-Kaumudí* the etymology, which *Haradatta* gives of the word — in order to adapt it to the properties of its gender, — he points to the *Lingánuś. Sútra* just mentioned, which is ascribed to Páńini, and determines the gender of the word at the time of this grammarian. — The accent of the word is, according to *Páń.* (VI. 2. 116.), the udátta on the second; according to the *Uń. S.* (IV. 173.) the udátta on the last syllable. Those who analyze the word as a *Tatpur.*, as *Bhaííojid.* infers in the Praudham., pronounced or pronounce it with the udátta on the first syllable (according to the general rule VI. 2. 2.); but again he censures *Haradatta*, and rightly so, for stating

that the word is udátta on the last syllable; for in a gloss on Páńini such an assertion can only mean, that Páńini taught this accent, whereas H. would have known better, "had he not forgotten the Sútra VI. 2. 116.". The words of *Haradatta*'s *Padamanjarí* which are the subject of *Bhaťťojid.*'s strictures belong to his comment. on *Páń.* III. 2. 131. द्विषो ऽमित्रे and run thus: .... अमेर्द्विषीत्यप्रत्ययः। न पुनरयं नञ्समासः। परवल्लिङ्गप्रसङ्गात्। लोकाश्रयत्वाल्लिङ्गस्यास्वरे दोषः। चित्स्वरो ह्योच्यते। बह्वृचास्तु मध्योदात्तममित्रमधीयते। अमित्रस्य व्यथया मन्युमिन्द्र (*Rigv.* VI. 25. 2.) इति। अमेरमित्रमर्दय (*Rigv.* VIII. 64. 10.) .... One reproof of *Bhaťťojid.* is given in the *Siddhánta K.* on the *Lingánuś. S.* quoted above (p. 250 *b*, 251 *a*): .... न मित्रम्। अमित्रः। तस्य मित्राण्यमित्राश्च इति माघः (*Śiśupálab.* 2. 101.)। स्वातामममित्री मित्रे चेति च॥ यत्तु द्विषो ऽमित्र इति सूत्रे (*Páń.* III. 2. 131.) हरदत्तेनोक्तम्। अमेर्द्विषति चित्त्वौणादिक इत्रच् (*Uń. S.* IV. 175.; old ed. and reprint IV. 173.; thus three good MSS. of the E. I. O.; the reading of the printed ed. अमेर्द्विषदि° is bad)। अमेरमित्रम् (i. e. *Ŕigv.* VIII. 64. 10.)। अमित्रस्य व्यथयेत्यादौ (i. e. "in *Ŕigv.* VI. 25. 2. and in similar passages"; thus the three MSS. adverted to; the reading of the printed ed. अमेरमित्रं मित्रस्य व्यथयेदित्यादौ is bad) मध्योदात्तस्तु चिन्त्यः। नञ्समासे ऽप्येवम्। परवल्लिङ्गतापि स्यादिति तु तत्र दोषान्तरमिति तत्प्रह्लतसूत्रापर्यालोचनमूलकम्। स्वरदोषोद्भावनमपि नञो जरमरमित्रमृता इति (VI. 2. 116.) षाष्ठसूत्रापरामर्शमूलकमिति दिक्. — In the *Praudham.*, on the words of the *Siddh. K.* (p. 239 *b*) to VI. 2. 116. (अमित्रमर्दय), he returns to the charge: अमित्रमिति। मध्योदात्तो ऽयम्। एतेनामित्रस्य व्यथया मन्युमिन्द्र (*Rigv.* VI. 25. 2.) इत्यादि व्याख्यातम्। अमेर्द्विषतीति (*Uń. S.* IV. 173) इत्रच्प्रत्यये त्वन्तोदात्त उक्तः। नञ्तत्पुरुषे त्वाद्युदात्तो ऽपि॥ न च तस्य परवल्लिङ्गतापत्तिः। भूत्वामित्र° पुंसीति लिङ्गानुशासनसूत्रात्। एवं चेश्वरेश्वरव्यादिशब्दवदमित्रशब्दो ऽपि त्रिविधः। यत्तु द्विषो ऽमित्र इति सूत्रे (III. 2. 131.) हरदत्तेन दोषद्वयमुक्तं क्लीबत्वमाद्युदात्तत्वं च स्यादिति तदापात एवेत्यवधेयम्. — The change of accent which evidently took place in the pronunciation of अमित्र, at different periods of the language, leads to an inference which may be noticed here. The accent taught by *Páńini* is that which *the word has in the Vedas;* and since he does not state, that his rule VI. 2. 116. merely concerns the Vedas (as he would have done, according to his usual practice, if such had been the case), it follows that अमित्र was pronounced at Páńini's time in the same manner as in the Vaidik hymns. On the other hand the accent of अमित्र as taught by the *Uń. Sútra,* differs from that of the Vedas as well as from that of Páńini; it results therefore that this Sútra must belong to a period posterior to Páńini. (For other evidence that the Uńádi-Sútras, in general — *not the Uńádi-list* — are subsequent to Páńini, see my Introd. to the Mánavak. or "Páńini &c." p. 157-182.)

2. n. (-त्रम्) The being without friends. See Sáyańa's explanation s. v. अमित्रिन्; and compare अनमित्र. E. अ priv. and मित्र; this meaning is not concerned by the different etym. mentioned under 1.

अमित्रखाद् Tatpur. m. (-द्:) (ved.) Destroyer (lit. eater) of enemies; an epithet of Indra; e. g. *Rigv.*: शास इत्था महाँ अस्यमित्रखादो अद्भुतः (*Sáy.*: अ°। अमित्राणां शत्रूणां खादयिता भक्षयिता; the corresponding verse of the *Atharv.* has a different reading; viz. °अस्यमित्रसाहो अस्तृतः:). E. अमित्र and खाद्.

अमित्रघात Tatpur. m. (-तः) [1] A killer of enemies; (given as an instance to *Páń.* III. 2. 88. by Patanjali who comments on this Sútra; the remark of the Calc. editors, that there is no Bháshya on this rule, is therefore a mistake). Compare the following words. [2] An epithet of Vindusára, the son of Chandragupta or Sandrocottus; called by the Greek *Amitrochates.* [The instance of Patanjali applies perhaps to this king.] See *Lassen*'s *Pentap. Ind.* p. 44; *Zeitsch: f. d. K. d. M.* I. p. 108; *Ind. Alterth.* II. p. 213. 1128; *Ritter*'s *Erdk.* V. p. 484.

अमित्रघातिन् Tatpur. m. f. n. (-ती-तिनी-ति) Killing enemies; e. g. *Mahábh. Vanap. (Nalop.)*: विदर्भराजतनयां दमयन्तीति विद्धि माम्। निषादाधिपतेर्भार्यां नलस्यामित्रघातिनः. Compare the preceding and following words. E. अमित्र and घातिन्.

अमित्रघ्न Tatpur. m. f. n. (-घ्नः-घ्नी-घ्नं) Killing enemies; e. g. *Mahábh. Ádip.*: दुर्योधनममित्रघ्नमुत्थितं पर्यवारयत्. E. अमित्र and घ्न.

अमित्रजित् Tatpur. m. (-त्) The proper name of a king: a son of Suvarńa and a descendant of Ikshwáku; (according to the *Vishńu-Pur.*; other Pur. call the son of Suvarńa, Śakya or Śákya). E. अमित्र and जित्; "conquering enemies".

अमित्रता f. (-ता) Enmity; e. g. *Panchat.*: मित्रामित्रतां यान्ति यस्य न स्युः कपर्दिकाः. E. अमित्र, taddh. aff. तल्.

अमित्रदम्भन Tatpur. m. (-नः) (ved.) Injuring enemies; e. g. (Agni) *Ŕigv.*: अयं यः सृञ्जये पुरो दैववाते समिध्यते। द्युमाँ अमित्रदम्भनः (*Sáy.*: अ° = शत्रूणां हिंसकः). E. अमित्र and दम्भन.

अमित्रयत् m. f. n. (-यन्-यन्ती-यत्) Behaving like an enemy, acting as an enemy; e. g. *Ŕigv.* or *Atharv.*: अपानुदो जनममित्रयन्तमुरुं देवेभ्यो अकृणोरु लोकम् (*Sáy.*: अमित्रयन्तम्। अमित्रः शत्रुः। स इवाचरन्तम्; the present ed. of the Atharv. has जनममित्रायन्तमुरुं; but as अमित्राय् q. v. is inflected in the átm. this reading seems doubtful); or *Ŕigv.*: त्वं तमिन्द्र वावृधानो अस्मयुरमित्रयन्तं तुविजात मर्त्यं वज्रेण शूर मर्त्यम्। जहि .... (*Sáy.*: अमित्रयन्तमस्मासु शत्रुत्वमाचरन्तम्). E. अमित्रि (denom.), kŕit aff. शतृ.

अमित्रसह Tatpur. m. (-हः) The proper name of a king: a son of Sudása and descendant of Sagara; also called Saudása; according to the *Váyu-, Agni-, Brahma-Pur.* and the *Harivanśa*; the *Vishńu-Pur.* calls him *Mitrasaha.*. E. अमित्र and सह; "foe-enduring".

अमित्रसाह Tatpur. m. (-हः) (ved.) Enduring or conquering enemies; an epithet of Indra; comp. the v. l. of the Atharv. s. v. अमित्रखाद्, and अभिमातिषाह. E. अमित्र and साह.

अमित्रसेना Tatpur. f. (-ना) An army of the enemy; e. g. *Sámav.*, *Atharv.*: अमित्रसेनां मघवन्नस्माञ्छत्रुयतीमभि। उभौ (*Atharv.*: युवं) तामिन्द्र वृत्रहन्नग्निश्च दहतं प्रति. E. अमित्र and सेना.

अमित्रहन् Tatpur. m. (-हा) Killing or destroying enemies: e. g. *Ŕigv.*, *Sámav.*: अमित्रहा विचर्षणिः पवस्व सोम शं गवे। देवेभ्यो ऽनुकामकृत्; or *Váj. S.*: स्वराडसि सपत्नहा।

सभराडस्त्वमिमातिहा । अमराडसि रक्षोहा । सर्वराडस्यमित्रहा (*Mahidh.*: अमित्रहा शत्रुघाती). E. अमित्र and हन्.

अमित्राय् denom. átm. (-यते) To behave like an enemy; e. g. *Bhartrih.*: हा कष्टं पुरुषस्य जीर्णवयसः पुत्रो ऽप्यमित्रायते; (compare *Lassen*'s *Comm. critic. in Hitop.* pp. 22. 23. where other instances of denom. similarly formed are adduced from *Bhratŕ.* — the quotations there referring to the Serampore ed. 1804 —; for a number of another kind of denom. see e. g. *Kávyaprak.* p. 139, line 13. 14). See also अमित्रि. E. अमित्र, denom. aff. क्यङ्; for the meaning comp. *Pán.* III. 1. 11.

अमित्रायुध् Tatpur. m. (-त्) (ved.) Fighting with enemies (lit. or figuratively, as with evils); e. g. *Rigv.*: अमित्रायुधो मरुतामिव प्रयाः प्रथमजा ब्रह्मणो विश्वमिद्विदुः (*Sáy.*: अमित्रायुधो ऽमित्रैः कर्मविघ्नकारिभिरसुरैः सह योद्धारः । यद्वा । अमित्राणि पापानि । तैः सह योद्धारः). E. अमित्र and युध्, with a prolongation of the third syllable.

अमित्रि denom. parasm. (-त्रयति) To behave like an enemy; see अमित्रयत् and comp. अमित्राय्. E. अमित्र, denom. aff. णिच्.

अमित्रिन् m. (-त्री) (ved.) An enemy; (literally, acc. to Sáyańa, one who has an absence of, i. e. who is wanting in, a friend); e. g. *Rigv.*: मा कस्मै धातमभ्यमित्रिणे (*Sáy.*: हे अश्विनौ । अमित्रिणे । अमित्रं मित्रराहित्यम् । तद्वते कस्मैचिदपि शत्रवे । नः । अस्मान् । माभिधातम् । माभिमुख्येन मावस्थापयतम्). E. अमित्र, taddh. aff. इनि.

अमित्रिय m. f. n. (-यः-या-यम्) (ved.) Being in, referring to, done by — an enemy; inimical; e. g. *Rigv.* or *Sámav.*: अग्निर्वृत्रममित्रियम् .... अस्ति (*Sáy.*: अमित्रियम् । अमित्रभवं वृत्रं शत्रुम्); or *Rigv.*: तस्य वृष्मा असद्रथो देववृतः स शूशुवत् । विश्वा वन्वन्नमित्रिया (*Sáy.*: अमित्रिया । अमित्रियाणि । शत्रुभिः कृतानि). Compare the following. E. अमित्र, taddh. aff. घ.

अमित्र्य m. f. n. (-त्र्यः-त्र्या-त्र्यम्) Being in, belonging to, an enemy; inimical. Compare the preceding. (The word occurs in the *Gańaratnamahodadhi* amongst the दिगादि derivatives; comp. *Pán.* IV. 3. 54.) E. अमित्र, taddh. aff. यत्.

अमिथित Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Unabused, free from blame; e. g. *Rigv.*: को नु मर्या अमिथितः सखा सखायमब्रवीत् (*Sáy.*: कः खलु । हे मर्याः । मनुष्याः । अमिथितः । अनाक्रुष्टः । इन्द्रादन्यः). E. अ neg. and मिथित.

[अमिथु. A bad reading instead of two words अ and मिथु; in a MS. of Gańas to *Pán.* I. 1. 37.]

अमिथ्या Tatpur. ind. Truthfully; e. g. *Raghuv.*: तामूचतुस्ते प्रियमप्यमिथ्या (*Govind.*: अमिथ्या । सत्यम्). E. अ neg. and मिथ्या.

अमिन् m. f. n. (-मी-मिनी-मि) Ill, diseased. [The nom. अमी occurs in Vopadeva's grammar as a counter-instance to the nom. plur. अमी of अदस् — to show that the final of the former makes Sandhi with a vowel following, whereas the latter does not.] E. अम (disease), taddh. aff. इनि (*Durgadása*: अमो रोगादिः । अमो ऽस्यास्तीति । अमी).

अमिन m. [f. n.] (-नः[-ना-नम्]) (ved.) I. Tatpur. [1] Of an unlimited measure or quantity (of strength) or [2] Uninjured. According to *Yáska* the word may have either of these meanings in the following verse of the *Rigv.*: महाँ इन्द्रो नृवदा चर्षणिप्रा उत द्विबर्हा अमिनः सहोभिः (*Yáska*: अमिनो ऽमितमात्रो महान्भवत्यमितो वा । अमिनः सहोभिरित्यपि निगमो भवति; *Durga* — who gives a *full* comment on this verse — explains *Yáska*'s words thus: अमितमात्र इत्यवगमः । न यस्य मात्राणां मानमस्ति सो ऽमिन इत्युच्यते । (on अभ्यमित q. v.) अनभिहिंसितो यः केनचित्सो ऽमिनः । (then comes his comm. on the Rigv.-verse, of which the following words concern the word अमिन) सहोभिर्बलैरित्यर्थः । न हीन्द्रस्य बलमात्राः केनचिन्मितपूर्वा इत्यर्थः (i. e. 'Indra's "quantities of power were never measured by any one before") । अनभिहिंसितपूर्वो वा केनचिदिन्द्रः (i. e. "he was never hurt by any one before")......; the gloss on the verse being completed, he winds up with: एवममिनशब्देनामितमात्रो ऽनभिहिंसितमात्रो वोच्यते शब्दसारूप्यादर्थोपपत्तेश्च. — *Sáyańa* renders अमिन in this verse, अहिंसनीय "*not liable of being injured, uninjurable*". E. अ neg. and मिन.

II. [1] Going everywhere, all-pervading; or [2] All-beloved. Both meanings are given by *Sáyańa* on the *Rigv.*-verse: आ द्विबर्हा अमिनो यात्विन्द्रो वृषा हरिभ्यां परिषिक्तमन्धः (*Sáy.*: अमिनः । अमतेर्गत्यर्थादौणादिक इनः । सर्वगन्ता । यद्वा काम्यर्थात्सर्वैः काम्यमानः). E. अम्, uń. aff. इन.

अमिनत् Tatpur. m. f. n. (-न्-ती-त्) Not injuring; e. g. *Rigv.*: अमिनती दैव्यानि व्रतानि प्रमिनती मनुष्या युगानि (*Sáy.*: अमिनती । अहिंसती); or *ibid.*: देवी देवेभिर्यजते यजत्रैरमिनती तस्थतुरुक्षमाणे (*Sáy.*: देवी देव्यौ । यजते यष्टव्ये । अमिनती प्रजा अहिंसती). E. अ neg. and मिनत्.

अमिलातक n. (-कम्) Globe amaranth (Gomphrena globosa); *Nigh. Pr.*: घोररान्नशेवंती, i. e. a large species of the wild Rosa Glandulifera (Rox.). Also अम्लात, अम्लातक, अम्लान; *Viśwapr. Śabdar.*: अम्लातके स्यादम्लानममिलातकमित्यपि. The edition of *Haláy.* has अमलानक (n.) with a various reading अमलातक (n.); but a MS. of this Kosha in the library of the I. O. has अमिलातक (n.) which reading, being supported by the *Nigh. Pr.* and the *Viśwapr.*, is preferable. The gender of these words seems unsettled. The *Nigh. Pr.* has अमिलातका *fem.*; in *Haláy.* and the *Viśwapr.* it is *neuter*; अम्लात in the *Viśwapr.* is *neuter*; अम्लातक in the *Rájan.* is *masc.*, and अम्लान in the *Amarak.*, the *Rájan.* &c., is likewise *masc.* E. अम्लातक, with a change of म्ल into मिल.

अमिश्र Tatpur. m. f. n. (-श्रः-श्रा-श्रम्) Unmixed, exclusive; e. g. *Śatap.* (of libations which belong to one class of deities exclusively): वसवो रुद्रा आदित्यास्तेषां विभक्तानि सवनानि वसूनामेव प्रातःसवनं रुद्राणां माध्यन्दिनं सवनमादित्यानां तृतीयं सवनं तद्वा अमिश्रमेव वसूनां प्रातःसवनममिश्रं रुद्राणां माध्यन्दिनं सवनं मिश्रमादित्यानां तृतीयसवनम्. E. अ neg. and मिश्र.

अमिष I. n. (-षम्) The same as आमिष q. v. which is the more correct form. The *Uńádi-Kosha* apparently draws a distinction between these two words, when it reserves for अमिष &c. the meaning "object of enjoyment", and for आमिष the other meanings "flesh &c." (आमिषं तु च मांसादावमिष भोग्यवस्तुनि), but the *Dwirúpak.* of *Bharatas.* identifies both

(भवेदमिषमामिषम्), which is more correct on account of the meanings given to आमिष by the Koshas. [In compounds like सुरामिष &c.; or in sentences like श्येना यथैवामिषसंप्रयुक्ता &c. it is therefore better to analyze सुर — आमिष &c. than °अमिष &c.] E. See आमिष.

II. n. (-षम्) Fraud, dishonesty (?); *Purushott.*'s *Dwirúpak.*: अमिषं च मिषम्; (if this reading is correct, there would probably be a relation between these two words similar to that between अमण्ड and मण्ड, अमृणाल and मृणाल, अरिष्ट and रिष्ट &c.; but *not* as between अपोगण्ड and पोगण्ड, अपिधान and पिधान, अवतंस and वतंस, अवतोक and वतोक &c.; for in the former class of words the initial अ is probably a shortening of आ). E. See मिष.

III. n. (-षम्) Honesty, simplicity (*Rádhák.*; but without any quotation from a native authority). E. अ neg. and मिष.

अमी. [1]The base of the instr., dat.-abl., gen., and loc., plur. m. n. अमीभिः, अमीभ्यः, अमीषाम् and अमीषु, referred by the grammarians to अदस् (*Pán.* VIII. 2. 81.). [2]The nom. plur. masc. of अदस् q. v.; its final vowel is *pragrihya*; i. e. it does not combine with a vowel following according to the regular laws of Sandhi; thus अमी and अत्र or आसते remain अमी अत्र, अमी आसते (*Pán.* I. 1. 12.). E. It has probably the same origin as I. अम q. v.

अमीषा. The same as आमिषा and आमीषा qq. vv.; *Bharatas. Dwirúpak.*: आमीषा स्यात्तथा॰मीषा; *Purushott. Dwirúpak.*: आमीषामामिषामाङ्ः; *Viśwapr. Śabdabh.*: आमीषा ह्रस्वमध्यापि.

अमीतवर्ण Bahuvr. m. f. n. (-र्णः-र्णा-र्णम्) (ved.) Of unfaded (lit. uninjured), or of unlimited, colour; e. g. *Rigv.*: (the dawn) ता इन्न्वेव समना समानीरमीतवर्णा उषसश्चरन्ति (*Sáy.*: अमीतवर्णा अहिंसितवर्णा अपरिमितवर्णा वा । उषसः). E. अमीत and वर्ण.

अमीमांसा Tatpur. f. (-सा) Absence of reasoning or investigation (*Wilson*). Compare the following. E. अ neg. and मीमांसा.

अमीमांस्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) Not to be argued upon or discussed according to the method of the Mímánsá philosophy (which consists in first stating the subject of investigation, then the doubt arising out of *it*, then the arguments which may be brought forward on either side, and finally the correct conclusion; e. g. *Manu* (2. 10.): श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः । ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्बभौ, "by *Śruti* is meant the Veda, by *Smriti* the code of laws; these two should in no portion of their contents be discussed according to the method of the Mímánsá, for law shone forth from both of them". The commentators — (*Medhátithi* more explicitly, than *Kullúka*) — make this passage mean that *Śruti* and *Smriti* never being at variance, not so much as a doubt should be raised as to their possible discrepancy — in such cases, for instance, as when *Smriti* enjoins that no injury should be done to living beings — whereas the Veda ordains animal sacrifice; or when Smriti forbids the drinking of intoxicating liquors, whereas the drinking of the Soma is a ritual practice enjoined by the Veda; but, in referring to *Manu* 12. 106., *Medháthiti* adds, that such Mímánsá as reconciles Smriti and Śruti whenever the two seem to be at variance, is permitted by Manu; and Kullúka takes the same view when commenting on the latter verse, which says, आर्षं धर्मोपदेशं च वेदशास्त्राविरोधिना । यस्तर्केणानुसंधत्ते स धर्मं वेद नेतरः (*Medhát.* on 2. 10. — in a gloss of much more interest and detail than that of Kullúka — says: ....ते सर्वार्थेष्वमीमांस्ये । ते श्रुतिस्मृती सर्वेष्वर्थेष्वत्यन्तासंभाव्येष्वपि दृष्टविषयैः (*v. l.* दुष्ट°) प्रमाणैः । यथा । तस्मादेव हिंसालक्षणात्पदार्थात्क्वचिदभ्युदयः क्वचित्प्रत्यवायः । सुरापानान्नरकः । सोमपानात्पापशुद्धिरित्यादौ पक्षप्रतिपक्षगमनेन विचारो न कर्तव्यः । आशङ्कापक्षान्तरसंभावनं मीमांसनम् । यथा । हिंसा चेत्पापहेतुः स्वरूपाविशेषाद्वैदिक्यपि तथा भवितुमर्हति । अथ वैदिक्यभ्युदयहेतुर्लौकिक्यपि तथा स्यात् । तद्रूपसमानत्वाच्च यस्य यद्रूपं वेदादवगतं तस्य तद्विपरीतरूपसंभावनमसत्तर्काश्रयैरसम्यग्घेतुभिर्यद्विचारणं नास्तिकानामभिनिवेशः । स इह प्रतिषिध्यते । न पुनरयमर्थो वेदस्य न्यायः पूर्वपक्ष उत्तरस्तु सिद्धान्त इत्येषा मीमांसा निषिध्यते । यतो वक्ष्यति । यस्तर्केणानुसंधत्ते स धर्मं वेद नेतर इति । किं पुनरयमकृष्टार्थो मीमांसनप्रतिषेधः । नेति ब्रूमः । ताभ्यां धर्मो हि निर्बभौ । अनेन तार्किकप्रमाणानां वेदार्थविपरीतसाधनानामाभासतामाह &c.; *Kullúka*: ....श्रुतिस्मृत्योः प्रतिकूलतर्केणामीमांस्यत्वविधानार्थं स्मृतेः श्रुतितुल्यत्वबोधनेनाचारादिभ्यो बलवत्त्वप्रतिपादनार्थं च तेन स्मृतिविरुद्धाचारो हेयः ...... ते (*Śruti* and *Smriti*) उभे प्रतिकूलतर्केण विचारयितव्ये; on 2. 11.: पूर्वश्लोके सामान्येनामीमांस्ये (viz. *Śruti* and *Smriti*) इति मीमांसानिषेधादनुकूलमीमांसापि न प्रवर्तनीयेति भ्रमो मा भूत् &c.; on 12. 106: ऋषिजुष्टत्वादार्षम् । वेदम् । धर्मोपदेशं च । तन्मूलस्मृत्यादिकं यस्तदविरुद्धेन मीमांसादिन्यायेन विचारयति स धर्मं जानाति न तु मीमांसानभिज्ञः । धर्मे करणं वेदो मीमांसा चेतिकर्तव्यतास्थानीया । तदुक्तं भट्टवार्त्तिककृता (i. e. Kumárila) । धर्मे प्रमीयमाणे हि वेदेन करणात्मना । इतिकर्तव्यताभागं मीमांसा पूरयिष्यति). If implicit reliance could be placed on the view of these commentators the word अमीमांस्य ought not to be rendered "according to the method of *the* Mimánsá", but "according to *reasoning in utramque* partem", when the term *Mimánsá* would merely indicate a general method, without any special reference to the philosophical system bearing this name. For, since there are not two Mímánsá-systems, one proving that *Smriti* is sometimes at variance with Śruti (and then without binding power), and another maintaining that they are always concordant, Manu cannot have rejected one Mimánsá in 2. 10. and recommended another in 12. 106.; again, as Kullúka says that Manu in 2. 10. does not admit of any argument ex contrario — such an argument tending to convey a doubt as to the constant harmony between *Śruti* and *Smriti*, — and as the Mimánsá philosophy in existence, even in those cases where the authoritative force of Smriti on account of its concordance with Śruti, is proved, always states the doubt and the argument ex contrario —, Manu cannot have referred in 2. 10. to obnoxious discussions, and in 12. 106. to unobjectionable ones, of the same Mimánsá. — *Kullúka*, it is true, where he fortifies himself with the authority of Kumárila, when commenting on 12. 106., would seem to speak of *the* Mimánsá; but that, in the words of Kumárila quoted by him, he takes Mimánsá in

a general, not in a special sense, follows from the application he makes of this quotation, when he says, not मीमांसान्यायेन, but मीमांसादिन्यायेन. — There are, however, reasons which may induce us to differ from this interpretation of the commentators (as indeed their philosophical views when applied to Manu are not unfrequently open to doubt), and as the point in question concerns the relation of Manu to one or two of the philosophical systems, or at least to a portion of their contents — these reasons may be here briefly stated in justification of the rendering proposed. In the first place then it should be observed, that whereas Manu in 2. 10. uses the word अमीमांस्य, the word explained by Kullúka in 12. 106., as meaning *Mímánsá* is not मीमांसा, but तर्क, a term never used of the Mímánsá, but commonly applied to the Nyáya. Again, in 2. 10., — as we may fairly assume (with the commentators) — *Manu*, the author of a Smṙiti work, maintains that Smṙiti is always authoritative, on account of its constant harmony with Śruti; yet the third Páda of the first Adhyáya of the Mímánsá gives several instances where, according to this system, Smṙiti has no binding power, because of its not agreeing with Śruti. In 2. 14. Manu teaches — and in 2. 15. he exemplifies his rule — that whenever two Śrutis are at variance with one another, both are authoritative, or in other words, that either of them may be acted upon; but in the second Páda of the first book, the Mímánsá never admits that there is any such option; it shows on the contrary which vaidik passage, has in a doubtful case, the force of law, and which has not. There is consequently no abstract opposition made by Manu against *a* Mímánsá reasoning, but a positive reluctance expressed by him against a system which on the one hand removes from Śruti the imputation of being sometimes contradictory in itself, and on the other does not always acknowledge the authoritative power of Smṙiti. This system, moreover, knows originally but one standard by which authority should be "measured"; its *pramáńa* is the Veda. It differs in this respect from the Nyáya system which admits of four kinds of *pramáńa*, viz. perception, inference, similarity and authoritative speech (*Nyáya-S.* 1. 3.: प्रत्यक्षानुमानोपमानशब्दाः प्रमाणानि). Now *Manu* recognizes three *pramáńa*, viz. perception, inference and authoritative writings (12. 105.: प्रत्यक्षं चानुमानं च शास्त्रं च विविधागमम्। त्रयं सुविदितं कार्यं धर्मशुद्धिमभीप्सता), the latter words preceding the verse which speaks of तर्क. It seems clear therefore that Manu agreed more with the Nyáya method, than with that of the Mímánsá, and that the word अमीमांस्य used by him in 2. 10. expresses a direct opposition to a system which is either the same as that which has come down to us, or corresponded with it at least in the beginning portion of its contents. — Another instance where अमीमांस्य is also probably used in reference to *the* Mímánsá system — because the author of the passage professes the principles of the Sánkhya — is a verse of *Suśruta* (speaking of medicaments; vol. I. p. 150): अमीमांस्यान्यचिन्त्यानि प्रसिद्धानि स्वभावतः। आगमेनोपयोज्यानि भेषजानि विचक्षणैः। प्रत्यक्षलक्षणफलाः प्रसिद्धाश्च स्वभावतः। नौषधीर्हेतुभिर्विद्वान्परीक्षेत कथंचन। सहस्रेणापि हेतूनां नाम्बष्ठादिर्विरेचयेत्। तस्मात्तिष्ठेत्तु मतिमानागमे न तु हेतुषु (where the word अचिन्त्य seems to be another hit at the चिन्ता of the Mimánsists): "drugs are what they are by nature; they should not be discussed according to the method of the Mímánsá or become matter of excogitation (or theory); an intelligent (physician) will use them according to (the experience contained in) authoritative works; medicinal plants, too, are what they are by nature, and their effects have palpable symptoms; no sensible physician will ever test them by means of reasons (or theories). Not even with a thousand reasons an Ambashtha or any other physician will be able to purge a patient; therefore a wise physician should take his stand on (experience taught by authoritative) works but not on reasons (or theories)." E. अ neg. and मीमांस्य.

अमीव 1. f. (-वा) (ved.) [1] Disease, sickness; e. g. *Rigv.*, *Atharvav.*: यस्ते गर्भममीवा दुर्णामा योनिमाशये &c. (*Yáska*: अमीवाभ्यमनेन व्याख्यातः; compare s. v. अभ्यमन; *Durga*: अमीवा रोगभूतः। दुर्णामा पापनामा क्रिमिः; comp. मीवा); or *Rigv.*, *Sámav.*: अपामीवामप स्रिधमप सेधत दुर्मतिम् (*Sáy.*: अमीवां रोगम्); or *Rigv.*, *Vájas. S.*: अभयन्तो ऽहिं वृकं रक्षांसि सनेम्यस्मद्युयवन्नमीवाः (*Sáy.*: अमीवाः। रोगान्; *Mahídh.*: = व्याधीन्); or *Rigv.*: व्यस्मद्द्वेषो वितरं व्यंहो व्यमीवाश्चातयस्वा विषूचीः (*Sáy.*: अमीवाः। रोगान्); or *ibid.*: .... अनाहुतिमपामीवामप दुःष्वप्न्यं सुव (*Sáy.*: अमीवाम्। रोगजातम् "the various kinds of diseases"; i. e. disease, collectively). [The same meaning applies satisfactorily to all other Vaidik passages where I have met with the word as a femin.; but Sáyańa has also the following interpretations, which seem artificial, viz. [2] Strong (through being free from disease) or [3] Haunting (as a fiend); in this verse of the *Rigv.*: वि पाजसा पृथुना शोशुचानो बाधस्व द्विषो रक्षसो अमीवाः (*Sáy.*: ....बाधस्व। विशेषेण नाशय। तथामीवाः। रोगराहित्येन सामर्थ्योपेतानि रक्षसः। उभयत्र सुप्व्यत्ययः। तानि रक्षांसि बाधस्व। .... यद्वा। अमीवाः। आभिमुख्येनागमनपरागमनपराः पिशाचिकाश्च बाधस्व), when the word would be an epithet of रक्षस्; but in the corresponding verse of the *Vájas. S.*, *Mahídh.* explains the word, as he did before in a similar combination, व्याधीन्, i. e. "destroy demons and diseases"; and the latter interpretation appears to agree better with the context.]

2. m. (-वः) (ved.) [1] The same as अमीवा; but especially as the first part of compounds. [2] One who inflicts injury, an enemy. Comp. *Sáyańa*'s and *Mahídhara*'s explanations of the two following compounds.

3. n. (-वम्) Pain, grief; e. g. *Rámáy. Áranyak.* (ed. Gorresio): न हि त्वमीदृशं कृत्वा तस्यामीवं दुरात्मन। जीवितुं शक्ष्यसि चिरं विषं पीत्वेव दुर्मतिः (the older recension: न हि त्वमीदृशं कृत्वा तस्यालीकं महात्मनः। धारितुं शक्ष्यसि चिरं विषं पीत्वेव निर्घृण). It does not follow that the word in this instance is a neuter; but the gender thus given by *Rádhákántadeva* is not improbable. Though occurring in the later recension of the *Rámáyańa*, the word is an archaism there, like अमीवहन् (q. v.) in the *Bhága-*

vata-Pur., this work occasionally giving to its style the appearance of old age by using words of an earlier period. E. अम् 'to be sick' or अम् 'to injure', uń. aff. वन्, ágama ईट्; according to *Sáyańa* who founds this etym. on *Uń. S.* 1. 154., though the comm. of this Sútra analyze its latter part: .... आप्वा — मीवा. Comp. अमीवचातन 2. and अमीवहन्. According to *Mahídh.*, अम्, (uń.?) aff. ईव; comp. अमीवहन्. The meaning 1. 2, it would seem, represented to Sáyańa's mind a Bahuvr. of अ priv. and मीवा, for he uses the expression रोगराहित्येन; but since अम, which comes from अम्, means "strength", it is perhaps fairer to acquit Sáyańa of the suspicion of such an etym. and to assume that he also derived अमीव "strong, able", from अम्, thus implying the sense "capable of doing injury"; the meaning 1. 1. may be connected with अम् "to go".

अमीवचातन Tatpur. m.f.n. (-नः-नी-नम्) (ved.) [1]Destroying or removing diseases; e. g. *Ṙigv.*, *Váj. S.*: विप्रः स उच्यते भिषग्रक्षोहामीवचातनः (*Sáy.*: अमीवो — a MS. in the library of the I. O. has अमीवा — व्याधिः । तस्य चातनः; *Mahídh.*: अमीवान् । रोगान् । चातयति । नाशयति । अमीवचातनः); or *Ṙigv.*: शं यत्स्तोतृभ्य आपये भवाति द्युमदमीवचातनं रक्षोहा (scil. वचः; *Sáy.*: अमीवचातनम् । रोगाणां निवारकम्); or *Ṙigv.*, *Atharv.*: आप इद्वा उ भेषजीरापो अमीवचातनीः (*Sáy.*: अ° । अमीवानां चातन्यः । रोगाणां नाशयित्र्यो भवन्ति). [2]Destroying those who do injury, destroying enemies; e. g. *Ṙigv.*, *Sámav.*: कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे । देवममीवचातनम् (where *Sáyańa* admits also the meaning 1.: अमीवानां हिंसकानां शत्रूणां रोगाणां वा घातकम् । .... अमीवशब्दो ऽम रोग इत्यस्मात् । शेवायह्वजिह्वाग्रीवाप्वामीवा (*Uń. S.* 1. 154.) इति वन्प्रत्यय ईडागमे च निपातः; in the comm. on the *Sámav.* he merely gives the former meaning: अमीवो — thus one MS.; another has °वा — रोगः । तस्य चातयितारम् । नाशयितारमित्यर्थः). Compare the following. E. अमीव and चातन.

अमीवहन् Tatpur. m. (-हा) (ved.) [1]Destroying or removing diseases; e. g. *Ṙigv.*: अमीवहा वास्तोष्पते .... सखा सुशेव एधि नः (*Yáska*: अभ्यमनहा वास्तोष्पते; *Sáy.*: अमीवहा । अमीवानां रोगाणां नाशकस्त्वम् &c.; compare *Ṙigv.*: वास्तोष्पते .... अनमीवो भवा नः — *Sáy.*: अनमीवः । अरोगहृत्); or *Ṙigv.*, *Váj. S.*: यो रेवान्यो अमीवहा वसुवित्पुष्टिवर्धनः । स नः सिषक्तु यस्तुरः (*Sáy.*: अमीवहा । रोगाणां हन्ता .... अम रोग इत्येतस्माद्वन्प्रत्ययेनामीवशब्दो निपातितः; comp. the preceding, 2.; *Mahídh.*: अमीवस्य रोगस्य हन्ता । अम रोगे । अमेरीवः); or *Ṙigv.*: गयस्फानो अमीवहा .... सुमित्रः सोम नो भव (*Sáy.*: अ° । अमीवानां रोगाणां हन्ता). [2]Destroying pain or grief; e. g. *Bhágav.-Pur.*: तं त्वाहं भवभीतानां प्रपन्नानां भयापहम् । आपृच्छे शापनिर्मुक्तः पादस्पर्शादमीवहन्; (*Śrídharasw.*, in commenting on this word, makes no remark on the gender of अमीव, but merely says अमीवहन् । दुःखनाशन). E. अमीव and हन्.

अमु. The pronominal base which occurs [1]in several cases, referred by the grammarians to अदस्, viz. the acc. sing. masc. अमुम्, fem. अमूम्; instr. sing. m. n. अमुना, f. अमुया; dat. sing. m. n. अमुष्मै, f. अमुष्यै; abl. sing. m. n. अमुष्मात्, f. अमुष्याः; gen. s. m. n. अमुष्य, f. अमुष्याः; loc. s. m. n. अमुष्मिन्, f. अमुष्याम्; — nom. acc. dual, m. f. n. अमू (*the final of which, like that of other duals in ऊ, does not make Sandhi with a vowel following)*; instr. dat. abl. dual, m. f. n. अमूभ्याम्; gen. loc. dual, m. f. n. अमुयोः — nom. acc. plur. fem. अमूः, n. अमूनि; acc. plur. m. अमून्; instr. plur. f. अमूभिः; dat. abl. plur. f. अमूभ्यः; gen. plur. f. अमूषाम्; loc. plur. f. अमूषु. (For other cases, referred to अदस्, see अमी.) Comp. also under separate heads अमुथा, अमुष्मिन्, अमुष्य. [2]in the taddh. derivatives अमुक, अमुतस्, अमुत्र, अमुथा, अमुर्हि, अमुवत् qq. vv. [3]as the first part of the compounds अमुद्र्यच्, अमुमुयच्, अमूदृश qq. vv. — For the origin of this base see the Preface.

अमुक m. f. n. (-कः-का-कम्) A certain person or thing, referred to without a name; such and such, so and so; e. g. *Viram.*: अमुकप्रवरो ऽमुकगोत्रो ऽमुकशर्माहं भो ऽभिवादये "father of such and such a son, descendant of such and such a family, I, such and such a ....*śarman*, greet thee" — (where in the real salute अमुक has to be replaced by the proper name required — e. g. कृष्णशर्मन् —; comp. s. v. अभिवादन p. 265 *a*, l. 38–41); or *Yájnav.* (on the signature of documents referring to debts): समाप्ते ऽर्थे ऋणी नाम स्वहस्तेन निवेशयेत् । मतं मे ऽमुकपुत्रस्य यदत्रोपरि लिखितम् ॥ साक्षिणश्च स्वहस्तेन पितृनामकपूर्वकम् । अत्राहममुकः साक्षी लिखेयुरिति ते समाः ॥ उभयाभ्यर्थितेनैतन्मया ह्यमुकसूनुना । लिखितं ह्यमुकेनेति लेखको ऽन्ते ततो लिखेत्; or *Nárada* (on the same subject): संनिवेश्यं प्रमाणं च स्वहस्तेन लिखेत्स्वयम् । मतं मे ऽमुकपुत्रस्य अमुकस्य महीपतेः; or *Viram.* (in explaining the word सब्रह्मचारिणे): अमुकशाखाध्यायिने; or *Vijnáneśw.* (on *Vaśishtha*): तथा सभासदो ऽपि मतं मे ऽमुकपुत्रस्येति स्वहस्तं दद्युः; or *Śankara* (on the nondescript note called अनिरुक्त in the *Chhánd. Up.* 2. 22. 1.): अनिरुक्तो ऽमुकसम इत्यविशेषितः प्रजापतेः प्रजापतिदैवत्यः स गानविशेषः; or *Yájnik.*'s *Paddhati* (on *Kátyay. Śr. S.* 5. 9.): .... यजमानस्य पितरमवनेजयति । अमुकसगोत्र यजमानपितरमुकशर्मन्नवनेनिक्ष्वेति; or *the same* (on *K. Śr. S.* 15. 4. 16.): तत्र इमं देवा इत्यस्मिन्मन्त्रे (*Vaj. S.* 9. 40. which amongst others says: इममस्मुष्य पुत्रममुष्यै पुत्रमस्यै विशः &c.) अमुकशर्माणं अमुकशर्मणः पुत्रममुकिदायाः पुत्रमिति क्रमेण सुन्वतः; or *Jayam.* (on *Bhattik.*: ततः कपिसमाहारमेकं निशायमागतम् । उपाध्याय इवायामं सुग्रीवो ऽध्यापिपद्दिशाम्): सुग्रीवः कपिसमाहारम् .... दिशामायाममध्यापिपत् । बोधितवान् । अमुका अमुका दिक् । ईदृशीति; or *Bharatas.* (on *Bhattik.*: अस्तुवन्वन्दिनः शब्दानन्योन्यं चोदभासयन्) वन्दिनः ....इन्द्रजितमस्तुवन् । जयशब्दं चक्रुः । अन्योन्यं नामान्युज्ञापितवन्तः । अमुकस्त्वमीदृगित्युक्तवन्त इत्यर्थः; or *Raghun. Tithit.*: स्नात्वाचम्य तत्सदित्युच्चार्याद्येत्यादि राहुग्रस्ते निशाकरे ऽमुकगोत्रः श्रीअमुकदेवशर्मामुकदेवताया अमुकमन्त्रसिद्धिकामो ग्रासाद्विमुक्तिपर्यन्तं तज्जपमहं करिष्य इत्यभिलप्य तावत्कालं जपेत्. [This word, it appears, did not exist in *Páńini*'s time; for a derivative, formed by means of क, from a *pronominal base* cannot be proved from his rules, and such forms as अमुकः — which results, according to *Patanj.* from VII. 1. 11. —, and अमुके — which, according to the same authority, follows from I. 1. 12 —, are, according to V. 3. 71., not considered by *Páńini* as cases of a *base* अमुक, but as irregular case-endings of अदस् by means of an infix अकच् (i. e. अक), which is inserted before the last vowel of the inflected word,

and occurs in adverbs (that is, nouns fixed in a special case), inflected pronouns and inflected verbs; as in उच्चकैः (i. e. उच्च्-अक-ऐस्), सर्वके (i. e. सर्व्-अक-इ), पचतकि (i. e. पचत्-अक-इ). Now, whether this theory of explaining सर्वके &c. be adhered to or not (though it is plausible enough on account of पचतकि, भिन्धकि and the like verbal forms), it is clear that Pánini's view excludes, not only such forms as अमुकः, अमुका (for असकौ would be the nom. m. f. of अदस्, with अकच्, and he has no rule, like that on अमुकैः, to explain such nominatives), but the *base* अमुक itself, since his affix, or rather infix अकच्, presupposes an *inflected word*; but the existence, both of those nominatives, and of the base (as a first part of compounds) is proved by the *instances* alleged. Whether अमुक is treated as a सर्वनामन् q. v., i. e. whether for instance the nom. plur. m. of अमुक is अमुके (अमुके in *Patanj.* on P. I. 1. 12. is an irreg. nom. dual of अमू with अकच्), or its gen. plur. m. is अमुकेषाम् (not अमुकानाम्), analogously to अन्यकेषाम् (*see s.* अन्यक) &c., I have no means of stating, since no *such forms* have come under my observation. To judge however from the *law* books where the word is not seldom met with, *its use is* probably restricted to such cases, and those of the singular, as do not show pronominal peculiarities.] E. अमु, taddh. aff. क.

अमुकिदा f. (-दा) Apparently the same as the femin. of अमुक q. v., see the quotation there from *Yájnikadeva*'s *Paddhati* (MS. 756 in the library of the I. O.) p. *372b*, l. 37. E. ?. (Though I apprehend that अमुकिदायाः may be a misreading for अमुकिकायाः, of अमुकिका, the femin. of अमुकक — अमुक, taddh. aff. क —, the fair condition of the MS. does not allow me to offer this hypothesis without a misgiving as to its probability.)

अमुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) [1] Not released, not freed from; e. g. *Mahábh. Śántip.*: अमुक्तो मानसैर्दुःखैरिच्छाद्वेषभयोद्भवैः .... मङ्गलार्थिकं राज्यमुपास्ते गतचिन्तकाः; or *Kávyapr.*: .... अयमप्यमुक्ता। या सर्वदैव भवता तदुदन्तचिन्ता तान्वितं तनोति तव संप्रति धिग्धिगस्मान्; or *Sáhityad.*: अमुक्ता भवता नाथ मुहूर्तमपि सा पुरा. [2] Not liberated from corporeal existence; e. g. *Sánkhya-Prav.*: मुक्तामुक्तयोरयोग्यत्वात् (i. e. the Vedas are not of human authorship, because, neither one who is "liberated" *nor* one who is "not liberated" is able to compose them). [3] Not discharged, as a weapon that is always kept grasped in the hand when used, as a knife, a sword and the like; see for other descriptions of weapons मुक्त, मुक्तामुक्त or मुक्तसंधारित, यन्त्रमुक्त, करमुक्त or पाणिमुक्त; *Haláy.*: .... अस्त्रं चतुर्विधं तत्र। मुक्तामुक्तममुक्तं करमुक्तं यन्त्रमुक्तं च। .... अमुक्तं छुरिकादिकम्; *Hemach.*: .... अमुक्तं शस्त्रिकादि स्यात् (*Vallabhagaṅi*: अमुक्तं हस्तस्थितमेव यथा शस्त्रिकादि); *Madhusúdana*: अमुक्तं खड्गादि. The following passage on the subject of weapons belongs to the *Dhanurveda* of the *Agni-Puráńa*; it runs thus (acc. to two indifferent MSS., one of the Royal As. S. and one of the Royal Society): अथिन्वाच। चतुष्पादं धनुर्वेदं वदे पञ्चविधं द्विज। रथनागाश्वपत्तीनां योधांश्चाश्रित्य (R. S. योधाना॰) कीर्तितम्। यन्त्रमुक्तं (both MSS. ॰युक्तं) पाणिमुक्तं (both MSS. ॰युक्तं) मुक्तसंधारितं (both MSS. युक्तं सं॰) तथा। अमुक्तं (R.S. अयुक्तं; R.A.S. आयुधं) बाहुयुद्धं च पञ्चधा तत्प्रकीर्तितम्। तत्र (R.A.S. तद्) शस्त्रास्त्रसंपाते (R.A.S. ॰संत्वाति) द्विविधं परिकीर्तितम्। ऋजुमायाविभेदेन (R.A.S. ऋतु॰) भूयो द्विविधमुच्यते। क्षेपणीचापयन्त्राद्यैर्यन्त्रमुक्तं (R.A.S. क्षेपणीयाचयचाद्यैयचयुक्तं) प्रकीर्तितम्। शिलातोमरयन्त्राद्यं (R.A.S. ॰तोमारयचाद्यं) पाणिमुक्तं (both MSS. ॰युक्तं) प्रकीर्तितम्। मुक्तसंधारितं (R.S. युक्तसं॰; R.A.S. युक्तं संधारितं) ज्ञेयं प्रासाद्यमपि यद्भवेत्। खड्गादिकममुक्तं च (R.S. खड्गादिकगुरुक्तं च; R.A.S. खड्गादिकमयुद्धं च) नियुद्धं विगतायुधम् (R.A.S. विशतायुधम्)। कुर्याद्योग्यानि पात्राणि योद्धुमिच्छेज्जि तत्र यः (R.S. योद्धुमिच्छेज्जि तत्र यः; R.A.S. योद्धुमिःक्षर्दितश्रमः)। धनुःश्रेष्ठानि (R.A.S. ॰श्रेष्ठोनि) युद्धानि प्रासमध्यानि तानि च (च om. R.A.S.)। तानि खड्गजघन्यानि बाहुप्रत्यवराणि च (R.A.S. बाहुप्रत्यावराणि च; R.S. बाहुप्रवधनानि च). E. अ and मुक्त.

अमुक्तहस्त Bahuvr. m. f. n. (-स्तः-स्ता-स्तम्) Thrifty, economical; e. g. *Manu* (in speaking of the qualities of a good wife): सदा प्रहृष्टया भाव्यं गृहकार्येषु दक्षया। सुसंस्कृतोपस्करया व्यये चामुक्तहस्तया (*Medhát.*: व्यये च मित्रजात्यातिथ्यभोजनार्थे धने। अमुक्तहस्तया। उदारया न भवितव्यम्; *Kullúka*: व्यये चानङ्गप्रदया स्त्रिया भवितव्यम्, i. e. she should be "economical in spending money for the entertainment of friends &c." —; Manu, therefore, does not say that a good wife should be a "miser", as some one is pleased to interpret the word; for Manu merely forbids a wife to be prodigal; and *Yájnav.*, in a similar verse, says: संयतोपस्करा दक्षा हृष्टा व्ययपराङ्मुखी। कुर्याच्छ्वशुरयोः पादवन्दनं भर्तृतत्परा, where व्ययपराङ्मुखी conveys exactly the same sense as व्यये ऽमुक्तहस्ता). E. अमुक्त and हस्त.

अमुक्ताभरण Tatpur. n. (-णम्) An observance in honor of Devi on the bright seventh of Bhádrapada (*Molesworth*). E. ?.

अमुख Bahuvr. m. f. n. (-खः-खा-खम्) Without a mouth; e. g. the (neuter) Brahman; see the quotation s. v. अमनस्. E. अ priv. and मुख.

अमुख्य Tatpur. m. f. n. (-ख्यः-ख्या-ख्यम्) Not principal, secondary; e. g. *Jaim.-Sútra*: अधिकश्च गुणः साधारणे ऽविरोधात्कांस्यभोजिवदमुख्ये ऽपि (*Śabara*: .... अमुख्यस्य शिष्यस्य धर्मो नियम्येत); or *Mádh. Jaiminiyany.*: मुख्यानि हवींष्याग्नेयपुरोडाशादीनि। अमुख्यहवींषि तु प्रयाजाद्यर्थानि; or *ibid.*: सेयं (scil. सौमिकी वेदिः) मुख्यसोमयागस्यैवोपकारं करोति। न त्वमुख्यानामग्नीषोमीयादक्ष्णाम्; or *Viram.* (when beginning to treat of the various kinds of sons): मुख्यामुख्यपुत्राणां विभागव्यवस्थां वक्तुं तत्स्वरूपं निरूप्यते. E. अ neg. and मुख्य.

अमुग्ध Tatpur. m. f. n. (-ग्धः-ग्धा-ग्धम्) Not liable to error; e. g. *Śatap.*: तस्य हैषामुग्धानुग्रता प्रजा जायते (*Sáy.*: अमुग्धा। मोहमप्राप्ता). E. अ neg. and मुग्ध.

अमुच् Tatpur. f. (-मुक्) No liberation; अमुचे not for liberation; *Śatap*: यदाह परमस्यां पृथिव्यामिति प्रतेन पाशेरिव्यमुचे तदाह &c. (*Sáy.*: अमुचे। अमोचनाय।, with the following additional remark without which the text I. 2. 4. 16. is scarcely intelligible: न हि व्रतसंस्थापिः पाशैर्बद्धः स्वात्मानं मोचयितुमीष्ट इत्यभिप्रायः:). E. अ neg. and मुच्.

अमुतस् ind. The converse of इतस् and synonymous with अमुष्मात् — abl. sing. of अदस् —. [1] From there, from the remote side; e. g. *Śatap.* (where the rank of certain

animals is defined by taking the order in which they follow one another either from "the remote side", i. e. the beginning, or "the near side", i. e. the end, of the series): अथैताम्पशूनावर्तयन्ति । तेषामश्वः प्रथम एत्यथ रासभो ऽथाजो ऽथैतो यतामश्वः प्रथम एत्यथ रासभो ऽथाजः अन्नं वा अन्वश्चो वैश्यं च शूद्रं चानु रासभो ब्राह्मणमजः ॥ तद्यदितो यताम्। अश्वः प्रथम एति तस्मात्क्षत्रियं प्रथमं यन्तमितरे त्रयो वर्णाः पश्चादनुयन्त्यथ यदमुत आयतामजः प्रथम एति तस्माद्ब्राह्मणं प्रथमं यन्तमितरे त्रयो वर्णाः पश्चादनुयन्त्यथ यन्नैवेतो यतां नामुतो रासभः प्रथम एति तस्मान्न कदा चन ब्राह्मणश्च क्षत्रियश्च वैश्यं च शूद्रं च पश्चादन्वित: &c. [2]From that place, from that side, in that place, on that side &c. (named in, or understood from, the context); e. g. (from the house or family of the husband, as contrasted with the house of the parents or the wife's nearest relatives) *Rigv.*, *Atharv.*: प्रेतो मुञ्चामि नामुतः सुबद्धाममुतस्करम् (*Sáy.*: इतः। पितृकुलात्। प्रमुञ्चामि त्वाम्। नामुतो भर्तृगृहात्प्रमुञ्चामि। अमुतो भर्तृगृहे सुबद्धां करम्); or *Váj. S.*: उर्वारुकमिव बन्धनादितो मुक्षीय मामुतः (*Mahidh.*: इतो मातृपितृभ्रातृवर्गात्। .... अमुत इति पतिभ्यस्तादाहेति श्रुतेरितोऽमुतःशब्दाभ्यां पितृपतिवर्गौ ग्राह्यौ). [3]From the other world, from heaven (as contrasted with इतस् in the sense of 'from this world'); e. g. *Rigv.*: यत्तो इतस्तमामुतः सर्वा भूतान्याचषीम् (*Sáy.*: इतो ऽस्माल्लोकात्। .... अमुतो ऽमुष्माल्लोकात्); or *ibid.*: अथ देवानामुभयस्य जन्मनो विद्वानश्नोत्यमुत इतश्च यत् (*Sáy.*: अमुतो द्युलोकात् । इतश्चास्माद्भूर्लोकाच्च); or *Śatap.*: पशवो ह्येवैते साक्षादेव तत्पशुभिरेवैनमेतत्समर्धयति ते ऽमुत आगता अस्यां पृथिव्यां प्रतिष्ठिताः (*Sáy.*: अमुतो ऽमुष्माद्द्युलोकात्). [4]From that time; e. g. *Rigv.*: मदस्व मा रधतः काम आगन्नित आजातो अमुतः कुतश्चित् (*Sáy.*: इतस्त्वत्संगमनिमित्तात् । तथामुतो वसन्तादिकालात्). [An instance where अमुतस् is used in the sense of अमुष्मात्, "from that" — without the adverbial and elliptical sense which in general belongs to अमुतस्, — is afforded by a verse of *Hemach.* (873. or 3. 537.): यथोत्तरं दशगणं (not °गुणं as both editions of Hemach. give it) भवेदेको दशामुतः। शतं सहस्रमयुतं लक्षप्रयुतकोटयः (*Vallabhag*: यथोत्तरम्। यथापूर्वमेको दशभिर्गणितः। दश भवेत्। स्यात्। गणण् संख्याने कवर्गतृतीयादयस्तरादिर्धातुः। गण्यते गणः। दशगणाः संख्या यस्मिन्। तद्दशगणम्। क्रियाविशेषणमेतत्। एवं यथोत्तरं दशभिर्गणिता दश। अमुतः। दशतो मानमेषां संख्येयानाम् । अस्य वा संख्यानस्य शतम्। एवमग्रे ज्ञेयम्, i. e. "in the series (of numbers) counted by tens, one (i. e. the first) is ten, from that (ten) upwards successively the amount of the numerals is called a hundred, thousand &c." In this verse, therefore, अमुतस् does not mean "*hereafter, moreover*", and the less so as such a sense would be contrary to the nature of the base whence the word is derived.] E. अमु (i. e. अदस्), taddh. aff. तसिल् (*Páń.* V. 3. 8.; *Siddh.kaum.* p. 98 *a*).

अमुत्र ind. The correlate of इह and synonymous with अमुष्मिन् viz. [1]*There, in that place*; e. g. *Mahábh. Śántip.*: ततः स काकमादाय राजानं द्रष्टुमागमत् । सर्वज्ञो ऽस्मीति वचनं ब्रुवाणः संशितव्रतः । मात्स कौशल्यमागम्य राजामात्यमलङ्कृतम् । प्राह काकस्य वचनादमुत्रेदं त्वया कृतम्; or *Daśakumárach.*: अकथयं च शृगालिकां भज भद्रे कथंभूतः कन्यापुरसंनिवेशो महानयं प्रयासो मा वृथा भूत् । अमुत्र किंचिच्चोरयित्वा निवर्तिष्य इति; or *Kathásarits.*: कदाचिच्चाथ तं (viz. Haraswámin) दृष्ट्वा दूरान्निजाविनिर्गतम् । जनमध्याज्जनादेकस्तद्गुणासहनः खलः । ...... अनेनैवार्भकाः सर्वे नगरे ऽमुत्र भक्षिताः, i. e. in that town there, viz. whence Haraswámin was seen coming "from afar". [2]In that, on that &c. (when the *special* word which has to be supplied, either precedes in, or is understood from, the context); e. g. *Śatap.*: अथाज्यमादाय प्राङुदाहरति । तदाहवनीये ऽधिश्रयति यस्याहवनीये हवींषि श्रपयन्ति सर्वो मे यज्ञ आहवनीये शृतो ऽसदित्यथ यदमुत्राग्रे ऽधिश्रयति &c. (where the word to be supplied at अमुत्र is गार्हपत्ये; according to the comm. of *Sáyańa* on this passage — I. 3. 1. 20. —, which in the MS. No. 1509 of the I. O. runs thus: अथेति । पत्न्यवेक्षणानन्तर्यमथशब्दार्थः । पुनस्तस्याहवनीये ऽधिश्रयणं विधत्ते । तदिति । हविःश्रपणं हि । आहवनीयगार्हपत्ययोर्विकल्पितम् । तत्राहवनीये श्रपणपक्षे पत्न्यवेक्षणानन्तरमेवाज्यं पुरस्ताद्धृत्वाहवनीयपुरोडाशादिलक्षणं (? the MS. has °रमेवाज्यं पुरस्ताद्धृत्वाहवनापुरो°) सर्वमपि मदीयं हविः (the MS. 657 of the I. O. gives this passage thus: तदिति । हविःश्रपणं हि । आहवनीये ऽधिश्रयेदित्यर्थः । एवं कुर्वतो ऽभिप्रायमाह। सर्व इति। यागसाधनत्वाद्धविरत्र यज्ञशब्दार्थः। आज्यपुरोडाशादिलक्षणं सर्वमपि मदीयं हविः; then both MSS. continue as follows) । आहवनीये संस्कृतं भवेदित्यनेनाभिप्रायेणेत्यर्थः । अस्मिन्नपि पक्षे प्रथमतो गार्हपत्याधिश्रयणे कारणमाह। अथ यदमुत्रेति। अमुत्र गार्हपत्ये । अग्रे पशुपुरोडाशाधिश्रयणकालेयत्तामवकाशयिष्यन् । पत्न्यवेक्षणार्थेतोस्तत्संनिधानाय गार्हपत्ये ऽधिश्रयणं कर्तव्यमित्यर्थः. It is not superfluous to draw attention to the manner in which the preceding passage of the comm. of Sáyańa is "*extracted*" in the present edition of the *Śatap.*; there we read (p. 106) from the commencement up to कर्तव्यम् these words: आहवनीये हविःश्रपणपक्षेत् [see १. २. २३.] आज्यं प्रथमतो गार्हपत्ये ऽधिश्रित्य पत्न्या सार्धं विलाप्य च पत्न्यवेक्षणानन्तरं ततः पुरस्तात् हृत्वा आहवनीयसमीपं च नीत्वा पुनस्तस्मिन्नधिश्रयति आज्यपुरोडाशादिलक्षणं सर्वमपि मदीयं हविः आहवनीये संस्कृतं भवेदित्यभिप्रायेण । अस्मिन्नपि पक्षे पत्न्यवेक्षणार्थेतोस्तत्संनिधानाय अग्रे प्रथमतः पशुपुरोडाशाधिश्रयणकाले अमुत्र गार्हपत्ये ऽधिश्रयणं कर्तव्यम्); or *Śatap.* (I. 9. 1. 13.): दीर्घायुत्वमाशास्त इति। सा यामुत्रोत्तरा देवयज्या तदिह प्रत्यक्षं दीर्घायुत्वम् (where the word to be supplied is इडायाम्; *Sáyańa*: दीर्घायु° । अमुत्र । इडायाम् । उत्तरां देवयज्यामुपहूतो ऽयं यजमान उत्तरस्यां देवयज्यायामिति तदिह प्रत्यक्षश्रौते दीर्घायुत्वमामेष्य(?) इत्यर्थः; in the edition there is no "extract" from this passage of the comm.); or *Katha-Upan.*: यदेवेह तदमुत्र यदमुत्र तदन्विह (where the word supplied is आत्मनि; *Śank.*: यच्चामुत्राक्षिन्नात्मनि स्थितम् &c.). [3]In the other world, in another life (*Amarak.*, *Haláy.*, *Hemach.*: प्रेत्यामुत्र भवान्तरे); e. g. *Váj. S.*: इष्टका धेनवः सन्त्वमुत्रामुष्मिँल्लोके (where the two latter words are apparently an emphatic paraphrase of अमुत्र; but *Mahidhara* draws a distinction between both: अमुत्र । अन्यजन्मनि । अमुष्मिँल्लोके स्वर्गे); or *Manu*: ब्रह्म क्षत्रं च संपृक्तमिह चामुत्र वर्धते (*Kullúka*: इहलोके परलोके च); or *ibid.*: यच्चास्य सुकृतं किंचिदमुत्रार्थमुपार्जितम् &c. (on account of a future world or life; *Kull.*: परलोकार्थम्); or *Rámáy. Áranyak.* (ed. Calc. and Bombay): विदित्वा तु महाबाहुरमुत्रापि महाबलः । आने-

ष्यति पराक्रम्य वैवस्वतहृतामपि (scil. सीताम्; *Tilaka*: अमुत्रापि परलोकेऽपि मताम्); or *Bhagavadgítá*: पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते (*Śankara*: नैवेहलोके नामुत्र। परस्मिन्वा लोके); or *Bhágav.-Pur.*: इहामुत्र च लक्ष्यन्ते ज्योत्स्नावत्यः क्वचिद्भुवः; or *ibid.*: कर्माण्यारभते येन पुमानिह विहाय तम्। अमुत्रान्येन देहेन जुष्टानि स यदश्नुते (*Śrídhara*: अमुत्र लोकान्तरे। कर्मोपस्थापितेन। अन्येन देहेन। जुष्टानि। उपभुक्तानि। जीवो ऽश्नुते। प्राप्नोति). In this sense the word occurs in the *Gańa* अध्यात्मादि of the *Gańaratna-mahodadhi* (comp. *Kátyáy.* v. 3 to *Pán.* IV. 3. 60.). See आमुत्रिक, and comp. अमुतस् and the following. E. अमु (see अदस्), vibhakti-taddh. aff. त्रल्.

अमुत्रत्य m. f. n. (-त्यः-त्या-त्यम्) Belonging to a future state, being of the next world *(Wilson)*. E. अमुत्र, taddh. aff. त्यप्.

अमुत्रभूय Tatpur. n. (-यम्) (ved.) Dying (lit. being in the other world); e. g. *Váj. S.* or *Atharvav.*: अमुत्रभूयादध यद्यमस्य बृहस्पते अभिशस्तेरमुञ्चः (*Mahídh.*: अमुत्र परलोके भवनममुत्रभूयम् ...... परलोकगमनात्मरणादमुञ्चः मरणाद्रक्षितवानित्यर्थः). E. अमुत्र and भूय.

अमुथा ind. (ved.) ¹ The correlate of इमथा. Like that one; *Yáska* (to exemplify that the affix था expresses similarity or likeness, quotes the *Rigv.* verse V. 44. 1.: तं प्रत्नथा पूर्वथा विश्वथेमथा and adds): प्रत्न इव। पूर्व इव। विश्व इव। इम इवेत्ययमेततरो ऽमुष्मादसावस्ततरो ऽस्मादमुथा यथासाविति व्याख्यातम्; "…. अयम् (this) is he who is nearer than असौ (that, the remote one); असौ is he who is more remote than अयम् (the near one); the explanation of अमुथा is implied by that of असौ [i. e. अमुथा means "like that one"]" (*Durga*: अयमित्यस्य शब्दस्य का व्युत्पत्तिरिति। एततरो ह्यागततर आसन्नतरो ऽमुष्माद्दूरस्थाद्भवति। सो ऽयमित्युच्यते। असावस्ततरो ऽस्मात्। विप्रतर इव विप्रकृष्टत्वाद्भवति। आह। कुतः विप्रतरः। उच्यते। अस्मादेततरात्। असावित्येतस्मात्प्रसक्तमुच्यते। अमुथा यथासाविति व्याख्यातम्। अमुथेत्येतद्यथासावित्यनेन व्याख्यातम्। य एवार्थो ऽसावित्यनेन शब्देनोक्तो भवति। स एवार्थो ऽमुथेत्यनेनाप्युक्तो भवति). ² The correlate of इत्थम्. In that manner (which is not the manner stated; i. e.), in another manner, differently; e. g. *Śatap.*: एतद्ध देवा भूयः समामिर इत्थं नः सो ऽमुथासद्यो न एतदतिक्रामादिति; "the gods made this further agreement: though being one of us (i. e. a god, if he behaves) in this manner, — he ceases to be (a god, if he acts) in another manner; namely he amongst us who transgresses this (agreement)" (*Sáyańa*: …. यो नो ऽस्माकं मध्ये। एतदतिक्रामात्। अतिक्रामेत्। स इत्थं देवभूत एव सन्। अमुथा। अन्यथा प्रकारेणासत्। देवभावाद्भिन्नः स्यादित्यर्थः). E. अमु (see अदस्), vibhakti-taddh. aff. थाल्.

अमुद्र्यच् Tatpur. (-द्र्यङ्-द्रीची-द्र्यक्) Going to that one; *Vopad.*: = अमुमञ्चति. This grammarian specifies three other compounds of अदस् or अमु with अच् which, according to him, have the same meaning, viz. अमुद्र्यङ्। अमुमुयङ्। अदमुयङ्। अदद्र्यङ्। अमुमञ्चतीत्यर्थे एते निपात्यन्ते; but whether his restricting the sense of the former part of the compound to the masculine, applies also to अदमुयच् and अदद्र्यच् may seem doubtful, since अदञ्चति for instance, means अद इच्छति *(Káśiká)*; and since there is no restriction to this effect in *Páńini*'s rule VIII. 2. 80. and Kátyáyana's Várttika to it. The form अमुद्र्यच् belongs apparently to Vopadeva's school, for the commentators on *Páńini* merely name अमुमुयच्, अदद्र्यच् and अदमुयच्; and *Patanjali*, himself, by placing the two former into the Púrvapaksha of his discussion on them, infers from the Paribháshá अनन्त्य° (which is required also for a proper interpretation of VI. 1. 13.) that अदमुयच् is the only legitimate form. Other grammarians, however, seem to admit of any of the three last-named compounds. [*Patanjali* on the *Vártt.* to VIII. 2. 80. says: यद्येवममुमुयङ्ङिति न सिध्यति। अदद्र्यङ्ङिति प्राप्नोति॥ अदमुयङ्ङिति भवितव्यम्। अनन्त्यविकारे ऽन्त्यसदेशस्य कार्यं भवतीति। अदसो द्रेः पृथङ्मुत्वं केचिदिच्छन्ति लत्ववत्। केचिदन्त्यसदेशस्य नेत्येके ऽसेर्हि दृश्यते &c. (for the nature of the latter Káriká comp. "Introd. to the Mánavak. or Páńini &c." p. 98, note); *Kaiyyața*: यद्येवमिति। त्यदाद्यत्वाभावात्सत्वाप्रसङ्गः। अदमुयङ्ङिति। अः सेर्यस्येत्येवमनाश्रयणे ऽपि नैवामुमुयङ्ङिति भाव्यमित्यर्थः। अदसो द्रेरिति येन सिरसिरिति (referring to previous remarks of Patanj.) सकारान्तप्रतिषेधमाश्रयन्ति नान्त्यसदेशपरिभाषां ते ऽमुमुयङ्ङितीच्छन्ति। यथा चलीक्लृप्यत इति रेफद्वयस्य लत्वम्। अन्त्यसदेशपरिभाषाश्रये त्वदमुयङ्ङिति। ये तु त्यदाद्यत्वविषय एवमुत्वमिच्छन्ति ते ऽदद्र्यङ्ङिति मन्यन्ते &c.; *Nágojibh.*: अदसो द्रेरिति। एवं च तत्तेषामर्थद्वये ऽपि सूत्रतात्पर्यं लक्ष्यानुरोधाच्च व्यवस्था। आचार्यमतभेदाच्च रूपत्रयमपि साध्विति भावः। परे तु यद्येवमित्यादिपूर्वपक्षोत्तरमदमुयङ्ङिति भवितव्यमिति भाष्योक्तेरेतदेव रूपं भाष्याभिमतम्। अथवेति (in reference to words of Patanjali which precede his discussion on अमुमुयच् &c.) व्याख्यादूषणमेवेदम्। लोकप्रयोक्तृपक्षद्वयप्राप्तरूपानुवादमात्रमेकदेशिनः। अत एवाग्रे ऽसेरिति प्रतिषेधं शास्त्रीयमुक्तमित्याहुः; *Káśiká*: अदसो ऽसेरिति सकारप्रतिषेधः क्रियते। अन्त्यविकारे ऽन्त्यसदेशस्येति परिभाषा नाश्रीयते। तेषामुभयोरपि मुत्वेन भवितव्यमिति। अमुमुयङ्। अमुमुयञ्चौ। अमुमुयञ्च इति। यथा चलीक्लृप्यत इति लत्वम्। ये तु परिभाषामाश्रयन्ति तेषामन्त्यसदेशस्यैव भवितव्यम्। अदमुयङ्। अदमुयञ्चौ। अदमुयञ्च इति। येषां तु त्यदाद्यत्वविषय एव मुत्वेन भवितव्यमिति दर्शनं तेषामत्र न भवति। अदद्र्यङ्। अदद्र्यञ्चौ। अदद्र्यञ्च इति; for the *Siddh. K.* which is less explicit, comp. the Calc. edit. p. 25 *a*.] E. (if it had to be formulated according to *Páńini*'s terminology) अमुद्रि, an ádeśa of अदद्रि which itself is an ádeśa of अदस् (*Pán.* VI. 3. 92.) and अच् *II.*; in the fem. with ङीप्. See also the Preface.

अमुमुयच् Tatpur. m. f. n. (-मुयङ्-मुईची-मुयक्; instr. sing. -मुईचा-मुईच्या-मुईचा &c.) Going to that one. For the formation of this word and the opinion of the grammarians concerning its correctness, see the preceding word. [In those cases in which the latter part of this compound becomes ईच्°, the preceding उ does not make Sandhi with ई; for, since the rule on which the form itself is based (VIII. 2. 80.) belongs to the three last chapters of Páńini's grammar (comp. VIII. 2. 1.), the Sandhi rule VI. 1. 77. does not apply to it (*Siddh. K.*: मुत्वस्यासिद्धत्वान्न यण्)]. E. अमुमुद्रि (considered as an ádeśa of अदद्रि which *itself* is an ádeśa of अदस्; *Pán.* VI. 3. 92.) and अच् II.; in the fem. with ङीप्. See also the Preface.

अमुया (instr. fem. of अदस्, used, in the Vedas, in an adverbial sense, as well as in its literal acceptation; viz.)

[1] In this manner; e. g. *Śatap.*: स होवाच । मा नु मे प्रहार्षीस्त्वं वै तदेतदसि यदहं श्वेव मा कुरु मामुया भूवम् (*Sáy.*: अमुया इदानीमनुभूयमानप्रकारया स्थित्या मा भूवं सर्वदा न भवामि); or *ibid.*: तद्यथा पात्र उद्धृत्य प्रयच्छेदेवं तदत्र यत्पुरा वषट्कारात्स्रुक्याञ्चयाधो भूमौ निदिग्धं तदमुया स्यादेवं तत्तस्मात्तु सह चैव वषट्कारेण जुहुयादषट्कृते वा (*Sáy.*: अमुया अनेन वषट्कारोत्पूर्वकालहोमेन स्यात् — where the words अनेन वष॰ define the *manner*). [2] There, on that place; e. g. *Ṙigv.*: नदं भिन्नममुया शयानं मनो रुहाणा अति यन्त्यापः (*Sáy.*: अमुया । अमुष्यां पृथिव्याम्); or *ibid.*: जिनाति वेदमुया हन्ति वा धुनिः (Indra kills or slays "there", i. e. the impious; hence *Sáy.*: अमुया । अमुमयष्टारम्, where, the acc. is not a literal, but a paraphrastic interpretation of the word). [3] There, away; e. g. *Śatap.*: बर्हिरेवास्मा एतत्स्तृणात्यस्कन्नं हविरसदिति तद्यदेवास्यात्र विग्रस्यमानस्य किंचित्स्कन्दति तदेतस्मिन्प्रतितिष्ठति तथा नामुया भवति (*Sáy.*: अमुया । अन्तरिक्षे । अनभिमतप्रदेशे न भवति न विनश्यतीत्यर्थः, i. e. it does not go away, or it does not perish); or *Ṙigv.*: मा मातरममुया पत्तवे कः ("let him not cause his mother to fall there", i. e. to die; *Sáyańa*, however, combines अमुया with मातरम्, when the literal sense would be "his mother there", अमुयामूं मातरम्; in the latter words the accus. अमूम्, as in the foregoing instance, is not intended for a literal, but a paraphrastic interpretation of the value of the word; and the instance itself, if taken in Sáyańa's sense, would belong to meaning 2). E. As stated, in the beginning; but Sáyańa has recourse to *Páń.* VII. 1. 39. and derives it from अमु (अदस्), taddh. aff. याच्.

[अमुर — which occurs in the present edition of the *Atharvav.* V. 1. 9. and V. 11. 5. — is a mistake for अमूर, corrected by Professor *Roth* in his Dictionary, s. v. अमूर.]

अमुर्हि ind. (ved.) At that time, then; e. g. *Śatap.* or *Bṙihadár.*: यत्र एते ऽमुर्हि प्रियन्त तदेवाप्यत्र कुर्वन्ति (*Śankara*: अमुर्हि । अमुष्मिन्काले). E. अमु (अदस्), vibhakti-taddh. aff. र्हिल्.

अमुवत् ind. Like such and such (a Ṙishi &c.); like so and so; e. g. *Kátyáy. Śr. S.*: अमुवदमुवदिति यजमानार्षेयाण्याह (*Mahádeva*: अमुवदमुवदित्यार्षेयोच्चारणम् । भृगुवत् । च्यवनवत् । अप्नवानवदित्यादि). E. अमु (अदस्), taddh. aff. वति.

अमुष्मिन्. The locative sing. m. and n. of अदस् q. v.; in the sense "*in the other world*" it occurs in the *Gańa* अध्यात्मादि of the *Gańaratnamahodadhi* (comp. *Páń.* IV. 3. 60. v. 3. *Kátyáy.*) and is the base of आमुष्मिक q. v.; compare also अमुत्र and आमुत्रिक.

अमुष्य. The genitive sing. m. and n. of अदस् q. v.; in the sense "of such and such a person" (m.), probably with the implied notion "of a *celebrated* person", it occurs in the *Gańa* नडादि to *Páń.* IV. 1. 99. and is the base of आमुष्यायण q. v. Compare also the two following words. In grammatical terminology it means "a noun in the genitive"; e. g. in a *Vártt.* of *Kátyáy.* to *Páń.* I. 2. 37.: अमुष्येत्यन्तः; *Patanj.*: अमुष्येत्यन्तोदात्तो भवति । दाक्षेः पिता ब्रवीति; *Kaiyy.*: अमुष्येति षष्ठ्यन्तोपलक्षणमेतत्.

अमुष्यकुल Tatpur. n. (-लम्) The family of such and such a man, probably with the same sense as is implied in अमुष्यपुत्र q. v. It occurs in the *Gańa* प्रतिजनादि to *Páń.* IV. 4. 99. (which teaches the formation of आमुष्यकुलीन q. v.) and in the *Gańa* मनोज्ञादि to *Páń.* V. 1. 133. (which teaches the formation of आमुष्यकुलक, ॰लिका). A *Vártt.* of *Kátyáy.* to *Páń.* VI. 3. 21. notices this compound, because its former part retains the case ending. E. अमुष्य and कुल.

अमुष्यपुत्र Tatpur. m. (-त्रः) The son of such and such a man; esp. with the implied sense, the son of a celebrated man, or family (*Hemach.*: स्यादामुष्यायणो ऽमुष्यपुत्रः प्रख्यातवप्तृकः; *Jaṫádh.*: स्यादामुष्यायणस्त्वार्यो ऽमुष्यपुत्रो महाकुलः). It occurs in the *Gańa* मनोज्ञादि to *Páń.* V. 1. 133. which teaches the formation of आमुष्यपुत्रक, ॰त्रिका and is noticed in a *Vártt.* of *K.* to *Páń.* VI. 3. 21. for the same reason as the preceding word. E. अमुष्य and पुत्र.

अमुसल्य Tatpur. m. f. n. (-ल्यः-ल्या-ल्यम्) One who does not deserve death by pounding with a pestle; a formation according to *Páń.* VI. 2. 156. and V. 1. 66., which has the udátta, not on the first, but on the last syllable). E. अ neg. and मुसल्य.

अमू. See अमु.

अमूढ Tatpur. m. f. n. (-ढः-ढा-ढम्) [1] Not heedless, attentive. [2] Not foolish, wise, clever; e. g. *Mahábh. Śántip.*: भवानेवंविधो ऽस्माकं संशयं छेत्तुमर्हति । अमूढश्चिरमूढानां लोकतत्त्वमजानताम्; or *Sáyańa* (on *Ṙigv.* I. 90. 2.): अप्रमूरा अप्रमूर्छिता अमूढाः प्राज्ञाः सन्तः. [3] Not bewildered, not perplexed, bold. One or the other of these three meanings is admitted by the comm. on this verse of the *Bhaṫṫik.*: अथ तीक्ष्णायसैर्बाणैरधिमर्मं रघूत्तमौ । व्याधममूढौ तौ यमसाधनकतुर्दिषौ; *Jayam.*: अमूढौ सावधानौ (1.); *Bharatas.*: अमूढौ रणपण्डितौ "clever", scil. "in warfare" (2.); or अस्वयर्थे ऽप्यसंभ्रान्तौ (3.); or सावधानौ (1.). Compare अमूर. E. अ neg. and मूढ.

अमूदृश Tatpur. m. f. n. (-शः-शी-शम्) Like that one (*Durgadása*: अमूदृशः = असाविव दृश्यते). Comp. अन्यादृश. E. अमु (with its final vowel lengthened) and दृश (दृश्, kṙit aff. कञ्). [The formations अमूदृक्ष and अमूदृश् occur neither in the text of Vopadeva nor in the commentary of Durgadása.]

अमूर m. f. n. (-रः-रा-रम्) (ved.) I. Tatpur. The same as अमूढ; [1] Not ignorant, wise, omniscient; e. g. *Ṙigv.*: मूरा अमूर न वयं चिकित्वो महित्वमग्ने त्वमङ्ग वित्से (*Yáska*: मूढा वयं स्मो ऽमूढस्त्वमसि न वयं विद्मः &c.); or *ibid.*: अमूरः कविरदितिर्विवस्वान् (*Sáy.*: यो ऽग्निरमूरो ऽमूढः); or *ibid.*: अया पुरंधिरजहादरातीर्मदे सोमस्य मूरा अमूरः (*Sáy.*: अमूरो ऽमूढः प्राज्ञ इन्द्रः &c.); or *ibid.*: अभिर्द्यावापृथिवी विश्वजन्ये आ भाति देवी अमृते अमूरः (*Sáy.*: अमूरो ऽमूढः सर्वज्ञः). [2] Not bewildered, not confused, confident, bold; e. g. *Ṙigv.*, *Sámav.*: प्र भूर्जयन्तं महां विपोधां मूरैरमूरं पुरां दर्माणम् (*Sáy.*: अमूरम् । अमूढम्); or *Ṙigv.*: अमूरो होता न्यसादि (*Sáy.*: अमूरो ऽमूढः । प्रगल्भ इत्यर्थः); or *ibid.*: द्वेषोयुतमा विवासन्ति धीभिर्दमूनसं गृहपतिममूरम् (*Sáy.*: अमूरममूढम् । प्रगल्भमित्यर्थः). Comp. अप्रमूर. E. अ neg. and मूर, which, according to *Sáyańa*, is either a Vaidik form for मूढ, or मुर्छ् (i. e. मुर्छ्, kṙit aff. क्विप्), taddh. aff. र.

[II. Combined with, joined with; (this meaning which is given by Sáyańa as an *optional one*, and the etym. on which it is founded by him, have little plausibility; they occur

in his gloss on) *Rigv.*: होता निषत्तो मनोरपत्ये स चिन्न्वासां पती रयीणाम्। इच्छन्त रेतो मिथस्तनूषु सं जानत स्वैर्दक्षैरमूराः (*Sáy.*: स्वैर्दक्षैः स्वकीयैः प्राणैरमूराः संगताः; but he admits also in this instance of the sense अमूढ which is obviously better). E. (acc. to *Sáy.*) अम्, un. aff. ऊरन्.]

अमूर्त Tatpur. 1. m. f. n. (-र्तः-र्ता-र्तम्) Not endowed with shape or substance, incorporeal, immaterial; e. g. *Śatap.* or *Bŕihadár.*: द्वे वाव ब्रह्मणो रूपे। मूर्तं चैवामूर्तं च मर्त्यं चामृतं च स्थितं च यच्च सच्च त्यं च (*Śankara*: ब्रह्मणो तिस्रात्विशेषणे मूर्तामूर्ते द्वे एवेत्यवधारयति। कानि पुनस्तानि विशेषणानि मूर्तामूर्तयोरित्युच्यन्ते। मर्त्यं .... अमूर्तं च &c.); or *Muńdaka-Up.*: दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः (*Śank.*: अमूर्तः सर्वमूर्तिवर्जितः); or *Harivanśa*: अथामूर्तानथ पितॄन्सा ददर्श शुचिस्मिता (*for the Pitŕis so called* see s. v. अमूर्ति 3.); or *Bháshápárichchh.*: धर्माधर्मौ भावना च शब्दो बुद्ध्यादयोऽपि च। एतेऽमूर्तगुणाः सर्वे विद्वद्भिः परिकीर्तिताः "right and wrong, recollection, sound, understanding, and similar qualities (viz. happiness and unhappiness, desire, aversion, and volition) are called by the wise *immaterial* qualities". (Immaterial substances are: the sky, time, space, and soul; comp. Dr. *Roer*'s transl. of the Bháshâp. p. 52 note); or *Kaiyyaía* (on *Patanj.* to *Pán.* V. 1. 19: भेदमात्रं संख्या): भेदः पदार्थानां वैलक्षण्यम्। तन्मात्रं संख्याशब्दः प्रतिपादयति। मूर्तामूर्तगणनात्मकत्वात्संख्यायाः .... अमूर्तमप्याकाशादि गण्यते; or *Súryasiddh.*: लोकानामन्तकृत्कालः कालोऽन्यः कलनात्मकः। स द्विधा स्थूलसूक्ष्मत्वान्मूर्तश्चामूर्त उच्यते "Time is (on the one hand) the destroyer of the worlds, on the other hand it is essentially dividing; on account of its twofold nature, that of coarseness and that of fineness, it is called material and immaterial". Comp. अमूर्तिमत्.

2. m. (-र्त्तः) One of the thousand names or epithets of Śiva; according to the *Padmapuráńa*: अमूर्तायाथ मूर्ताय सदसत्पतये नमः. E. अ neg. and मूर्त.

अमूर्तरजस् Bahuvr. m. (-जाः) An other reading for अमूर्तरजस q. v., in the later recension of the *Rámáyańa*. E. अमूर्त and रजस्.

अमूर्तरजस Bahuvr. m. (-सः) The proper name of a king: a son of Kuśa who founded the town Dharmárańya; according to the older recension of the *Rámáyańa*. The Śántiparvan of the Mahábh. and the Váyu-Pur. call him *Amúrtarayasa*; the Bráhma-Pur. and Harivanśa, *Amúrtimat*; the Bhágavata-Pur., *Múrtaya* (ततः कुशः कुशश्चापि कुशाम्बुर्मूर्तयो वसुः। कुशनाभश्च चत्वारः; thus in Burnouf's and the Bombay edition; Wilson's transl. of the V. P. p. 399, n. 9 mentions a reading *Amúrtaraya*); the *VishńuP.*, calls him *Amúrtarayas*; (Amúrtaya in Wilson's V. P. p. 399 is a misprint for Amúrtaraya; but the correct form appears to be Amúrtarayas; for, to the words of the text of the V. P. — कुशस्य कुशाम्बकुशनाभामूर्तरयामावसवसस्त्वारः पुत्रा बभूवुः — the commentator appends this gloss: अमूर्तरयामावसव इत्यत्र संधिरार्षः). In regard to the *Rámáyańa*, I may observe that a MS. of the I. O. containing the text of the older recension and in general very correct, has twice the reading *Ádhúrtarajasa* viz. I. 32. (which corresponds with I. 34. of Schlegel's edition) v. 3: कुशांबं (sic, for कुशाम्बं) कुशनाभं च आधूर्तरजसं वसुम्, and v. 7: आधूर्तरजसो नाम धर्मारण्यं महीपतिः। चक्रे &c.; the Calc. and Bombay edd. which have twice अमूर्तरजसः (in the same chapter I. 32.), give the latter verse: अमूर्तरजसो नाम धर्मारण्यं महामतिः। चक्रे &c.; the word महीपते in Schlegel's edition appears, therefore, to be a misprint for महीपतिः. The later recension of the Rámáyańa calls this king *Amúrtarajas* and makes him the founder of Prágjyotisha (तथामूर्तरजा वीरश्चक्रे प्राग्ज्योतिषं पुरम्) — a statement which is criticized in *Lassen*'s *Ind. Alterth.* vol. I. p. 604 n. E. अमूर्त and रजस्, samás. aff. (probably) टच्.

अमूर्तरय. See the remark s. v. अमूर्तरजस.

अमूर्तरयस् Bahuvr. m. (-याः) Another reading for Amúrtarajas. See s. v. अमूर्तरजस. E. Probably अमूर्तरजस् with a change of ज् to य्; comp. the following.

अमूर्तरयस Bahuvr. m. (-सः) Another reading for अमूर्तरजस q. v., E. Probably अमूर्तरजस with य् for ज्; comp. the preceding.

अमूर्ति Bahuvr. 1. m. f. n. (-र्तिः-र्तिः-र्ति) The same as अमूर्त 1.

2. m. (-र्तिः) A name or epithet of Vishńu, "because he has no solid or bodily shape"; the 830[th] of his thousand names in the *Anuśásanap.* of the *Mahábh.*: अमूर्तिरनघः &c. (*Śankara*: मूर्तिर्घनरूपं धारणसामर्थ्यं चराचरलक्षणं तेभ्योऽपि तत्प्राभ्यो मूर्तिरजायतेति श्रुतेः। तद्रहित इत्यमूर्तिः। अथवा। देहसंस्थानलक्षणा मूर्च्छिताङ्गावयवा मूर्तिस्तद्रहित इत्यमूर्तिः).

3. m. plur. (-र्तयः) One of the two great divisions of the Pitŕis or Manes, viz. those who are incorporeal or have no definite shape; they comprise three classes, the *Vairájas*, sons of the Prajápati Virája, who live in the worlds called Sanátana; the *Agnishwáttas*, sons of Maríchi, who live in the worlds called Somapada or Somapatha; and the *Varhishads*, who live in the worlds called Vaibhrája. For the other division called मूर्तिमत् or समूर्ति (corporeal), and their four classes see s. vv. (This is the account of the *Harivanśa*: चत्वारो मूर्तिमन्तश्च त्रयस्तेषाममूर्तयः। .... धर्ममूर्तिधरास्तेषां त्रयो ये परमा गणाः। तेषां नामानि लोकांश्च कीर्तयिष्यामि तच्छृणु। लोकाः सनातना नाम यत्र तिष्ठन्ति भास्वराः। अमूर्तयः पितृगणास्ते वै पुत्राः प्रजापतेः। विराजस्य द्विजश्रेष्ठ वैराजा इति विश्रुताः। .... लोकाः सोमपदा नाम मरीचेर्यत्र ये सुताः। पितरो यत्र वर्तन्ते देवास्तान्भावयन्त्युत। अग्निष्वात्ता इति ख्याताः सर्व एवामितौजसः। .... विभ्राजा नाम ते लोका दिवि भान्ति सुदर्शनाः। यत्र बर्हिषदो नाम पितरो दिवि विश्रुताः; for some variations of this statement in the Puráńas compare *Wilson*'s *Vishńu-Pur.* p. 320 note.) See also पितृ, the next and p. 365 *a*, l. 35 ff. E. अ priv. and मूर्ति.

अमूर्तिमत् Tatp. 1. m. f. n. (-मान्-मती-मत्) The same as अमूर्ति 1.

2. m. (-मान्) The propre name of a king; see अमूर्तरजस.

3. m. plur. (-मन्तः) The same as अमूर्ति 3.; e. g. *Hariv.*: अमूर्तिमन्तः पितरो धर्ममूर्तिधरा मुने &c. E. अ neg. and मूर्तिमत्.

अमूर्तिरय Bahuvr. m. (-यः) The proper name of a king: a son of Rantináras and descendant of Puru; according to the *Matsya-Pur.* (*Wilson*'s *Vishńu-Pur.* p. 448 n. 10). E. अमूर्ति and रय.

अमूल Bahuvr. 1. m. f. n. (-लः-ला-लम्) ¹Having no root, not fixed in the ground, locomotive; e. g. *Śatapathabr.*: यदिदमस्यां मूलि चामूलं चान्नाद्यं प्रतिष्ठितम् &c. (*Sáy.*: यथा पृथिवी मूलामूलान्नसंसृष्टा &c.); or *ibid.*: इदं वा इदं जीवमं

मूलि पैवामूलं च तदुभयं देवानां मनुष्या उपजीवन्ति पशवो ऽमूला ओषधयो मूलिन्यस्ते पशवो ऽमूला ओषधीर्मूलिनीर्जग्ध्वाप: पीत्वा तत एष रस: संभवति. [2] Not impeded, in locomotion (as trees &c. are which through their roots are fixed in the ground), not fettered, free; e. g. *Śatap.*: उर्वन्तरिक्षमन्वेमीत्यन्तरिक्षं वा अनु रक्षश्चरत्यमूलमुभयत: परिच्छिन्नं यथायं पुरुषो ऽमूल उभयत: परिच्छिन्नो ऽन्तरिक्षमनुचरति &c. (*Sáy.*: यथा वृक्षो मूलै: पृथिवीमनुप्रविष्टस्तिष्ठत्येव न गच्छति। यथा व्याघ्रादिरभित: पाशाभ्यां बद्धा म्रियमाण:। नैवं पुरुषो मूलवान् ("man is not fettered in such a manner") । नाप्युभयत: केनचित्संसर्गिणा प्रतिबद्ध: । किं तु परिच्छिन्न:। प्रतिबन्धकासंसृष्ट: सन्नन्तरिक्षे विश्रब्धं चरति &c.). [3] Without a material cause or origin; as (in the Sánkhya) *Prakṙiti* or Matter; e. g. *Sánkhya Prav.*: मूले मूलाभावादमूलं मूलम्. [4] Not resting on authority, as an unauthoritative text &c.; e. g. *Mitákshará* (on Yájnav.): .... अमावास्यां चयो यस्य प्रेतपक्षे ऽथवा पुन: । पार्वणं तत्र कर्तव्यं नैकोद्दिष्टं कदाचनेति स्मरणात् । एतदपि नाद्रियन्ते वृद्धा: । अनिश्चितवचनेनामूलेन निश्चितमूलानां बहूनां चयाहमात्रपार्वणविषयाणां वचनानाममावास्याप्रेतपक्षमृताहविषयत्वेनातिसंकोचस्यायुक्तत्वात्सामान्यवचनानर्थक्याच्च.

2. f. (-ला) The name of a plant; the same as अग्निशिखा (*Śabdachandr.*) E. अ neg. and मूल; in the femin. with टाप्; (the formation of the femin. is taught in a *Gańa* to *Páń.* IV. 1. 4. and in a *Vártt.* of *Kátyáy.* restricting the rule of *Páń.* IV. 1. 64., which teaches that Bahuvr. compounds the latter part of which is मूल, form their femin. with ङीष्).

अमूलत्व n. (-त्वम्) [[1] The being rootless. [2] The being unrestricted. [3] The not having a material cause or origin.] [4] The not resting on authority; e. g. *Dáyabhága*: .... अमूलत्वशङ्कामपनेतुमाह. E. अमूल, taddh. aff. त्व.

अमृक्त Tatpur. m. f. n. (-क्त:-क्ता-क्तम्) (ved.) Uninjured, not liable to injury; e. g. *Ṙigv.*, *Sámav.*: साह्वान्विश्वा अभियुज: क्रतुर्देवानाममृक्त: (*Sáy.*: अमृक्त: शत्रुभिरहिंसित:); or *Ṙigv.*: अमृक्ता राति: पुरुहूत दाशुषे (*Sáy.*: रातिर्धनादिदानममृक्ता शत्रुभिरहिंसितं भवति); or *ibid.*: ऋतेन देवीरमृता अमृक्ता: (*Sáy.*: अ° रक्षप्रभृतिभिरबाधिता:); or *ibid.*: पदं देवस्य नमसा व्यन्त: श्रवस्यव: श्रव आपन्नमृक्तम् (*Sáy.*: श्रव: सर्वत्र श्रूयमाणमन्नममृक्तमन्यैरपरिबाध्यमापन्). E. अ neg. and मृक्त.

अमृणाल Tatpur. n. (-लम्) The root of a fragrant grass, used in India for *taties* or screens against the hot winds, commonly called Kaskas (Adropogon muricatum; *Amarak.*, *Rájanigh.*, *Sureśw.*: = उशीर or लामज्जक); according to the *Chúdámańi* of Narahari (as quoted in the *Nigh. Pr.*); also a dark or yellow variety of this grass (काळावाळा and पीतवाळा). Also मृणाल; *Bharatas. Dwir.*: अमृणालं मृणालं च. E. अ (here implying similarity; "as it were") and मृणाल; (*Ráyamuk.*: मृणालमिव सादृश्ये नञिति मधुमाधवी । मृणालं नलदे क्लीबमिति मेदिनिर्मृणालं चात्र । अतो ऽमृणालमिति स्वरूपार्थे नञ् । अपूपवत् । अतो मृणालामृणालयो: पूपापूपयोरिव पर्यायत्वमिति वयम्; *Bhánud.*: मृणालमिव सादृश्ये ऽत्र नञ्).

अमृत Bahuvr. (according to *Páńini*; *Tatpur.* according to *Patanjali*; see the E.).

1. m. f. n. (-त:-ता-तम्) [1] Free from death or destruction, immortal, imperishable, indestructible, eternal; e. g. (*the gods*) *Vájas.*: घृतप्रुषा मनसा मोदमाना: स्वाहा देवा अमृता मादयन्ताम् (*Mahídh.*: अमृता अमरणधर्माण: । नास्ति मृतं मरणं येषां ते); or *ibid.*: शैशिरेण ऋतुना देवास्त्रयस्त्रिंशे ऽमृता स्तुता: (comp. also 2. 1.); or (*Agni*) *Ṙigv.*: त्वामग्ने प्रथमं देवयन्तो देवं मर्ता अमृत मन्द्रजिह्वम् (*Sáy.*: हे अमृत अमरणशीलाग्ने); or *Ṙigv.*, *Sámav.*, *Vájas.*: प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम् (*Sáy.*: अ°= मरणरहितम्; *Mahídh.*: अमरणधर्माणम्); or *ibid.*: (अग्निं ....) प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममृतम् (*Sáy.*: अ°= नित्यम्; *Mahídh.*: = मरणरहितम्); or (the *Maruts*) *Ṙigv.*: हये नरो मरुतो मृळता नस्तुवीमघासो अमृता ऋतज्ञा: (*Sáy.*: अ°= अमरणस्वभावा:); or (*night and dawn*) *Ṙigv.*, *Sámav.*: समानबन्धू अमृते अनूची (*Sáy.*: एते रात्र्युषसौ .... अमृते मरणरहिते कालात्मकतया नित्यत्वात्); or (*heaven and earth*) *ibid.*: अभिर्द्यावापृथिवी विश्वजन्ये आ भाति देवी अमृते अमूर: (*Sáy.*: अ°= मरणधर्मरहिते); or (*Indra's shape*) *Vájas.*: तदस्य (i. e. इन्द्रस्य) रूपममृतम् (*Mahídh.*: अ°= अमरणधर्मि); or (*Indra's eye*) *ibid.*: अश्विभ्यां चक्षुरमृतं ग्रहाभ्यां (scil. क्रियते; *Mahídh.*: अ°= अनश्वरम्); or (*Indra's ear*) *ibid.*: इन्द्रस्य रूपमृषभो बलाय कर्णाभ्यां श्रोत्रममृतं ग्रहाभ्याम् (*Mahídh.*: अमृतं भूतभविष्यद्वर्तमानशब्दग्राहि); or (*Indra's semen*) *ibid.*: पयसा शुक्रममृतं जनित्रं सुरया मूत्राज्जनयन्त रेत: (*Mahídh.*: अ° अनश्वरम्); compare also s. v. अभिषेक p. 278 *a*, line 43 – 46; or (*Anila, as the Spirit of the Universe*); *ibid.*: वायुरनिलममृतम् (*Mahídh.*: वायु: प्राण: .... अध्यात्मपरिच्छेदं हित्वाधिदैवतरूपं सर्वात्मकममृतं सूत्रात्मानमनिलं वायुं प्रतिपद्यतामिति वाक्यशेष:); or (*the shape of the Supreme Spirit*) *Ṙigv.*, *Vájas.*: पादो ऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि (*Sáy.*, *Mahídh.*: अस्य पुरुषस्य .... त्रिपात्स्वरूपम् । अमृतं विनाशरहितम्); or *Súryasiddh.*: त्रिपादमृतं गुह्यं पादो ऽयं प्रकटो ऽभवत् (*Ranganátha*: अस्य वेदात्मनस्त्रिपादं चरणत्रयममृतं दिवि ज्ञेयम्); compare also the quot. from the *Bṙihadár.* s. vv. अमत and अमूर्त; or (*Brahman*, neuter) *Bhagavadgítá*: ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च (*Śankara*: ब्रह्मण: परमात्मन: .... अमृतस्याविनाशिन:); or (*Manas*) *Vájas.*: यज्ज्योतिरन्तरमृतं प्रजासु ।.... येनेदं भूतं भुवनं भविष्यत्परिगृहीतममृतेन सर्वम् (*Mahídh.*: यत् । मन: .... अमृतममरणधर्मि .... ॥ येन । मनसा .... अमृतेन शाश्वतेन); or (the *Práńás*) *Bṙihadár.*: अथैनमेते देवा: प्राणा अमृता आविशन्ति (*Śank.*: प्राणा देवा हिरण्यगर्भा अमृता अमरणधर्माण:); or (*the way of the vital air, Práńa*) *Vájas.*: प्राणस्य पन्था अमृतो ग्रहाभ्याम् (*Mahídh.*: अमृत: । अनश्वर: ।); or (*the Veda*) *ibid.*: प्र तद्वोचेदमृतं नु विद्वान्गन्धर्व: (*Mahídh.*: अमृतं शाश्वतम् । तत् । ब्रह्म); or *Chhándogya-Up.*: वेदा ह्यमृता: (*Śank.*: .... नित्यत्वात्); or (*sacrificers*) *Ṙigv.*: यद्यूयं पृश्निमातरो मर्तासो स्यातन । स्तोता वो अमृत: स्यात्; or *Vájas.*: सवस्य ऋत्विरस्यगन्म ज्योतिरमृता अभूम (*Mahídh.*: वयं यजमाना: .... अमृता अमरणधर्मा:); or (*clarified butter*) *Vájas.*: तेजो ऽसि शुक्रमस्यमृतमसि (*Mahídh.*: हे आज्य .... अमृतमसि विनाशरहितमसि); or (*bricks*); see अमृतेष्टका; or (*sacrificial grass*) *Vájas.*: होता यक्षत्सुबर्हिषं पूषण्वन्तममर्त्यं सीदन्तं बर्हिषि प्रिये ऽमृतेन्द्रं वयोधसम् (*Mahídh.*: होता वयोधसमिन्द्रं यजतु .... अमृता । अमृते । अनश्वरे बर्हिषि सीदन्तं तिष्ठन्तम्); or (*gold*) *Vájas.*: (हे हिरण्य) शुक्रमसि

चन्द्रमस्यमृतमसि वैश्वदेवमसि (*Mahidh.*: अ° विनाशरहितमसि । अग्निसंयोगे ऽपि हिरण्यस्य विनाशाभावः प्रसिद्धः); or *ibid.*: शुक्रं त्वा शुक्रेण क्रीणामि चन्द्रं चन्द्रेणामृतममृतेन (*Mahidh.*: शुक्रेण दीप्यमानेन हिरण्येन क्रीणामि.... अमृतेन। अग्निसंयोगादिनापि विनाशरहितेन); or (*rice*) *Yájnav.*: अपोशानेनोपरिष्टादधस्तादश्नता तथा । अनग्नममृतं चैव कार्यमन्नं द्विजन्मना (he should make his food imperishable); comp. also s. v. अभय p. 233 *a*, line 47. [2] Not causing, i. e. freeing from, death, guarding against death or destruction; conferring immortality, leading to immortality; e. g. (*water*) *Vájas.*: ता अस्मभ्यमयक्ष्मा अनमीवा अनागसः स्वदन्तु देवीरमृता ऋतावृधः (*Mahidh.*: तास्तथाविधा आपः.... अमृताः। नास्ति मृतं याभ्यः । मरणनिवर्तिकाः); or (*the sweet essence of rice, milk, and clarified butter*) *ibid.*: ऊर्जं वहन्तीरमृतं घृतं पयः कीलालं परिस्रुतम्। स्वधा स्थ तर्पयत मे पितॄन् (*Mahidh.*: आपः .... पुष्पेभ्यो निःसृतं सारं वहन्त्यः। तच्च सारं त्रिविधम्। ऊर्जशब्देन घृतशब्देन पयःशब्देन चाभिधेयम् । तत्रोर्जशब्दो ऽन्नगतं स्वादुत्वमभिधत्ते। घृतपयसी प्रसिद्धे। तच्च त्रिविधमपि कीदृशम् । अमृतम् । सर्वरोगविनाशकं मृत्युनाशकं च । नास्ति मृतं यस्मात्तत्); or (*milk*) *ibid.*: .... इन्द्रस्येन्द्रियमिदं पयो ऽमृतं मधु (*Mahidh.*: पयश्चेन्द्रस्येन्द्रियं भवतु .... अमृतमजरामरत्वप्रदम्; or (*armour*) *Rigv.*, *Vájas.*: मर्माणि ते वर्मणा छादयामि सोमस्त्वा राजामृतेनानुवस्ताम् (*Mahidh.*: अमृतेन। नास्ति मृतं मरणं येन तेन मरणनिवारकेणानेन वर्मणा &c.); or *Mahábh. Śántip.*: .... अनीश्वरः प्रशान्तात्मा ततो ऽर्च्छत्यमृतं पदम् (see 4. 1.). [3] Similar to the drink of immortality (see 4. 5.), nectar-like; e. g. (*Soma*) *Vájas.*: सुतासुताभ्याममृतः सोम इन्दुः (*Mahidh.*: अ° = अमृतरूपः); or *ibid.*: सोमाः .... शुक्राः पयस्वन्तो ऽमृताः (*Mahidh.*: = अमृतकल्पाः) or *ibid.*: श्वात्रा स्थ वृत्रतुरो राधोगूर्ता अमृतस्य पत्नीः । ता देवीर्देवत्रेमं यज्ञं नयतोपहूताः सोमस्य पिबत (*Mahidh.*: अमृतस्य सोमस्य पत्नीः पालयित्र्यः); or (*spirituous liquor*) *ibid.*: स्वाद्वीं त्वा स्वादुना तीव्रां तीव्रेणामृताममृतेन (*Mahidh.*: हे सुरे .... त्वा .... अमृताम् । अमृततुल्याम्).

2. m. (-तः) [1] A god (*Hemach.*, *Viśwapr.*, *Med.*, *Śabdaratn.*); comp. p. 378 *b*, l. 3; e. g. *Rigv.*: सौधन्वना अभवतामृतासः (*Sáy.*: अमृताः। देवाः); or *ibid.*: इमं नो यज्ञममृतेषु धेहि (*Sáy.*: अमृतेषु मरणधर्मरहितेषु यष्टव्यदेवेषु); or *Vájas.*: उदायुषा स्वायुषोदस्थाममृताँ अनु (*Mahidh.*: अमृताननु सोमादिदेवाननुसृत्य); or *ibid.*: यज्ञं नो देवीरमृतेषु धत्त (*Mahidh.*: अमृतेषु देवेषु); or *Rigv.*, *Vájas.*: आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च (*Sáy.*: अमृतं देवम्; *Mahidh.*: अ° देवादिकम्); or *Naishadhach.*: सौवर्गवर्गैरमृतं निपीय कृतो ऽस्थि तुच्छः शशलाञ्छनो ऽयम् । पूर्णो ऽमृतानां निशि ते ऽद्य नद्यां मग्नः पुनः स्वात्प्रतिमाच्छलेन. [2] Indra; e. g. *Rigv.*, *Atharv.*: आ गा आजदुशना काव्यः सचा यमस्य जातममृतं यजामहे (*Sáy.*: अमृतं मरणरहितं तमिन्द्रं यजामहे). [3] The sun; e. g. *Rigv.* (where the dawn is said to foretell the sun): उषः प्रतीची भुवनानि विश्वोर्ध्वा तिष्ठस्यमृतस्य केतुः (*Sáy.*: अमृतस्य मरणधर्मरहितस्य सूर्यस्य केतुः प्रज्ञापयित्री); or *ibid.* (where the dawn is called the wife of the sun): कदा नो देवीरमृतस्य पत्नीः सूरो वर्णेन ततनन्नुषासः (*Sáy.*: अमृतस्यामरणधर्मस्यादित्यस्य). [4] Prajápati; e. g. *Rigv.*, *Vájas.*, *Atharv.*: शृण्वन्तु विश्वे अमृतस्य पुत्राः (*Sáy.*, *Mahidh.*: अ° = प्रजापतेः); or *Rigv.*, *Sámav.*, *Vájas.*: उप नः सूनवो गिरः शृण्वन्त्वमृतस्य ये । सुमृळीका भवन्तु नः (*Sáy.*, *Mahidh.*: अ° = प्रजापतेः). [5] The Soul; e. g. *Mahábh. Śántip.*: इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यः परमं मनः । मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः । महतः परमव्यक्तमव्यक्तात्परतो ऽमृतः (Calc. ed. wrongly ऽमृतं) । अमृतान्न परं किंचित्सा काष्ठा सा परा गतिः (*Arjunam.*: अव्यक्तं प्रकृतिः । अमृतो मरणहीनो नित्य आत्मेत्यर्थः). [6] A name of Vishńu; the 119th of his thousand names in the *Anuśásanap.* of the *Mahábh.*; अमृतः शाश्वतः स्थाणुः &c. (*Gangádhara*: अविद्यमानं मरणं मृतं च यस्यामृतः; *Śankara*: न विद्यते मृतं मरणमस्येत्यमृतः। अजरो ऽमर इति श्रुतेः). [7] Dhanwantari, the physician of the gods (who, when rising from the ocean, held in this hand a cup of Amŕita); comp. p. 331 *b*, l. 40 (*Hemach.*, *Viśwapr.*, *Med.*, *Śabdaratn.*). [8] The name of an esculent root, the root of the Yam, Dioscorea (*Rájan.*: वाराहीकन्द; *Nigh. Pr.*: डुकरकन्द). [9] A sort of kidney-bean, Phaseolus trilobus; (*Rájan.*: वनमुद्ग; *Nigh. Pr.*: मठ, which *Molesworth* renders: Phaseolus aconitifolius). [Rájá *Rádhákántadeva* in his *Śabdak.* quotes from *Vyádi*, two other meanings of अमृत *masc.*, viz. सुन्दर (beautiful) and अतिहृद्य (very pleasant), but they belong probably to the neuter; see p. 384 *a*, l. 52 ff.]

3. f. (-ता) [1] Spirituous liquor (*Rájan.*: मदिरा; *Nigh. Pr.*: मद्य; *Sureśwara*: द्राक्ष; this meaning is probably founded on the verse quoted under 1. 3., col. *a*, line 33); comp. अमृतफला and अमृतरसा. [2] The name of a class of Apsarasas, according to the Váyu-Pur. (see s. v. अप्सरस् p. 223 *a*, l. 21). [3] A proper name: the daughter of a king of Magadha, wife of Anaśwan and mother of Parikshit; *Mahábh. Ádip.*: अनश्वा खलु मागधीमुपयेमे ऽमृतां नाम तस्यामस्य जज्ञे परीक्षित्. [4] A name or epithet of sun-beams; e. g. *Raghuv.*: ताभिर्गर्भः प्रजाभूत्यै दध्रे देवांशसंभवः । सौरीभिरिव नाडीभिरमृताख्याभिरम्मयः (*Mallin.*: अमृता इत्याख्या यासां ताभिर्जलवहनसाम्यान्नाडीभिरिव नाडीभिर्वृष्टिविसर्जनीभिर्दीधितिभिः । .... अत्र यादवः । तासां शतानि चत्वारि रश्मीनां वृष्टिविसर्जने शतत्रयं हिमोत्सर्गे तावद्गर्भस्य सर्जने । आनन्दाश्च हिमध्याश्च(?) नूतनाः पूतना इति चतुःशतं वृष्टिवाहाः । ताः सर्वा अमृतस्त्रिय इति). [5] The name of one of the sixteen digits, or sixteenth parts, of the moon's diameter (*Brahma-Pur.*; *Aufrecht's Catal. of the Bodl. MSS.*). [6] A name of Durgá, the wife of Śiva, in a valley of the Vindhya-mountains; *Matsya-Pur.*: अमृता विन्ध्यकन्दरे (*Aufrecht's Catal. of the Bodl. MSS.*). [7] The name of several medicinal plants, viz. of a. a species of moonseed, Menispermum glabrum (*Amarak.*, *Haldy.*, *Hemach.*, *Viśwapr.*, *Trikáńd.*, *Med.*, *Śabdaratn.*, *Ajayap.*, *Rájanigh.*, *Sureśwara*: = गुडूची; *Nigh. Pr.*: = गुळवेल or a variety of it, कंदगुळवेल; *Ainslie, Mater. Ind.* II. p. 377, and *Wise, System of Hindu Med.*, p. 404 &c. call it Menispermum cordifolium; *Graham*, Cocculus cordifolius; comp. अनन्ता). See also अमृतकन्द, अमृतलता, अमृतवल्लरी, अमृतविल्ल, अमृतसंभवा. b. Myrobalan emblic, Phyllanthus emblica (आमलकी or धात्री, *Amarak.*, *Hemach.*, *Viśwapr.*, *Trik.*, *Med.*, *Śabdar.*, *Rájan.*, *Sureśwara*, *Ajayap.*; — *Nigh. Pr.*: आंवळी; *Ainslie*, I. p. 289); comp. अनन्ता and अमृतफला. c. Chebulic myrobalan, Terminalia chebula or citrina (हरीतकी, अभया or पथ्या, *Amarak.* &c., as before; *Nigh. Pr.*: हर्तकी; *Ainslie*, II. p. 123); comp. अनन्ता and अमृतका. d. Long-pepper, piper longum (मागधी or कृष्णा, *Hemach.*, *Med.*, *Śabdar.*, *Sureśw.*;

Ainslie, I. p. 308). [e] The Betel-plant, Piper betel (*Nigh. Pr.*: = नागवेल i. e. नागवल्ली; *Ainslie*, II. p. 465). [f] Bitter gourd-plant, Cucumis colocynthus (*Rájan.*: = इन्द्रवारुणी; *Nigh. Pr.*: a small variety of it, लघुकांचड़ळ; *Ainslie*, I. p. 34). [g] Heart-pea, Halicacabum cardiospermum (*Rájan.*: = ज्योतिष्मती; *Ainslie*, II. p. 204). [h] Malabar nightshade, Basella alba (Graham); by some it is rendered Euphorbia tristis (Molesworth); (*Rájan.*: गोरक्षदुग्धी = Mahr.: दुधी). [i] Aconitum ferox (see अतिविषा, *Rájan.*; according to the *Nigh. Pr.*, a dark variety of it: काळें अतिविष; also called Betula; see As. Res. VI. p. 373). [k] A red variety of Convolvulus Thurpethum, the root of which is of great value as a cathartic (*Rájan.*: रक्तत्रिवृत्; *Nigh. Pr.*: रक्तनिशोत्तर; *Molesw.*: Thomea turpethium; the same as तेड; *Ainslie*, II. p. 382). [l] Bent grass, commonly *Dúb*, Agrostis linearis (*Rájan.*: दूर्वा; according to the *Nigh. Pr.*, a white or dark-blue variety of it: श्वेतदूर्वा, नीलदूर्वा; *Ainslie*, II. p. 27). [m] A small variety of Panicum italicum (*Nigh. Pr.*: लघुमालकांगोणी; *Ainslie*, I. p. 226). [n] Alum, Alumen; sulphas aluminae (*Ainslie*, I. p. 11; *Nigh. Pr.*: फटकी or तुरटी). [o] Mimusops hexandra or Kanki (*Nigh. Pr.*: = रांजणी or खिरणी). [p] Mimosa octandra (*Nigh. Pr.*: = रासणा i. e. रास्ना). [q] A large variety of the pumpion gourd, Cucurbita pepo (*Nigh. Pr.*: = घोरकोहोळा). [r] Flacourtia sapida (*Nigh. Pr.*: = बांवचा or बांवची). [s] Holy basil, Ocymum sanctum (*Śabdam.*: = तुलसी; *Ainslie*, II. p. 426). [t] The same as शिवलिङ्गी (*Nigh. Pr.*). [u] The same as खर्बूज (*Nigh. Pr.*). [3] (In astrology.) The name of certain Tithis or lunar days, deemed to confer long life, on account of certain conjunctions of planets which take place on them; e. g. *Rájamártańda* (as quoted in *Raghun.*'s *Jyotistattwa*): चन्द्रार्कयोर्भवेत्पूर्णा कुजे भद्रा गुरौ जया । बुधमन्दे च नन्दायां शुक्रे रिक्तामृता तिथिः । आदित्यहस्तागुरुपुष्ययुक्ता बुधानुराधाश्विरोहिणी च । सोमे च विष्णुः कुबेरवती च शुक्राश्विनी चामृतयोगवर्गाः यदि विष्टिव्यतीपाती दिनं वाप्यशुभं भवेत् । हन्यते ऽमृतयोगेन भास्करेण तमो यथा; and comp. *Varáha* (quoted there): दुःस्वप्ननाशको वारो नक्षत्रं पापनाशकम् । तिथिरायुष्करी प्रोक्ता योगो वृद्धिविवर्धकः. See also अमृत 4. 30. and अमृतयोग.

4. n. (-तम्) [1] Immortality, eternal life, final deliverance; comp. अपवर्ग (मोक्ष or मुक्ति; *Amarak.*, *Haláy.*, *Hemach.*, *Viśwapr.*, *Trik.*, *Med.*, *Bhúripr.*, *Ajayap.*, *Śabdar.*); e. g. *Rigv.* (scil. *Soma* and *Púshan*) जातौ विश्वस्य भुवनस्य गोपौ देवा अकृण्वन्नमृतस्य नाभिम् (*Sáy.*: अमृतस्य । अमरणस्य); or *ibid.*: दक्षिणावन्तो अमृतं भजन्ते दक्षिणावन्तः प्र तिरन्त आयुः (*Sáy.*: अमृतमविनाशं मोक्षम्); or *Rigv.*, *Váj. S.*: घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः (*Sáy.*: तदेव — scil. घृतं — अमृतस्य नाभिर्बन्धकं भवति; *Mahidh.*: अमृतस्य नाभिः । महनम् । यजमानानाममृतत्वप्रापकं घृतं यजनेनेत्यर्थः); or *ibid.*: आप्यायमानो अमृताय सोम दिवि श्रवांस्युत्तमानि धिष्व (*Sáy.*: हे सोम त्वममृतायास्माकममृतत्वाया-मरणत्वायाप्यायमानः सन् .... श्रवांसि .... धारय; *Mahidh.* renders, in this passage, अमृत *continuation, or increase of, progeny*: अमृताय । अमरणधर्मिणे प्रजात्यै पुत्राद्विवृद्ध्यै यजमानस्य भवेति शेषः; but though, in the Vájas. S., this may be the *sense* of the verse, the literal meaning is, "Soma, be conducive to our immortality", scil., through granting us sons who perform our funeral rites and thus free us from transmigration; for, the *Taittiríya-Up.* says: प्रजातिरमृतमानन्द इत्युपस्थे, which words are explained by *Śankara*: प्रजातिरमृतममृतत्वप्राप्तिः पुत्रेण ऋणविमोक्षद्वारेण &c.; and the *Śatap.*: आप्यायमानो अमृताय सोमेति (in reference to the verse quoted) प्रजात्यां तदमृतं दधाति । तस्मात्प्रजातिरमृता. When *Mahidh.*, therefore, in alluding to the latter words, says that प्रजाति, progeny, is explained there by अमृत, he means that अमृत *implies*, in this passage, progeny, as the means of obtaining eternal life: अमृतशब्देन श्रुत्या प्रजातिर्व्याख्याता । तथा च श्रुतिः । प्रजात्यां तदमृतं दधाति &c.); or *Vájas.* (*Íśa-Up.*): संभूतिं च विनाशं च यस्तद्वेदोभयं सह । विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते (*Mahidh.*: संभूत्या हिरण्यगर्भोपासनेनामृतं प्रकृतिलयलक्षणमश्नुते) ॥ ...... विद्यां चाविद्यां च यस्तद्वेदोभयं सह । अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते (*Mahidh.*: विद्यया देवताज्ञानेनामृतं देवतात्मभावमश्नुते); or *Manu*: सर्वेषामपि चैतेषामात्मज्ञानं परं स्मृतम् । तद्ध्यग्र्यं सर्वविद्यानां प्राप्यते ह्यमृतं ततः ॥ ...... तपो विद्या च विप्रस्य निःश्रेयसकरं परम् । तपसा किल्बिषं हन्ति विद्ययामृतमश्नुते (*Kull.*: अमृतं = मोक्षम्); or *Bhágav.-Pur.*: सो (i. e. Vishńu) ऽमृतस्याभयस्येशः ....; or *ibid.*: पादेषु सर्वभूतानि पुंसः स्थितिपदो विदुः । अमृतं क्षेममभयं त्रिमूर्ध्नो ऽधायि मूर्धसु. [2] Long life (see the first instance of the following and under 10.). [3] The abode of the immortals, heaven, paradise; e. g. *Rigv.*, *Váj. S.*, *Atharv.*: उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् (where *Sáy.* admits also the meaning 2.: अमृताच्चिरजीवितात्स्वर्गाद्वा मा मुक्षीय, and *Mahidh.*, the meaning 1.: अमृतात्मा मुक्षीय स्वर्गरूपात्मुक्तिरूपाद्वामृतात्मा मुक्षीय मुक्तो मा भूयासम्); or *Rigv.*: अधेत वाजा अमृतस्य पन्थां गणं देवानामृभवः सुहस्ताः (*Sáy.*: अमृतस्यामरणधर्मकस्य स्वर्गस्य पन्थां पन्थानमैत); or *Váj. S.*: ऋतं च मे ऽमृतं च मे .... यज्ञेन कल्पन्ताम् (*Mahidh.*: ऋतं यज्ञादिकर्म । अमृतं तत्फलभूतं स्वर्गादि). [4] The (immortal) light; e. g. (of fire) see meaning 12.; or (in the sense of Brahman, *neuter*); e. g. *Bŕihadár.*: यस्मादर्वाक्संवत्सरो ऽहोभिः परिवर्तते । तद्देवा ज्योतिषां ज्योतिरायुर्होपासते ऽमृतम् (*Śank.*: अमृतं ज्योतिः । ... तस्मादायुष्कामेनायुर्गुणेनोपास्यं ब्रह्मेत्यर्थः). Comp. also अमृताक्षर. [5] *The means of obtaining immortality*, which, when conceived in a *material* sense, is generally a liquid, (not a solid substance, like ἀμβροσία, though both words are kindred in origin). The substances which, in the *oldest* portions of Vaidik poetry, were held to procure eternal life, are of a sacrificial nature, viz. [a] the *Soma*, or *juice of the Soma plant*, the chief ingredient of a Vaidik sacrifice, by means of which the gods are invigorated and made propitious to the desires of the worshipper, — which, is the source of wealth and all earthly happiness, and resides in the waters, the abode of all healing herbs (comp. the meanings 7. and 22.; e. g. *Vájas.*: सोमो राजामृतं सुत ऋजीषेणाजहान्मृत्युम् (*Mahidh.*: सोमो राजा सुतो ऽभिषुतः सन् । अमृतम् । अमृतरूपो रसरूपो भवति; comp. also *ibid.*: शुक्रं त्वा शुक्रेण &c. (see p. 379 *a*, l. 3), whereupon *Mahidh.*: हे सोम शुक्रं दीप्यमानं त्वा .... क्रीणामि । तथा । अमृतं स्वादुत्वेनामृतसमानम्; comp. *Rigv.*, *Sámav*: आप्यायमानो ऽमृताय सोम &c. (see above *a*, l. 50); or comp. *ibid.*: जातौ विश्वस्य &c. (see

p. 380 *a*, l. 43); or comp. *Rigv.*: .... स्वर्षां (*Sáy.*: = स्वर्गस्य दातारम्) त्वामनु मदेम सोम; or comp. *Mahábh. Ádip.* (ch. 30. vv. 1425. 1426, in the legend of Garuda, who, at the behest of his mother, Vinatá, set out to take the Amrita from the gods): बृहस्पतिरुवाच .... । समर्थो बलिनां श्रेष्ठो हर्तुं सोमं विहङ्गमः .... ॥ सौतिरुवाच । श्रुत्वैतद्वचनं शक्रः प्रोवाचामृतरक्षिणः । महावीर्यबलः पक्षी हर्तुं सोममिहोद्यतः (*Arjunam.*: सोमम् । अमृतम्) — which words seem to prove that this legend of the Mahábh. belongs to a period preceding that of the legend told there of the churning of the ocean, for the acquirement of Amrita (*Ádip.* ch. 17–19); for in the latter the Amrita is no longer the pure Soma; see below col. *b*, l. 15 ff. Compare also अमृतलता 2. and see s. v. सोम). [b] *Clarified butter, ghee*, "which is the tongue, i. e. the delight of the gods"; comp. *Rigv., Vájas.*: घृतस्य नाम &c. (see above p. 380 *a*, l. 46); whereupon *Sáyana*: तद्देवानां जिह्वास्वादजिह्वास्थानीयं भवति, and *Mahídh.*: तदपि देवानां जिह्वोत्थानिमित्तं किं पुनर्होमः. See a. and meaning 11. [c] *Milk*, see a. and meaning 10. [d] *The sweet essence of rice, milk, and clarified butter*; e. g. *Váj. S.*: ऊर्जं वहन्तीरमृतं &c. (see p. 379 *a*, l. 14 ff.); or *Mádh.*'s *Jaiminiyanyáy.*: इदमाम्नायते । औडुम्बरो यूपो भवत्यूर्ग्वा उडुम्बर ऊर्क्पशव ऊर्जैवास्मा ऊर्जं पशूनाप्नोत्यूर्जो ऽवरुध्या इति । अमृतशब्दाभिधेयो ऽत्यन्तसारभूतः सूक्ष्मो ऽन्नरस ऊर्गुच्यते. — All these substances were imagined to secure immortality to the sacrificer; but there is no evidence that, in the *oldest* portion of the Vaidik poetry, they were considered as essential for the immortality of the gods them*selves*, however much they were supposed to add to their wellbeing and strength. At a *later* Vaidik period, however, — that of the *White Yajurveda*, — when under the influence of philosophical speculations, the rank of the deities became more defined, and the idea of a universal spirit was gradually developed, the inferior gods were held to have been mortal at the commencement, and to have attained to immortality by sacrificing *Amrita* to Agni: and this *Amrita* was emphatically *Soma*; *Śatap.*: अभिषुत्याग्नावजुहवुस्तदग्नावमृतमदधुः सर्वेषामु हैष देवानामात्मा यदग्निस्तद्यदग्नावमृतमदधुस्तदात्मन्नमृतमदधत ततो देवा अमृता अभवन् ॥ तद्यत्तदमृतं सोमः सः. See also अमृताभिषिक्त and अमृताहुति. In other passages of the *Śatap.*, *Havis* is called the Amrita of the gods; and this word may there imply not merely the liquid offering, but, taken in a wider sense, perhaps the animal offering in general; e. g.: जीवं वै देवानां हविरमृतममृतानामथैतत्पशुं घ्नन्ति यत्संज्ञपयन्ति यद्विशासत्यापो वै प्राणास्तदस्मिन्नेतान्प्राणान्दधाति तथैतज्जीवमेव देवानां हविर्भवत्यमृतममृतानाम् (*Sáyana*: देवा अमृता अमरणधर्माणः । जीवनमप्यमृतं मृतिरहितम् । अतो योग्यत्वाद्देवानां जीवनं युज्यते &c.); or: आत्मा वै मनो हृदयं प्राणः पृषदाज्यमात्मन्येवैतन्मनसि प्राणं दधाति तथैतज्जीवमेव देवानां हविर्भवत्यमृतममृतानाम्. — It is from a combination of the latter idea with the different meanings under which the word *Amrita* occurs in the Vaidik hymns, that the myth arose of the origin of the beverage of immortality as related in the epic poems and the Puránas. It is produced there for the benefit of the inferior gods, who, feeling their powers impaired, and being desirous of obtaining immortality, which they did not possess, — are told by Vishnu to churn the ocean, whence they would acquire the Amrita, after having collected all kinds of medicinal plants and jewels, and cast them into it (comp. meanings 19. and 21.); *Mahábh. Ádip*: तत्र नारायणो देवो ब्रह्माणमिदमब्रवीत् । चिन्तयत्सु सुरेष्वेवं मन्त्रयत्सु च सर्वशः । देवैरसुरसंघैश्च मथ्यतां कलशोदधिः । भविष्यत्यमृतं तत्र मथ्यमाने महोदधौ । सर्वौषधीः समानाय्य (thus the best MSS. of London, Paris, and Berlin; the Calc. ed. has समवाप्य) सर्वरत्नानि (*v. l.* सर्वसत्त्वानि) चैव ह । मन्थध्वमुदधिं (*v. l.* °ध्वममृतं) देवा लप्स्यध्वममृतं (ed. Calc. वेत्स्यध्वममृतं) ततः. So they took, for the staff, Mandara, "the king of the mountains", which, as the *Harivanśa* describes it, was glittering from the variety of its metals; the serpent Vasuki, for the cord, and churned the ocean. "Churned by the gods and demons with Mandara, the ocean had its various inhabitants ground by the huge mountain; by the hundred they perished; and the various beings of the sea which dwell in the infernal regions, — the mountain sent them into perdition. Through the whirling of Mandara, the large trees, clashing together, fell from the top of the mountain, along with the birds (nesting on them); and through their friction fire arose, which, blazing up, enveloped the mountain with its flames, like a dark cloud with flashes of lightning. There it consumed elephants and lions, which rushed forward; and life departed from all the various beings. Now, Indra the chief of the gods, quieted the raging element with water which he sent down from the clouds; whence the manifold essence of the great trees and the juice of the medicinal plants flowed into the water of the ocean; and from the water of all these kinds of essence which possessed the power of immortality, and also from the stream of gold, (see meaning 19.) the gods obtained immortality. But the water of the ocean became, in consequence (of this mixture), milk; and from the *milk*, mixed with these best of essences, came *clarified butter.*" After a further effort in churning the ocean, there arose, amongst others, from this ocean of clarified butter, *Soma* (the moon), the goddess *Surá* (spirituous liquor; comp. p. 382 *a*, l. 20 ff. and p. 379 *b*, l. 21), a horse, the physician of the gods, Dhanwantari, who held in his hand the Amrita-cup (comp. p. 379 *b*, l. 10), a fearful poison (comp. meaning 25.) &c.; *Mahábh. Ádip.*: उदधेर्मथ्यमानस्य मन्दरेण सुरासुरैः । तत्र नानाजलचरा विनिष्पिष्टा महाद्रिणा । विलयं समुपाजग्मुः शतशो लवणाम्भसि । वारुणानि च भूतानि विविधानि महीधरः । पातालतलवासीनि विलयं समुपानयत् । तस्मिंश्च भ्राम्यमाणे ऽद्रौ संघृष्यन्तः परस्परम् । न्यपतन्पतगोपेताः पर्वताग्रान्महाद्रुमाः । तेषां संघर्षजश्चाग्निरर्चिर्भिः प्रज्वलन्मुहुः । विद्युद्भिरिव नीलाभ्रमावृणोन्मन्दरं गिरिम् । ददाह कुञ्जरांश्चैव (ed. Calc. °रांस्तत्र) सिंहांश्चैव विनिःसृतान् (ed. Calc. विनिर्गतान्) । विगतासूनि सर्वाणि सत्त्वानि विविधानि च । तमग्निममरश्रेष्ठः प्रदहन्तं ततस्ततः (ed. Calc. इतस्ततः) । वारिणा मेघजेनेन्द्रः शमयामास सर्वतः (ed. Calc. सर्वशः) । ततो नानाविधास्तत्र सुस्रुवुः सागराम्भसि । महाद्रुमाणां निर्यासा बहवश्चौषधीरसाः । तेषाममृतवीर्याणां रसानां पयसो ऽपि च (ed. Calc. पयसैव च) । अमरत्वं सुरा जग्मुः काञ्चनस्य च निःस्रवात् । ततस्तस्य समुद्रस्य तज्जातमुदकं पयः । रसोत्तमैर्विमिश्रं

च ततः क्षीरादभूदमृतम् &c. [This is the Amŕita of the *Amarak.*, *Haláy.*, *Hemach.*, *Viśwapr.*, *Med.*, *Trik.*, *Bhúripr.*, *Śabdar.*, *Ajayap.*, *Sureśwara*, &c.] According to a further developement of this myth, in the *Vishńu-Pur.* &c., the Amŕita is preserved in the moon (see s. v. अमावास्या, p. 365*a*, l. 18 ff. and comp. अमृतदीधिति, अमृतद्युति, अमृतरश्मि, अमृतसू, अमृतांशु); the *Mahábh.* places it in the middle of the ocean (see गरुड; इत्युक्तो गरुडः सर्पैस्ततो मातरमब्रवीत् । गच्छाम्यमृतमाहर्तुं भक्ष्यमिच्छामि वेदितुम् ॥ विनतोवाच ॥ समुद्रकुक्षावेकान्ते निषादालयमुत्तमम् । निषादानां सहस्राणि तान्भुक्त्वामृतमानय); (less distinct is, at the end of the chapter on the churning of the ocean, the statement that Indra and the other gods entrusted *Vishńu* with the keeping of the Amŕita, though the rendering, by the commentators, of the epithet किरीटिने with नराय would also seem to point to the water; the passage alluded to runs thus: ततोऽमृतं सुनिहितमेव चक्रिरे सुराः परां मुदमभिगम्य पुष्कलाम् । ददौ च तं निधिममृतस्य रक्षितुं किरीटिने बलभिदथामरैः सह (*Arjunam.* and *Nílak*: किरीटिने नराय). — This apparent discrepancy is solved, however, by the circumstance that *Soma*, the plant, is also the name of the moon, and that the former, according to the Ŕigveda, dwells in the ocean (see सोम). A similar identification is, indeed, made by the *Śatapathabr.* on the passage quoted above (आप्यायमानो ऽमृताय सोम दिवि &c., p. 380 *a*, l. 50), where it says: चन्द्रमा वा अस्य दिवि श्रव उत्तमम्, whereas, in the Vaidik verse, not the moon, but the Soma plant, or its juice, is meant. — A *spiritual* view of the means of obtaining immortality is that which is either implied by, or ascribed by the commentators to, some of the Vaidik hymns, but which is also clearly expressed by others hymns and by some of the theosophical works. It makes immortality dependent on *knowledge*, i. e. on the knowledge of the supreme deity, and thus identifies Amŕita with *knowledge* on the one hand, and with the *Vedas* on the other. Thus, in the *Ŕigveda*-verse, तच्चामृतस्य चेतनं यज्ञं ते तनवावहै, *Sáy.* interprets: अमृतस्य । अमरणलक्षणस्य वेदत्वस्य । चेतनं प्रज्ञापकम्; and in the *Ŕigveda*-verse, य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः । यस्य च्छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम, which also occurs in the *Váj. S.*, — *Mahídh.* refers its latter half to the worship of Prajápati as founded on *the knowledge (of the Vedas)*: यस्य छाया । आश्रयो ज्ञानपूर्वमुपासनम् । अमृतं मुक्तिहेतुः । यस्याज्ञानमिति शेषः । मृत्युः संसारहेतुः. In the verses of the *Váj. S.* (Íśa-Up.): संभूतिं च &c., विद्यां चाविद्यां &c., प्र तद्वोचेदमृतं &c. (as quoted above, p. 380*b*, l. 13 ff.), the same view is *distinctly* expressed, and in this verse of the same Veda: यत्र देवा अमृतमानशानास्तृतीये धामन्नध्यैरयन्त, *Mahídh.* explains: अमृतं मोक्षप्रापकं ज्ञानम्. On the *Bŕihadár.*: असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मामृतं गमय, *Śankara* comments: सदमृतं सच्छास्त्रीयकर्मविज्ञाने ऽमरणहेतुत्वादमृतम् । तस्मादसतो ऽसत्कर्मणो ऽज्ञानाच्च । मा माम् । सच्छास्त्रीयकर्मविज्ञाने गमय देवभावसाधनात्मभावमापादयेत्यर्थः. The *Śwetáśwatar-Up.* says: य एतद्विदुरमृतास्ते भवन्ति (viz., those who know the nature of Brahman); and the *Chhándogya-Up.* contains an allegory, in which the fluids (i. e. *Soma*, *clarified butter*, and *milk*, as *Śankara* interprets the word), used at the sacrificial acts connected with each of the four Vedas, and the pronunciation of the mystical word Om (i. e. Brahman), are likened to *five kinds of Amŕita;* each kind of these beverages of immortality being enjoyed by a different class of deities, the Vasus, Rudras, Ádityas, Maruts and Sádhyas; but their enjoyment is described in the following manner: न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति । त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति । स य एतदेवममृतं वेद वसूनाम् (or, as the case may be, रुद्राणाम् &c.) एवैको भूत्वाग्निना (the chief of the Vasus, or, as the case may be, इन्द्रेण, the chief of the Rudras, &c.) एव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति; their enjoyment is, therefore, not a material one; it is the enjoyment of understanding or knowledge (*Ánandagiri*: अमृतानि ध्येयानि). — In the mystical passage which precedes these words the *Vedas* themselves are said to be the essences which produced the various kinds of *Amŕita:* ते वा एते रसानां रसा वेदा हि रसास्तेषामेते रसास्तानि वा एतान्यमृतानाममृतानि वेदा ह्यमृतास्तेषामेतान्यमृतानि "they (i. e. the various forms of the sun, produced by the Vaidik hymns and the ceremonies connected with them), are the essences of the essences (that is to say, of the Vedas); for the Vedas, (on account of the sacrificial ceremonies founded on them), are their essences; these (forms) are the essences; and they are the *Amŕitas* of the *Amŕitas*; for the Vedas are immortal *(amŕitás)*, and the forms (of the sun) which appertain to to them are Amŕitas." Compare also the passage from Manu quoted above (p. 380*b*, l. 18 ff.).

In the profane, poetical literature, the Amŕita spoken of, or alluded to, in comparisons, is meant [a.] for that of the epic or Pauráńic period, or [b.] a liquid of a general, imaginary character compared in its sweetness, coolness, &c., to the drink of the gods; e. g. [a.] *Mahábh. Udyogap.*: ततः पुरन्दरं विष्णुरुवाच भुवनेश्वरम् । अमृतं दीयतामस्मै क्रियतामसरैः समः; *Bhágav.-Pur.*: तच्चामृतं सुरगणाः फलमञ्जसापुर्यत्पादपङ्कजरजःश्रयणान्न दैत्याः; or *ibid.*: अथाघनामाभ्यपतन्महासुरस्तेषां सुखक्रीडनवीक्षणाक्षमः । नित्यं यदन्तर्निजजीवितेप्सुभिः पीतामृतैरप्यमरैः प्रतीक्ष्यते (*Śrídharasw.*: अयं भावः । नामृतपानमात्रेण जीवनं सफलं भवति किंतु भगवल्लीलानुस्मरणेनेति तदेव नित्यमन्तरिच्छ्यत इति); or *Suśruta*: इहामृतं च सोमश्च चित्रभानुश्च भामिनि । उच्चैःश्रवाश्च तुरगो मन्दिरे निवसन्तु ते; or *Nalodaya*: सहासहावमादरैः सहासहाः (i. e. सह असहाः) स्मरस्य ते । सुरासुरा यथामृते सुरासुरागमादधुः; or *Bhattik.*: बलिर्बबन्धे जलधिर्ममन्थे जह्रेऽमृतं दैत्यकुलं विजिग्ये .... येन &c.; or *Naishadh.*: यदवादिषमप्रियं तव प्रियमाधाय मुमुत्सुरस्मि तत् । क्षतमातपसंज्वरं तरोरभिवृष्यामृतमंशुमानिव; [b.] e. g. *Mahábh. Vanap.*: अमृतास्वादनीया मे पीताः प्रस्रवणोदकाः; or *Garuda-Pur.*: यस्तं न पालयति लोलयतीन्द्रियाणि तस्यामृतं क्षरति हस्तगतं प्रमादात्; or *Śiśupálab.*: अन्यूनगुणममृतस्य धारयन्ती &c. (*Mallin.*: अमृतस्य पीयूषस्य गुणं माधुर्यादिकं धारयन्ती); or *ibid.*: सिक्ता इवामृतरसेन मुहुर्जनानां क्लान्तिच्छिदो वनसतयस्तदानीम् .... विचित्रफलैर्विरेजुः; or *Meghadúta*: पादानिन्दोरमृतशिशिराञ्जालमार्गप्रविष्टान् &c. (*Mallin.*: जालमार्गप्रविष्टान् । गवाक्षविवरगतान् । अमृतशिशिरान् । इन्दोः पादान् ।

रश्मीन्; where अमृतशिशिर may mean cool as *amŕita*, or cool through the *amŕita* which is preserved in the moon, but, more probably, the former; comp. the instance l. 9.) — The word is frequently used in a still more figurative sense than that implied by the latter instances, when the exquisite nature of immaterial objects is likened to *Amŕita*; e. g. (*speech, tale, &c.*) *Bhágav.-Pur.*: श्रद्धामृतकथायां (i. e. श्रद्धा। अमृत°) मे शश्वन्मदनुकीर्तनम्। परिनिष्ठा च पूजायां स्तुतिभिः स्तवनं मम; or *Bhaiiik.*: वचनामृतदीधितीर्वितन्वन् (*Jayam.*: अमृतमयदीधितय इव वचनामृतदीधितीर्वितन्वन्। विस्तारयन्। लोकवृत्तान्तसंबोधकमाह्लादकं वचनमुदाहरन्नित्यर्थः; *Bharatam.*: वचनान्येवामृतदीधितीः सुधासंबन्धिकिरणान्वितन्वन्। युद्धवृत्तान्तबोधकमाह्लादकवचनमुदाहरन्); or (*conversation, discourse*) *Śiśupálab.*: श्रीपतिः पतिरसाववनेश्च परस्परसंकथामृतमनेकमसिस्वदतामुभौ; or (*elegant speech*, such as taught in rhetorical works) *Naishadh.*: आस्ये या तव भारती वसति तल्लीलारविन्दोल्लसद्वासे तत्कलवैणनिक्वणमिलद्वाणीविलासामृते &c. (*Náráyańa*: वाणीविलासरूपं वक्रोक्त्यादिनानाविधवाग्विलासरूपममृतं यस्मिन् — viz. आस्ये —); or (the *qualities* of Nala) *Nalodaya*: किमपः सरसीमा (i. e. सरसि इमाः) या धाम गुणामृतप्रसरसीमायाः (*Tiká*: या त्वं — viz. Damayanti — गुणामृतप्रसरसीमाया धाम। गुणा एवामृतं तस्य प्रसरो विसर्पणं प्रवाह आधिक्यं वा। तस्य या सीमा मर्यादा तस्या धाम गृहम्। अत्रामृतशब्देन सुधाजलं चाभिधीयते। गुणामृतप्रवाहस्त्वय्येव स्थित इति भावः); or *Naishadh.* (where *Srí-Harsha* says that Damayanti, by not withdrawing her mouth from Nala's kisses, shed Amŕita into his heart): चुम्बितुं न मुखमाचकर्ष यत्पत्युरन्तरमृतं ववर्ष तत्. — A further application of this meaning — in a figurative sense — may be seen in the compound पञ्चामृत, which means an aggregate of milk, sugar, clarified butter, curds, and honey; e. g. *Raghunand. Jyotistattwa*: रेवत्याश्विपुनर्वसुद्वयमघामूलानुराधामघाहस्तासूत्तरफल्गुभेषु भृगुजे जीवार्कवारे तथा। लग्ने चोपशोभने च नियतं संत्यज्य रिक्तां तिथिं देयं मासि तु पञ्चमे सुकरणे पञ्चामृतं योषिताम्। दुग्धं सशर्करं चैव घृतं दधि तथा मधु। पञ्चामृतमिदं प्रोक्तं विधेयं सर्वकर्मसु. With this metaphorical acceptation of the word is connected the meaning

[6] Unsolicited alms (because it is agreeable like *Amŕita*, whereas alms obtained by begging are compared to, and hence called, *mŕita* "death"; *Amarak., Hemach., Viśwapr., Trik., Med., Śabdar., Bhúripr. &c.* according to) *Manu*: ऋतामृताभ्यां जीवेत्तु मृतेन प्रमृतेन वा .... ॥ ऋतमुञ्छशिलं ज्ञेयममृतं स्यादयाचितम्। मृतं तु याचितं भैक्षं प्रमृतं कर्षणं स्मृतम् (*Medhát.*: अमृतं स्यादयाचितमत्यन्तप्रीतिकरत्वात्; *Kull.*: अयाचितोपस्थितममृतमिव। सुखहेतुत्वादमृतम्); hence *Bhágav.-Pur.*: ऋतामृताभ्यां जीवेत मृतेन प्रमृतेन वा .... ॥ ऋतमुञ्छशिलं प्रोक्तममृतं यदयाचितम्। मृतं तु नित्ययाच्ञा स्यात्प्रमृतं कर्षणं स्मृतम्. [7] (ved.) Water (on account of its healing and nourishing properties, perhaps also as the abode of Soma; the word being originally an epithet of water; compare, for instance, p. 379 *a*, l. 11 and p. 384 *b*, l. 10); e. g. *Rigv.*: य आभ्या अमवद्वहन्त उतेशिरे अमृतस्य स्वराजः (*Sáy.*: उतापि चेशिरे। ईश्वरा भवन्ति। अमृतस्य। उदकस्य। स्वराजः। स्वायत्तदीप्तयः); or *Rigv., Váj. S., Atharv.*: महत्तद्वृष्णो असुरस्य नामा विश्वरूपो अमृतानि तस्थौ (*Sáy.*: स इन्द्रो वरुणात्मनामृतानि जलान्यातस्थौ; similarly *Mahídh.*); or *Rigv.*: युवं तासां दिव्यस्य प्रशासने विशां क्षयथो अमृतस्य मज्मना (*Sáy.*: मज्मना। अन्येषामसाधारणेन बलेन विशां प्रजानां दिविभवस्यामृतस्य वृष्ट्युदकस्य प्रशासने प्रदानेन क्षयथः। ईश्वरौ भवथः; he admits, in this instance also, of the meaning "Soma" — see p. 380 *b*, l. 44: स्वर्गसमुत्पन्नस्यामृतस्य सोमस्य पानेनोत्पन्नेन मज्मना बलेन युक्तौ &c.; but the former interpretation seems preferable); or *ibid.*: बृहन्त इद्भानवो भाऋजीकमग्निं सचन्त विद्युतो न शुक्राः। गुहेव वृद्धं सदसि स्वे अन्तरपार ऊर्वे अमृतं दुहानाः (*Sáy.*: अमृतमुदकम्) "mighty suns, like brilliant lightnings, resort to the bright-shining Agni, great in his own abode as in a cavern, as they draw forth Amŕita — i. e. water — from the midst of the (wide) ocean". Though *amŕita* can here scarcely be understood otherwise than Sáyańa renders it, viz. water, it is probable that this verse is *one* of those on which the epic myth of the churning of the ocean for the obtainment of Amŕita was founded (p. 381 *b*); for another verse, see meaning 10. The meaning "water" is given by *Yáska*'s *Nighańtu*; also by the *Amarak., Haláy., Hemach., Viśwapr., Trik., Med., Śabdaratn., Ajayap., Sureśw., Rájanigh. &c.* Comp. also अमृतस्राव. [8] (In later mythology.) The name of a sacred place in the north of the northern shore of the milk-ocean (comp. p. 381 *b*); *Hariv.*: क्षीरोदस्योत्तरे कूले उदीच्यां दिशि देवताः। अमृतं नाम परमं स्थानमाहुर्मनीषिणः. Comp. also अमृतेशय. [9] The juice of the Soma plant; (for this meaning comp. p. 380 *b*, l. 44, and for अमृत as epithet of Soma, and as such used in the masc. gender, p. 379 *a*, l. 27 ff.). [10] (ved.) Milk (comp. p. 379 *a*, l. 20); e. g. *Rigv.*: राजाना मित्रावरुणा सुपाणी गोषु प्रियममृतं रक्षमाणा (*Sáy.*: अमृतम्। अमृतवत्स्वादुभूतं पयः); comp. *Rigv., Váj. S.*: समुद्रादूर्मिर्मधुमाँ उदारत् &c. (see p. 380 *a*, l. 46. 47, and 381 *a*, l. 20) "from the ocean (i. e. the udder of the cows) arose the sweet wave (i. e. of milk); by its brightness man obtained immortality; "tongue of the gods" and "tie (i. e. cause) of immortality" — such is the secret name of clarified butter (which is obtained from milk)". This is one of the interpretations, given by Sáyańa, of the foregoing verse (for others comp. his commentary on *Rigv.* VI. 58. 1. and *Mahídh.* on *Váj. S.* 17. 89.); and the verse thus understood is probably *another* of those which expanded into the epic myth of the Amŕita; comp. p. 381 *b*, l. 34. (Immortality is there meant for "long life"; *Mahídhara*: यो हि घृतमश्नाति स दीर्घायुर्भवति.) In this sense, the word occurs also in the legend of the *Mahábh. Anuśás.* ch. 77, where even सोम is used in the sense of 'milk, clarified butter, &c.' (*Nílak.*: घृतादि). This meaning is given, by *Hemach.* (not the *Viśwapr.*), the *Rájan., Nigh. Pr., Sureśwara.* The *Pariś.* of *Hem.* gives, besides, the meaning "*warm milk*". [11] (ved.) Clarified butter (as used in sacrificial acts); comp. the preceding and p. 379 *a*, l. 14 and p. 381 *a*, l. 14; e. g. *Rigv.*: स्तृणीत बर्हिरानुषग्घृतपृष्ठं मनीषिणः। यत्रामृतस्य चक्षणम् (*Sáy.*: अमृतस्य। अमृतसमानस्य घृतस्य); comp. also अमृताहुति. (This meaning — viz. घृत or सर्पिस् — is given also by *Hemach., Viśwapr., Śabdaratn., Sureśw., Rájan. &c.*) [12] A sacrificial offering (comp. p. 381 *a*, l. 40 ff.); e. g. (*Rigv.*) *Váj. S.*: अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् (*Mahídh.*: अमृतं

हविः; *Sáyaña*, however, renders the word in the corresponding Rigveda-verse "immortality" or "*light*" ज्योतिः, see meaning 4.); or *ibid.*: तुरीयादित्य सवनं त इन्द्रियमातस्थावमृतं दिवि (*Mahidh.*: अमृतं सुधासमं हविः; acc. to one explanation of this commentator); comp. p. 381 *a*, l. 40 ff.; in this sense, the word occurs also in the *Śiśupálab.*: अमृतं नाम यत्सन्तो मन्त्रजिह्वेषु जुह्वति &c. (*Mallin.*: तत् — i. e. अमृतं — पुरोडाशादिकं जुह्वति); but its legitimate use in this sense is probably restricted to the Vaidik literature. [13] The residue of a sacrifice to the gods (as contradistinguished from विघस, or the residue of a repast in honour of deceased ancestors); e. g. *Manu* (and, on his authority, *Amarak.*, *Hemach.*, *Viśwapr.*, *Trik.*, *Med.*, *Śabdaratn.*, *Ajayap.*, *Bhúripr.*): विघसाशी भवेन्नित्यं नित्यं वामृतभोजनः। विघसो भुक्तशेषं (v. l. भृत्यशेषं) तु यज्ञशेषं तथामृतम् (*Medhát.*: यज्ञशेषं यज्ञोपयुक्तशेषमिति द्रष्टव्यम्; *Kullúka*: दर्शपौर्णमासादियज्ञशिष्टं पुरोडाशाद्यमृतम्); according to a remark of *Medhátithi*, Manu gave this explanation of the words विघस and अमृत, because they were used in this sense by a certain school only; his object being to prevent a misunderstanding: उत्तरेणार्धश्लोकेन सौहार्दमेव तस्य वेदार्थव्याख्यानं कस्यांचिच्छाखायामाभ्यां शब्दाभ्यां विधानं दृष्टमतो व्यामोहं निवर्तयति; or (with the explanatory addition of यज्ञशिष्ट) *Bhagavadgítá*: यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् (*Sankara*: यज्ञानां शिष्टं यज्ञशिष्टं च तदमृतं च यज्ञशिष्टामृतं — which word, therefore, is a *Karmadh.* — तद्भुञ्जत इति यज्ञशिष्टामृतभुजः। यथोक्तान्यज्ञान्कृत्वा तच्छिष्टेन कालेन यथाविधि चोदितमन्नममृताख्यं भुञ्जत इति ते &c.; *Sadánanda*: यज्ञान्कृत्वावशिष्टे ये काले ऽन्नं भुञ्जते ऽमृतम् &c.; *Arjunam.*: यज्ञान्कृत्वावशिष्टे काले ऽनिषिद्धमन्नममृतरूपं भुञ्जत इति &c.). [14] The essence of rice, or of food in general; comp. p. 379 *a*, l. 13 ff. [15] Prepared rice (see the next meaning); e. g. *Rigv.*: ईशे ह्यग्निरमृतस्य भूरेः (*Sáy.*: अमृतस्य। अन्नमुदकं वा। द्वितीयार्थे षष्ठी); this meaning, though probably restricted to the Vaidik writings, is mentioned by *Hemach.* (= अन्न), and the *Nigh. Pr.* (= ओदन). A similar definition of अमृत occurs in a verse, towards the end, of the *Naishadh.*, where that poem is likened to Amŕita; the latter word then being defined as "pain-dispelling", "rejoicing", and "(as pleasant as prepared) rice": स परमपरः क्षीरोदन्वान्यदीयमुदीयते मथितुरमृतं खेदच्छेदि प्रमोदनमोदनम् (*Náráy.*: कीदृशम् (scil. अमृतम्)। मथितुर्देवादेः खेदच्छेदि .... ओदनं भक्तमास्वाद्यसिद्धान्नरूपम्). Compare also p. 379 *a*, l. 5. [16] Food, in general; *Hemach.*: = जग्ध; (this meaning, which may be implied by the explanation अन्न in the preceding (15.), is distinguished from it by Hemach.; but the other Koshas do not give this separate meaning). [17] Anything sweet; *Hemach.*: = स्वादु (a meaning apparently inferred from Sáyaña's or other commentators' remarks on the sweetness of the Soma, milk, rice, &c. — comp. e. g. p. 380 *b*, l. 54, 381 *a*, l. 19 ff., 383 *b*, l. 30 — and probably met with in later poetry only —; comp. the instances given above, p. 382 *b*, l. 48 ff.). [18] Anything agreeable, handsome, beloved (*Hemach.*, *Ajayap.*: हृद्य; *Vyáḍi*, on the authority of *Bharata*: सुन्दर and अतिहृद्य, as quoted by *Rájá Rádhák.*, who gives this meaning, however, under the *mascul.* अमृत; in this sense the word occurs probably in later poetry only, as in the foregoing acceptation). [19] (ved.) Gold (*Nigh.*; also mentioned by *Hemach.*); e. g. *Rigv.*: अग्निर्भुवद्रयिपती रयीणां सत्रा चक्राणो अमृतानि विश्वा (*Sáy.*: अमृतानि। हिरण्यनामैतत्। अमृतं वै हिरण्यमिति श्रुतेः); compare also p. 378 *b*, line 56 ff., अमृतपद्म and अमृतवर्ष. [20] Property; *Hemach.*: = स्व; (this meaning, which is mentioned by *Hemach.*, is probably inferred from the meaning "gold"). [21] A medicament, a drug in general (*Rájan.*, *Nigh. Pr.*: औषध); e. g. *Rigv.*, *Váj. S.*, *Atharv.*: अप्स्वन्तरमृतमप्सु भेषजम्; *Sáyaña* takes अमृत here — I. 23. 19. — in the sense of पीयूष "drink of immortality"; and *Mahidh.* on *Váj. S.* 9. 6. *seems* to understand the word in a similar manner, since he does not explain it; this interpretation, however, not only jars with the Vaidik conception of *amŕita*, but destroys the climax intended by the succeeding word भेषज; nor is it probable that, in the Rigveda-verse which follows the one quoted, and expresses the same idea, भेषज would recur and the stronger term — for such would अमृत be, according to Sáyaña's view — be dropped altogether; this verse says: अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा। अग्निं च विश्वशंभुवमापश्च विश्वभेषजीः; it seems, therefore, that अमृत in the verse alleged, implies a similar, but less emphatic sense than भेषज; or *Patanjali* (in a *Káriká* to *Pán.* VIII. 1. 8., the quotation of which is inadvertently omitted, "Pánini, his place &c.", p. 95 note 106 line 6, and p. 98 last line): सामृतैः पाणिभिर्घ्नन्ति गुरवो न विषोक्षितैः; or *Śiśupálab.*: अमृतद्रवैर्विदधदब्जदृशामपमार्गमोषधिपतिः स्म करैः (*Mallin.*: ओषधिपतिश्चन्द्र एवौषधिपतिर्वैद्य इति श्लिष्टरूपकम्। अमृतमेवामृतमौषधविशेषः। तेन द्रवैरार्द्रैः करैः किरणैरेव करैर्हस्तैरब्जदृशामपमार्गमङ्गपरिमार्जनं विदधत्। कुर्वत्); or *Hitopad.*: अनिष्टादिष्टलाभे ऽपि न गतिर्जायते शुभा। यत्रास्ते विषसंसर्गो ऽमृतं तदपि मृत्यवे; (the present translations of the Hitop. take अमृत, in this verse, for the "drink of immortality"; but, whatever allowance be made for poetical liberties, "a drink of immortality, which kills", seems to exceed all reasonable limits). [22] A medicine which prevents and cures all diseases and prolong life (*Hemach.*: = रसायन q. v.). Under the heading of *Rasáyana*, Suśruta treats, in four chapters (27 – 30) of the *Chikitsita-sthána*, of four classes of medicines which have such an effect, — of a Rasáyana which removes all diseases, another which strengthens the intellect and prolong life, a third which obviates old age and death (the *Elixir vitae*), and a fourth which confers delight on human life, after it is relieved from all complaints. Seven kinds of men, says Suśruta, should not take such a medicine: अनात्मवानलसो दरिद्रः प्रमादी व्यसनी पापकृद्भेषजापमानी च "a man who is not selfpossessed, an idler, a poor man, an insane man, one addicted to licentious practices, an evil doer, and one who has a contempt for medicines". The *Elixir vitae* is the juice of the *Soma* plant (comp. p. 380 *b*, l. 44 ff.) which is to be taken according to a series of regulations laid down by Suśruta. He names twenty-four varieties of the Soma plant, and begins the chapter treating of this Rasáyana, in the following manner: ब्रह्मादयो ऽसृजन्पूर्वममृतं

सोमसंज्ञितम्। जरामृत्युविनाशाय विधानं तस्य वक्ष्यते ॥ एक एव खलु भगवान्सोमः स्थाननामाकृतिवीर्यविशेषैश्चतुर्विंशतिधा भिद्यते. — Compare above p. 379a, l. 27 and p. 383b, l. 26. [23] A powerful antidote, which is to be prepared of the seeds of the Achyranthes aspera and the Acacia Sirisha, two plants called Śwetá, and the Solanum Indicum, all these pounded, and mixed with cow's urine; *Suśruta*: अपामार्गस्य बीजानि शिरीषस्य तथैव च। श्वेते द्वे काकमाच्यौ च मवां मूत्रेण पेषयेत् ॥ सर्पिरेतेस्तु संसिद्धं विषसंशमनं परम्। अमृतं नाम विख्यातमपि संजीवयेन्मृतम्. [24] Quicksilver or mercury (*Rájan.*: पारद; *Nigh. Pr.*: पारा; probably called अमृत on account of its medicinal properties). [25] Poison in general (*Rájan.*: सामान्यविष; *Sureśw.*: विष) and [26] The poisonous root of the plant *Vatsanábha* (*Rájan.*: वत्सनाभ; *Nigh. Pr.*: बचनाग, which *Wilson* renders: *Mithá Zeher*, the root of the Aconite ferox brought from Nepal; *Wise*: root of the Sida cordifolia; *Molesworth*: root of the Gloriosa superba). *Suśruta* speaks of four varieties of the Vatsanábha (चत्वारि वत्सनाभानि), and describes its effect as producing stiffness of the neck and yellowness of the excrements and eyes (ग्रीवास्तम्भो वत्सनाभे पीतविण्मूत्रनेत्रता). The two latter meanings (25. and 26.) are, in all probability, founded on the use which was made of poison at ordeals; for it was supposed to have no injurious effect on the accused, if guiltless, and thus, in proving his innocence, freed him from the punishment of death, and became, as it were, his "*Amrita*". This is distinctly implied by the manner in which the poison is invoked on such occasions; e. g. *Yájnav.*: त्वं विष ब्रह्मणः पुत्रः सत्यधर्मे व्यवस्थितः। त्रायस्वास्मादभीशापात्सत्येन भव मे ऽमृतम्; or *Nárada* (according to the *Mitákshará*): त्वं विष ब्रह्मणा सृष्टं परीक्षार्थं दुरात्मनाम्। पापानां दर्शयात्मानं शुद्धानाममृतं भव। मृत्युमूर्ते विष त्वं हि ब्रह्मणा परिनिर्मितः। त्रायस्वैनं नरं पापात्सत्येनास्यामृतं भव. Amongst the poisons employed at ordeals, *Vatsanábha* is mentioned as one; *Mitákshará*: विषं च वत्सनाभादि ग्राह्यम्। शृङ्गिणो वत्सनाभस्य हिमजस्य विषस्य चेति पितामहवचनात्. [27] Beleric myrobalan, *Terminalia belerica* (*Sureśwara*: बिभीत; other Koshas, consulted by me, do not give this meaning, which, possibly, may have arisen from a misunderstanding of *Amarak.* II. 4. 2. 35.). [28] The name of the Viráj (see s. v. विराज्) of the metre Śakwarí q. v. (*Rik-Prátiś.*). [29] (In arithmetic it is sometimes used to denote) the numeral *4* (like other words meaning water or ocean, there being four oceans); e. g. *Muhúrtach.*: आनन्दादियोगान्तर्गतैकविंशतितमयोगस्य शुभोऽमृताख्यो सुखं गदस. [30] (In astrology.) The name of certain conjunctions of planets which are deemed to confer long life, or the name of the days on which those conjunctions take place; e. g. *Raghunand. Jyotistattwa*: अमृतम्। ध्रुवमृदुकरमूला पौष्णभान्यर्कवारे हरियुगविधियुग्मे फल्गुनीभाद्रयुग्मे दिवसकरतुरङ्गौ शर्वरीनाथवारे। गुरुयुगमलवातीपात्मपौष्णानि कौजे दहनविधियुतास्या मैत्रभं सौम्यवारे। मृदुदितिभपुष्यामैत्रभं जीववारे भगयुगजयुगस्तो विष्णुमैत्रे सिताहे श्रवणकमलयोनी सौरिवारे ऽमृतानि; or *Rájamártanda* (as quoted *ibid.*): अमृतं सिद्धियोगश्च यद्येकस्मिन्दिने भवेत्। तद्दिनं तु भवेद्दुष्टं मधुसर्पिर्यथा विषम्; or *ibid.*: रव्यादिदिवसे युक्ता विशाखादिचतुश्चतुः। उत्पाटा मृत्यवः काणा अमृतानि यथाक्रमम्. Comp. p. 380a, l. 28, अमृतसिद्धियोग and अमृतयोग. E. According to *Páńini* (VI. 2. 116.), a Bahuvr. of अ priv. and मृत, with the *udátta* on the second syllable, i. e. "free from death"; *Patanjali*, however, in a *Káriká* to *Páń.* III. 2. 188. (the quotation of which is inadvertently omitted in "Páńini, his place &c." p. 95, note 106 line 14, and p. 105 note 120) takes the word as a Tatpur., of अ neg. and मृत, i. e. "*not dying*"; for, amongst the words formed with क्त (i. e. passive past participles) which have the sense of a *present tense*, and are enumerated by him in this Káriká, he gives अमृत, and adds, by way of comment: न म्रियते ऽमृताः — these words being the only gloss he adds to the Káriká in question —; but, since Patanjali does not assert that मृत, in its uncompounded state, or as part of any other compound is *used in the sense* of "dying", it is questionable whether preference should not be given to Páńini's etymology. Nevertheless, Patanjali's statement is valuable in so far as it proves that he would have looked upon a meaning "*not dead*" as erroneous.

अमृतक n. (-कम्) The drink of immortality (the same as अमृत 4. 5., p. 380b, l. 39 ff.); e. g. *Gangádása's Chhandomanjarí*: व्रजसुन्दरीसमुदयेन मुदितमनसा स पीयते। हिमकरगलितमिवामृतकं ललितं मुरारिमुखचन्द्रविद्रुतम्. E. अमृत, taddh. aff. कन्.

अमृतकन्द Tatpur. m. (-न्दः) The root of Menispermum glabrum (*Nigh. Pr.*: = कंदगुळवेल; this glossary gives the word as a femin. °न्दा, which is probably its Mahratta form; like अमरकन्द which in Mahr. is अमरकांदा). Compare अमृत 3. 7. a. E. अमृत and कन्द.

अमृतकुण्ड Tatpur. n. (-ण्डम्) The vessel containing the Amrita or drink of immortality (see अमृत 4. 5., p. 381b, l. 40), in Swarga (*Molesworth*, *Wilson*). E. अमृत and कुण्ड.

अमृतकेशव Tatpur. m. (-वः) The name of a sanctuary erected by Amritaprabhá, the mother of Jayapída, a king of Kashmir, for his salvation, in expiation of the crimes he had committed during his life-time; *Rájatar.*: कृतपापं तमुद्दिश्य विपन्नममृतप्रभा। मृतोद्धाराय तन्माता व्यधत्तामृतकेशवम्. E. अमृत and केशव.

अमृतक्षार Karmadh. n. (-रम्) Sal ammoniac (*Nigh. Pr.*: नवसागर). E. अमृत and क्षार.

अमृतगति Bahuvr. f. (-तिः) The name of a metre regulated by number and quantity, a species of the metre called Pankti; it consists of a *stanza* of four lines, with the following ten syllables in each line: ⏑ ⏑ ⏑ – ⏑ ⏑ ⏑ ⏑ ⏑ –. Also called *Amritamati*, according to Colebr. Ess. II. p. 159, or according to Gangádása's Chhandomanjarí, *Twaritagati*. — The latter treatise gives the following two instances of this metre, which is not of frequent occurrence: त्वरितगतिव्रजयुवतिस्तरणिसुता विपिनगता। मुररिपुणा रतिगुरुणा परिरमिता प्रमदमिता; and क्षितिविजिति स्थितिविहति व्रतरतयः परगतयः। उरु रुरुधुर्गुरु दुधुवुर्युधि कुरवः स्वमरिकुलम्. E. अमृत and गति.

अमृतगर्भ Tatpur. m. (-र्भः) The immortal foetus; a Vaidik epithet of sleep; *Atharvav.*: यो न जीवो ऽसि न मृतो देवानाममृतगर्भो ऽसि स्वप्न। वरुणानी ते माता यमः पितारुर्नामासि. E. अमृत and गर्भ.

अमृतचिति Tatpur. The arrangement of consecrated bricks (see अग्निचयन and इष्टका) —, by which act, it was believed, immortality is obtained; e. g. *Śatapathabr.*: स प्रथमां चितिं चिनोति । सा हास्यैषा प्राण एव तद्दि तदमृतममृतं हि प्राणः सैषामृतचितिरथ पुरीषं निवपति .... । द्वितीयां चितिं चिनोति । सा हास्यैषापान एव तद्दि तदमृतममृतं ह्यपानः सैषामृतचितिः .... अथ पुरीषं निवपति .... &c. । षष्ठीं चितिं चिनोति । सा हास्यैष वागेव तद्दि तदमृतममृतं हि वाक्सैषामृतचितिः .... अथ पुरीषं निवपति &c. (*Sáyana*: ... एकैकस्या इष्टकाचितेरुपरि निधीयमानाया एकैकस्याः पुरीषचितेरमृतत्वसंपत्त्याम् &c.). E. अमृत (4. 5.) and चिति.

अमृतज Tatpur. 1. m. f. n. (-जः-जा-जम्) Produced by Amŕita (comp. p. 380 *b*, l. 39 f.); see the inst. s. v. अमृतवर्ष.

2. f. (-जा) Yellow or Chebulic myrobalan (*Nigh. Pr.*: = हर्तकी, i. e. हरीतकी). Comp. अमृत 3. 7. c. E. अमृत and ज.

अमृतजटा (probably) Bahuvr. f. (-टा) Indian spikenard, Valeriana jatamánsi (*Rájan.*: = जटामांसी; *Ainslie, Mat. Ind.* vol. II. p. 367 has a doubt, whether the scientific name of this plant is not *Cyperus stoloniferus*). E. अमृत and जटा.

अमृतजीवी Bahuvr. f. (-वी) Malabar nightshade, Basella alba (Graham); (*Nigh. Pr.*: = दुधी; *Molesworth* adds that by some दुधी is rendered, Euphorbia tristis). E. अमृत and जीव, fem. aff. (probably) ङीप्.

अमृततरङ्गिणी Tatpur. f. (-णी) [1] Moonlight (comp. अमृत, p. 381 *b*, l. 38 and p. 382 *a*, l. 5). [2] The name of a plant "the bitter root of which is supposed to have sovereign virtues in cases of snake bites and scorpion stings", Ophioxylon Serpentinum (Lin.); see *Ainslie, Mat. Ind.* vol. II. p. 441 (*Rájan.*: = चन्द्रिका; *Nigh. Pr.*: = चांदिणी; the nature of these two works, which contain chiefly medical terms or terms of natural history, makes me suppose that when चन्द्रिका is used in them, the name of the plant is meant). — Comp. अमृतद्रव. E. अमृत and तरङ्गिणी.

अमृतत्व n. (-त्वम्) Freedom from death, the condition of a god, immortality; e. g. *Rigv.*, *Váj. S.*: समुद्रादूर्मिर्मधुमाँ उदारदुपांशुना सममृतत्वमानट् (*Sáy.*: अमृतत्वं मोक्षम्); or *Rigv.*, *Sámav.*: तव क्रतुभिरमृतत्वमायन्वैश्वानर यत्पित्रोरदीदेः (*Sáy.*: अमृतत्वं देवत्वम्); or *Váj. S.*: आ मा गन्तां पितरा मातरा चा मा सोमो अमृतत्वेन गम्यात् (*Mahídhr.*: सोमश्चामृतत्वेन सहितो मा मामागम्यात् । चतुर्थ्यर्थे तृतीया । अमृतत्वाय मम देवत्वमस्त्विति &c.); or *Śatapathabr.*: ते (scil. देवाः) ऽर्चन्तः श्राम्यन्तश्चेरुः । अमृतत्वमवरुरुत्समानास्तान्ह प्रजापतिरुवाच &c.; or *Śatap.*, *Bŕihadár.*: यथैवोपकरणवतां जीवितं तथैव ते जीवितं स्यादमृतत्वस्य तु नाशास्ति वित्तेन; or *Chhánd. Up.*: अमृतत्वं देवेभ्य आगायानि; or *ibid.*: ब्रह्मसंस्थो ऽमृतत्वमेति; or *Śankara* (in his comm. on the *Chhánd.*): यस्मादात्यन्तिकममृतत्वं तदपेक्षया न तत्र दक्षिणा यन्ति &c.; or *Rik-Prátiś.*: यश्छन्दसां वेद विशेषमेतं .... स्वर्गं जयत्येभिरथामृतत्वम्; or *Manu*: अहिंसया च भूतानाममृतत्वाय कल्पते; or *Ved.-Sútra*: समाना चासृत्युपक्रमादमृतत्वं चानुपोष्य; or *Śank.* (on the *Ved.-Sútra*: अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात्) .... एष त आत्मान्तर्याम्यमृत इति चात्मत्वामृतत्वे मुख्ये परमात्मन उपपद्येते; or *Bhagavadgítá*: यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ । समदुःखसुखं धीरं सो ऽमृतत्वाय कल्पते. E. अमृत, taddh. aff. त्व.

अमृतदीधिति I. Tatpur. (-तिः) A ray consisting of, or being essentially, the Amŕita or drink of immortality; e. g. *Bhaṭṭik.*: वचनामृत°; see s. v. अमृत, p. 383 *a*, l. 9.

II. Bahuvr. [1] The moon; (*lit.*: having Amŕita-rays; comp. अमृत, p. 381 *b*, l. 38 and p. 382 *a*, l. 5; *Śabdar.*: हिमद्युतिर्द्विजपतिर्विश्वप्सामृतदीधितिः); e. g. *Naishadhach.*: अमृतदीधितिरेष विदर्भजे भजसि तापममुष्य किमंशुभिः (*Premach.*: अ॰ चन्द्रः । न तु तीक्ष्णदीधितिः). [2] (In arithmetic sometimes used to denote) the numeral *1* (like other synonyms of the moon; according to a native compilation). Compare also the next, अमृतांशु and अमृतरश्मि. E. अमृत and दीधिति.

अमृतद्युति Bahuvr. m. (-तिः) The same as अमृतदीधिति II. (*Hemach.*: अमृतश्वेतहिमद्युतिर्म्लौः; *Vallabhagaṅi*: अमृतश्वेतहिमेभ्यो ऽग्रे द्युतिः । अमृतद्युतिः । श्वेतद्युतिः । हिमद्युतिः). E. अमृत and द्युति.

अमृतद्रव Tatpur. m. f. n. (-वः-वा-वम्) Flowing with *Amŕita*; e. g. *Śiśupálab.*: अमृतद्रवैर्विदधदब्जदृग्धाम् &c.; (where the word is an epithet of the moonbeams, and implies, flowing with "*medicaments*"); comp. अमृत, p. 384 *b*, l. 28. Comp. अमृततरङ्गिणी.

अमृतधारा Tatpur. (-रा) "Stream of Amŕita"; the name of a species of the metre *Padachaturúrdha* which belongs to the class of unequal metres, the stanza being composed of dissimilar verses; it consists of four lines, the first of which contains 20, the second 12, the third 16 and the fourth 8 syllables, each line beginning with, or ending and beginning with, a spondee, the rest being short syllables (*Colebr.*, *Essays* II. p. 165). E. अमृत and धारा.

अमृतनाद Tatpur. m. (-दः) "The sound of immortality"; the name of an Upanishad belonging to the Atharvaveda (*Anquetil du Perron*'s transl. of the Upan., *Weber's* Ind. Stud.), a commentary on which is called अमृतनादोपनिषद्दीपिका (*Catal. of MSS.* in the Sanskrit College of *Benares*; MS. No. 7). E. अमृत and नाद.

अमृतन्धम Tatpur. m. (-मः) An epithet of Vishńu, in the *Harivanśa*; (its meaning is not explained by the comm.). E. अमृत in the accus., and धम.

अमृतप Tatpur. 1. m. f. n. (-पः-पा-पम्) [1] Drinking *Amŕita* (i. e., Soma or the Amŕita of the milk-ocean, or figuratively; see अमृत 4. 5., p. 380 *b*, l. 39 ff.). [2] Protecting the Amŕita. [3] Protecting immortality. [4] Protecting the gods.

2. m. (-पः) [1] A god (*Wilson*). [2] A name or epithet of Vishńu, the 504[th] of his thousand names in the *Anuśásanap.* of the *Mahábhárata*: सोमपो ऽमृतपः &c. (*Śankara*: धर्ममर्यादां दर्शयन्यजमानरूपेणेति स्वात्मनामृतरसं पिबन् । अमृतपः । मथितममृतमसुरैर्ह्रियमाणं रक्षित्वा देवान्पाययित्वा तमप्यपिबदिति वा, i. e., either because he drinks the Soma of the sacrifice, or because he protects the Amŕita churned from the ocean, and drinks it; *Gangádhara*: देवांश्च सर्वानमृतान्हि पाति स्वरूपभूतं त्वमृतं सुखं वा । पिबत्यसौ वामृतपः, i. e., because he protects the gods, or because he is the guardian of immortality, or because he drinks the Amŕita). E. अमृत and प.

अमृतपक्ष I. Tatpur. m. (-क्षः) The golden wing (of the sacrificial fire; such fire being compared to a bird, on account of the bird-like shape in which the sacrificial fire-place was arranged — comp. अग्निचयन —, and its wings

being called golden, on account of the bits of gold which were placed on the sides of the fire-place); *Śatap.*: देवयोनिर्वा एष यदाहवनीयः । यच्चैतावमृतपक्षौ यावेताव-भितः पक्षौ &c.

II. m. (-क्षः) With golden wings (see अमृत 4. 19.), an epithet of (the sacrificial) fire; *Śatap.*: इन्दुर्दक्षः श्येन ऋतावा हिरण्यपक्षः शकुनो भुरण्युरित्यमृतं वै हिरण्यममृतपक्षः शकुनो भर्ता (*Mahîdh.* on the former part of this passage which occurs in the Vâj. S.: हे अग्ने .... हिरण्यपक्षः सुवर्णशकलैर्हिरण्मयौ पक्षौ यस्य । शकुनः पक्ष्याकारः; *Sâyaṅa* on the latter part: अत्र हिरण्यशब्दार्थं भुरण्युशब्दार्थं चाह अमृतं वा इति). E. अमृत (p. 384 *b*, l. 2) and पक्ष.

अमृतप्रभ Bahuvr. 1. m. f. n. (-भः-भा-भम्) Beautiful as a god (see अमृत, p. 379 *a*, l. 35). Compare अमरप्रभ.

2. f. (-भा) The proper name of a wife of Meghavâhana, a king of Kashmir, b a wife of Raṅâditya, another king of Kashmir, c a wife of Vajrâditya and mother of Jayâpîḍa — two other kings of the same country (*Râjataranginî*). E. अमृत and प्रभा.

अमृतफल Bahuvr. 1. m. n. (-लः-लम्) [1] The fruit of the snake-gourd, Trichosanthes Dioeca or Anguina (*Râjanigh.*: masc. = पटोल; *Nigh. Pr.*: पटोळ or परवर, or popularly called, in the north, नासपात); the latter work describes its properties thus: गुरु, धातुवर्धक, मधुर, आंबट, रुचिप्रद, अर्से आहे व वायु, आणि त्रिदोष, यांना शमवितो "when heavy, it is nourishing, sweet, acid, stimulating to the appetite, and it removes rheumatism as well as disorders of the three humours of the body". The *Bhâvaprakâśa* says that "it is called *Nâsapâti* in Khorasan(?), Kâbil and other countries; that, when light, it is an errhine, very sweet, removes disorders of the three humours, and is found in abundance in the country Mudgala": अथामृतफलम् । पट्टदक्खानकाबिलप्रभृतिदेशेषु नासपाती इति प्रसिद्धम् । अमृतफलं लघु वृष्यं सुस्वादु चोष्म्हरेद्दोषान् । देशेषु मुद्गलानां च बहुलं तल्लभ्यते लोकैः. Comp. अमृताङ्ग. [2] Quicksilver (*Nigh. Pr.*: पारा); comp. अमृत, p. 385 *a*, l. 10. [3] Enlargement of the scrotum (*Nigh. Pr.*: वृद्धि). — Comp. अमृताफल.

2. n. f. (-लम्-ला) [1] Wild date-tree, Phœnix sylvestris, or a small variety of it (*Râjanigh.*: neutr. = पारेवत; *Nigh. Pr.*: fem. = लघुखजुरी. [2] Emblic myrobalan, Phyllanthus emblica (*Râjanigh.*: fem. = आमलकी; *Nigh. Pr.*: n. f. = आंवळी). Comp. अमृता, p. 379 *b*, l. 49.

3. f. (-ला) [1] The vine, vitis vinifera, or the white variety of it (*Râjanigh.*: द्राक्षा; *Nigh. Pr.*: श्वेतद्राक्ष). [2] A small kind of raisin without stones (*Nigh. Pr.*: किसमिस). Comp. अमृता, p. 379 *b*, l. 21. E. अमृत and फल.

अमृतबन्धु Tatpur. m. (-न्धुः) [1] (ved.) Keeper of immortality (an epithet of the gods); e. g. *Rigv.*: अदितिर्ह्यजनिष्ट दक्ष या दुहिता तव । तां देवा अन्वजायन्त भद्रा अमृतबन्धवः (*Sâyaṅa*: अमृतबन्धवः । अमरणबन्धनाः). Compare the meaning of अमृतरक्षिन् (in the epic literature). [2] A horse (*Nigh. Pr.*: घोडा, i. e. घोटक); lit., "the kinsman of Amṛita", because the horse Uchchaiḥśravas rose from the ocean, whence also came the Amṛita, for the sake of which it was churned by the gods; comp. अमृतसहोदर or अमृतसोदर. E. अमृत and बन्धु.

अमृतभवन Tatpur. (-नम्) "Abode of immortality"; the name of a convent built by Amṛitaprabhâ, the wife of Meghavâhana, a king of Kashmir; *Râjatar.*: भोगाय देशभिक्षूणां यश्चभाख्यामृतप्रभा । विहारमुच्चैरमृतभवनाख्यमकारयत्. E. अमृत and भवन.

अमृतभुज् Tatpur. (-क्) [1] A god; *Vallabhag.* on *Hemach.* 1. 1.: अमृतपूर्वा भुगादयः । अमृतभुजः .... एते .... देवावाचकाः. [2] One who eats the residue of a sacrifice; e. g. *Bhagavadg.*: यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्. See अमृत, p. 381 *a*, l. 54 ff. and p. 384 *a*, l. 9; and comp. the next. E. अमृत and भुज्.

अमृतभोजन m. (-नः) One who eats the residue of a sacrifice; e. g. *Manu*: विघसाशी भवेन्नित्यं नित्यं वामृतभोजनः. See अमृत, p. 384 *a*, l. 9. E. अमृत and भोजन.

अमृतमति Bahuvr. f. (-तिः) The same as अमृतगति (*Colebr. As. Res.* X. p. 469; the form अमृतमती in the Misc. Ess. II. p. 159 is a misprint). E. अमृत and मति.

अमृतमन्थन Tatpur. n. (-नम्) The churning — by the gods and demons — of the ocean for the sake of obtaining the Amṛita or drink of immortality (see अमृत 4. 5., p. 381 *a*, l. 50 ff. This is the name of the chapters 17–19 in the Âdiparvan of the Mahâbhârata, where the myth of the origin of the Amṛita is related; comp. अमृतोत्पत्ति. E. अमृत and मन्थन.

अमृतमय m. f. n. (-यः-यी-यम्) [1] Consisting of immortality, essentially immortal; e. g. (the supreme Soul) *Śatap.*, *Bṛihadâr.*: यश्चायमस्यां पृथिव्यां तेजोमयो ऽमृतमयः पुरुषो यश्चायमध्यात्मं शारीरस्तेजोमयो ऽमृतमयः पुरुषो ऽयमेव स यो ऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् (*Śankara*: अमृतमयो ऽमरणधर्मा); or *Bhâgavata-Pur.*: य एष षोडशकलः पुरुषो भगवाननोमयो ऽन्नमयो ऽमृतमयो देवपितृमनुष्यभूतपशुपक्षिसरीसृपवीरुधां प्राणाप्यायनशीलत्वात्सर्वमय इति वर्णयन्ति. Comp. आनन्दमय, which term is an equivalent of अमृतमय, in the sense stated, in some Upanishads and in the Vedânta. [2] Consisting of Amṛita or the drink of immortality, essentially Amṛita, quite Amṛita; e. g. *Panchat.*: भो तस्यास्तव हृदयस्यामृतमयफलरसास्वादमुद्दिश्य भवतो दोहदः संजातः; or *Bhartṛih.*: (a woman) तावदेवामृतमयी यावल्लोचनगोचरा । चक्षुःपथादपगता विषादप्यतिरिच्यते; or *Arjunam.* (on a passage of the Harivanśa): सोमम् । अमृतमयं चन्द्रम्; comp. also *Jayam.* on *Bhaṭṭik.*: वचनामृत°, quoted s. v. अमृत, p. 383 *a*, l. 10. E. अमृत, taddh. aff. मयट् (comp. *Pâṅ.* V. 4. 21.).

अमृतमालिनी f. (-नी) A name of Durgâ; lit., "with an everlasting garland"; e. g. *Aushadhikalpa*: अमृतमालिन्यै नमः. E. अमृत-माला, taddh. aff. इनि.

अमृतमुख Bahuvr. m. f. n. (-खः-खी or खा-खम्) Having a face like that of a god, looking like a god; e. g. *Mahâbh. Śântip.*: (Yudhishṭhira) यावन्त्याभिषिक्तश्च राजामृतमुखो ऽभवत्. E. अमृत 2. 1. and मुख; in the femin., with ङीष् or टाप्.

अमृतयज्ञ Tatpur. m. (-ज्ञः) A sacrifice for the obtainment of immortality; e. g. *Kâṭhaka-Yajurv.*: अमृतयज्ञो वा एष यद्दर्शपूर्णमासौ कस्य वा ह देवता &c. Compare अमृताहुति. E. अमृत and यज्ञ.

अमृतयोग Karmadh. m. (-गः) (In astrology.) The same as अमृत 4. 30. (p. 385 *a*, l. 46); see e. g. the quotations given there, and under अमृता 3. 8. (p. 380 *a*, l. 31); or *Râjamârtaṅḍa* (as quoted in *Raghun.*'s *Jyotist.*): हस्तममृताख्यो योगः

सर्वाण्यशुभानि हेलया निघ्नतम्। न भवति पुनरिह यस्मो वैधृतिविष्टिव्यतीपाते &c. Comp. अमृतसिद्धियोग. E. अमृत and योग.

अमृतरक्षिन् Tatpur. m. (-क्षी) Protecting the Amŕita or drink of immortality; an epithet of the gods; e. g. *Mahábh. Ádip.* (in the legend of Garuda, where the Amŕita is identified with the juice of the Soma, comp. अमृत 4. *s.*, p. 381 *a*, l. 3 ff.): तेनाचकीर्षा रक्षसा देवा मोहमुपागमन्। न चैव ददृशुश्छन्ना रक्षसामृतरक्षिणः. Comp. the meaning of अमृतबन्धु in the Ṛigveda. E. अमृत and रक्षिन्.

अमृतरश्मि Bahuvr. m. (-श्मिः) The moon (lit. "having Amŕita-rays"); e. g. *Bhaṭṭik.*: रुचिरोन्नतरत्नगौरवः परिपूर्णामृतरश्मिमण्डलः। समदृश्यत .... (*Jayam.*: परिपूर्णस्यामृतरश्मेश्चन्द्रमसो मण्डलमिव मण्डलं यस्य सः; *Bharatam.*: .... चन्द्रस्येव मण्डलं वक्राकारत्वं यस्य सः). Comp. अमृतदीधिति II. and अमृत, p. 381 *b*, l. 38 and p. 382 *a*, l. 5. E. अमृत and रश्मि.

अमृतरस I. Tatpur. m. (-सः) The Amŕita-essence, the drink of immortality; e. g. *Bhartŕih.*: पिबाम शास्त्रौघानुत (*v. l.* शास्त्रार्थानुत) विविधकाव्यामृतरसान्न विद्मः किं कुर्मः कतिपयनिमेषायुषि जने; or *Śank.*; comp. p. 386 *b*, l. 44.

II. Bahuvr. f. (-सा) The dark-coloured grape (*Rájan.*: कपिलद्राक्षा; *Nigh. Pr.*: काळिंद्राक्ष); comp. अमृता 3. 1. E. अमृत and रस.

अमृतरुत Bahuvr. m. f. n. (-तः-ता-तम्) Having a voice like Amŕita; e. g. *Kálid. Śrutab.*: सा (the metre described) त्वमृतामृतरुते (vocative fem.) प्रभावती; (a various reading of this verse is: सा त्वचितामृतरुतिके प्रभावती). E. अमृत and रुत.

अमृतलता Tatpur. f. (-ता) [1] The same as अमृता 3. 7. *s.*; a species of moonseed, Menispermum glabrum; *Graham*: Cocculus cordifolius; *Ainslie*, *Mat. Ind.* II. p. 377: Menispermum cordifolium (Russell); *Nigh. Pr.*: = गुळवेल which is the same as गुडूची. Compare अमृतकन्द, अमृतवल्लरी, अमृतवल्ली, अमृतसम्भवा. [2] The same as सोमलता; Ruta graveolens, according to *Ainslie* (l. c. II. p. 378), who when treating of the medicinal properties of the *Somalatá*, observes (I. p. 352): "Rue was held in high estimation by the ancients, and was a principal ingredient of the celebrated antidote of Mithridates, king of Pontus. Pliny notices it in several parts of his Natural History, and calls it one of the best medicinal herbs, &c.". This description explains the use which *Bhartŕihari* makes of the word, when he says that a beautiful woman is like the Amŕita- or Soma-plant, if agreeable to the wishes of her lover, but that she is like a poisonous creeper, if she is averse to them: नामृतं न विषं किंचिदेकां मुक्त्वा नितम्बिनीम्। सैवामृतलता रक्ता विरक्ता विषवल्लरी. E. अमृत and लता.

अमृतलतिका f. (-का) The same as the preceding, perhaps in a diminutive sense; e. g. see s. v. अमृतरुत. E. अमृतलता, taddh. aff. कन् and fem. aff. टाप्.

अमृतवपुस् Bahuvr. m. (-पुः) "Of immortal shape", a name or epithet of Vishńu; the 814[th] of his thousand names in the *Anuśásanap.* of the *Mahábh.*: अमृतांशो ऽमृतवपुः &c. (*Śankara*: मृतं मरणं तद्रहितं वपुरस्येत्यमृतवपुः; similarly, *Gangádhara*). E. अमृत and वपुस्.

अमृतवर्ण Bahuvr. m. f. n. (-र्णः-र्णा-र्णम्) Having a colour like gold; e. g. *Mahábh. Anuśás.*: तासूत्पन्नास्तीरभेदासु सुरभिर्लोकमातृका। सुवर्णवर्णाः कपिलाः प्रजानां वृत्तिधेनवः। तासाममृतवर्णानां क्षरन्तीनां समन्ततः। बभूवामृतजः फेनः स्रवन्तीनामिवोर्मिजः. E. अमृत (p. 384 *b*, l. 2) and वर्ण.

अमृतवल्लरी Tatpur. f. (-री) [1] The same as अमृता 7. *s.*, and the following (*Nigh. Pr.*: गुळवेल). [2] A large species of the esculent vegetable Mayála (*Nigh. Pr.*: थोरमयाळ). E. अमृ and वल्लरी.

अमृतवल्लि or **अमृतवल्ली** Tatpur. f. (-ल्लिः or -ल्ली) The same as the preceding 1. (*Ratnamálá*: गुडूची; *Nigh. Pr.*: गुळवेल); e. g. *Suśruta* (on the treatment of goitre): तैलं पिबेच्चामृतवल्लिनिम्बहंसाह्वयावृक्षकपिप्पलीभिः. For its properties see its synon. अमृतसम्भवा. E. अमृत and वल्लि or वल्ली.

अमृतवाका Tatpur. (?) f. (-का) A species of bird, which, as the *Śatapathabr.* says, engendered the hawk: राजन्यबन्धवो मनुष्याणामनृतमां गोपायन्ति तस्मात् तेषु वीर्यवान्जायते ऽमृतवाका वयसां सा क्षिप्रं श्येनं जनयति (*Sáyańa*: वयसां पक्षिणां मध्ये ऽमृतवाका नाम पक्षिजातिः). E. अमृत and वाका.

अमृतबिन्दु Tatpur. m. (-न्दुः) "Drop of Amŕita"; the name of an Upanishad belonging to the Atharvaveda (*Colebr.*, Misc. Ess.; *Weber*, Ind. Stud.). E. अमृत and बिन्दु.

अमृतशास्त्र Tatpur. n. (-स्त्रम्) The name of one of the seven Buddhistic *Abhidharma*-works (see अभिधर्म); it was composed by *Goshtha* and contains a compendium of Buddhistic tenets; (*Wassiljew, der Buddhismus* p. 116). E. अमृत and शास्त्र.

अमृतसङ्ग Tatpur. m. (-ङ्गः) Calamine, impure carbonate of zinc (*Nigh. Pr.*: कलखापरी). Comp. अमृतासङ्ग. E. अमृत and सङ्ग.

अमृतसम्भव Tatpur. 1. m. f. n. (-वः-वा-वम्) Produced by Amŕita, or Soma (comp. p. 380 *b*, l. 44); e. g. *Mahábh. Anuśás.*: अथ क्रुद्धं महादेवं प्रजापतिरभाषत। अमृतेनावसिक्तस्त्वं गोच्छिष्टं विद्यते भवान्। यथा ह्यमृतमादाय सोमो विस्यन्दते पुनः। तथा क्षीरं क्षरन्त्येता रोहिण्यो ऽमृतसम्भवाः.

2. f. (-वा) The same as अमृतवल्लि q. v. (*Rájan.*: गुडूची). E. अमृत and सम्भव, fem. aff. टाप्.

अमृतसहोदर Tatpur. m. (-रः) The horse; (lit., "the brother of Amŕita"). Comp. अमृतसोदर. E. अमृत and सहोदर.

अमृतसार Tatpur. m. (-रः) Probably the same as नवराज q. v.; see the next. — *Lassen*, *Ind. Alterth.* I. p. 98. 99, considers this word to have become the modern name of the town Amŕitsir; but Dr. Hall looks upon the latter as a corruption of *Amŕitasaras*, "lake of Amŕita". E. अमृत and सार; "essence of Amŕita".

अमृतसारज m. (-जः) [1] Raw sugar (*Rájan.*: गुड). [2] Sugar-candy (*Rájan.*: नवराजोद्भवखण्ड; *Nigh. Pr.* — *fem.* °जा —: खडेसाकर). E. अमृतसार and ज.

अमृतसिद्धियोग Karmadh. m. (-गः) A common term for certain periods in astrology, viz. the days of the week, beginning with Sunday, on which occur, respectively, the nakshatras, हस्त, श्रवण, अश्विनी, अनुराधा, पुष्य, रेवती, रोहिणी; the day having its proper nakshatra; or the occurrence of the proper nakshatra on the proper day. (*Molesworth.*) Comp. p. 385 *a*, l. 55. E. अमृत and सिद्धियोग.

अमृतसू Tatpur. 1. m. (-सूः) The moon (*Hemach.*; lit. "the generator of Amŕita"; this epithet, if taken literally, would not be quite in accordance with the Pauránik notions; for, according to them, the Amŕita is preserved in, not produced by, the moon; but, since Amŕita is originally

identical with the juice of the Soma, and therefore may be considered as produced by the Soma, and again, since Soma, the name of the moon-plant, is also a name of the moon, the epithet in question originates probably in the confusion of these two meanings of Soma).

2. f. (-सूः) A *Mátri* or a divine mother (*Wilson*; *Rájá Rádhák.*: अमृतानां देवानां सूः प्रसूतिः). E. अमृत and सू.

अमृतसेक Tatpur. m. (-कः) The shedding of Amrita or the drink of immortality, the sprinkling with Amrita; e. g. *Hitop.*: वर्धनं वाथ (ed. Schlegel-Lassen; वर्धयन्वाथ edd. Seramp., Calc., Bombay; वर्धनं चाथ ed. Wilkins. and ed. Johnson) सज्जनं खलानां प्रीतये कृतः। फलन्त्यमृतसेकेऽपि न पथ्यानि विषद्रुमाः. E. अमृत and सेक.

अमृतसोदर Tatpur. m. (-रः) The horse (*Rájan.*: = घोटक; *Nigh. Pr.*: = Mahr. घोडा). See अमृतसहोदर and अमृतबन्धु. E. अमृत and सोदर.

अमृतस्रवा Tatpur. f. (-वा) Literally, "Shedding Amrita or the drink of immortality"; the proper name of [1]A tree, also called *Rudanti* or *Rudantiká* (*Rájan.*, *Nigh. Pr.*: = रुदन्ती). [2]A creeper, also called वृक्षारुहा, or उपवल्लिका, or सितलता, or घनवल्ली (*Rájan.*); the same as अमृतवल्ली (*Nigh. Pr.*, according to the *Chúdámani*; the same work renders घनवल्ली with अमृतवल्ली). The *Rájanighantu* and *Nighantaprakáśa* describe the medicinal properties of this creeper as follows: "it is wholesome (in general), rather bitter, and has the properties of *rasáyana* (the elixir of life which prevents the infirmities of old age); it heals sores, acts as an antidote, and cures leprosy, constipation, jaundice and swellings;" *Rájan.*: उक्तामृतस्रवा पथ्या ईषत्तिक्ता रसायनी। व्रणघ्नी विषकुष्ठामं कामलां श्वयथुं जयेत्; *Nigh. Pr.* (on अमृतवल्ली): हितकारक, कांहींकडवट, जराव्याधिदूरकरणारी, व विषनाशक, अग्नी आहे. आणि व्रण, कुष्ठ, आंव, कावीळ, सूज, है रोगदूरकरिते. E. अमृत and स्रव, fem. aff. टाप्.

अमृतस्राव Tatpur. m. (-वः) A flow or current of water; e. g. *Súryasiddh.*: अमृतस्रावयोगेन कालभ्रमणसाधनम् "by the application of a current of water (in constructing a sphere instrument) the revolution of time is ascertained" (*Ranganátha*: अमृतस्रावयोगेनेतादृशं गोलं कृत्वा जलप्रवाहाधोघातेन कालभ्रमणसाधनं षष्टिनाक्षत्रघटीभिर्दृष्टान्तगोलस्य भ्रमणं यथा भवति तथा साधनं कारणं कार्यं स्वयंवहगोलयन्त्रं कार्यमित्यर्थः; and comp. Burgess's translation of XIII. 16. p. 262). E. अमृत (p. 383 *a*, l. 49 ff.) and स्राव.

अमृतस्रुत् Tatpur. m.f.n. (-त्-त्-त्) Shedding Amrita or the drink of immortality; e. g. (the rays of the moon; comp. अमृत 4., p. 382 *a*, l. 3 ff. and अमृतदीधिति) *Śiśupálab.*: चिपतां निषेवितुमपक्रियया समुपैति सर्वमिति सत्यमदः। अमृतस्रुतोऽपि विरहाद्भवतो यदमूं दहन्ति हिमरश्मिरुचः. E. अमृत and स्रुत्.

अमृतस्वादनीय. See अमृतास्वादनीय.

अमृतांश Tatpur. m. (-शः) (In arithmetic) The 37th part amongst 60 parts; (according to a native compilation of mathematical terms; as regards the present word, in reference to the *Sarvárthachintámani*: षष्ट्यंशान्तर्गतः सप्तत्रिंशत्तमो भागः। सुधामृतांशाविति). E. अमृत and अंश.

अमृतांशु I. Tatpur. m. (-शुः) [1]An Amrita-ray; compare अमृतदीधिति. [2](In arithmetic) The 17th part amongst 60 parts; (according to the native compilation mentioned under the foregoing word: तदन्तर्गतः सप्तदशः).

II. Bahuvr. m. (-शुः) The moon. Compare अमृतदीधिति, अमृतद्युति, and the following. E. अमृत and अंशु.

अमृतांशूद्भव Bahuvr. or Tatpur. m. (-वः) "He who caused the moon to arise, *scil.* from the ocean when it was churned by the gods for the obtainment of the beverage of immortality"; or "he who is the origin of the moon, *scil.* when the ocean was churned" &c. (comp. अमृत 4., p. 381 *b*, l. 38); a name or epithet of Vishńu; the 283d amongst his thousand names in the *Anuśásanap.* of the *Mahábhárata*: अमृतांशूद्भवो भानुः &c. (*Śankara*: मथ्यमाने पयोदधावमृतांशुश्चन्द्रः। अमृतमन्थने तस्योद्भवो यस्मात्सोऽमृतांशूद्भवः; *Gangádhara*: स देवश्चन्द्रस्य चोद्भव उदन्वति मथ्यमाने). E. अमृतांशु II. and उद्भव.

अमृताकर Tatpur. m. (-रः) "A mine of Amrita"; the proper name of a minister of Unmattávanti, a king of Kashmir; according to the *Rájatarangini* which qualifies him as a depredator of the public treasury. E. अमृत and आकर.

अमृताक्षर Dwandwa n. (-रम्) That which is (at the same time) immortal and inalterable, viz. the one supreme Soul (and distinct, therefore, from Matter which is liable to alteration, and the individual Soul; the supreme Soul ruling both); *Śwetáśwatara-Up.*: क्षरं प्रधानममृताक्षरं हरः। क्षरात्मनावीशते देव एकः (*Śankara*: अमृतं च तदक्षरं चामृताक्षरममृतं ब्रह्मैव ईश्वर इत्यर्थः). E. अमृत and अक्षर.

अमृतानन्द Bahuvr. m. (-न्दः) "Having the happiness of immortality"; the proper name of a Nepalese commentator (mentioned in *Burnouf's Lotus de la bonne Loi*), and of the editor of Śríkrishńánanda's Tantrasára (as mentioned in *Weber's Catal. of the Berlin Sanskr. MSS.*). E. अमृत and आनन्द.

अमृतान्धस् Bahuvr. m. (-न्धाः) A god, a deity (lit. "whose food is Amrita or the beverage of immortality; *Amarak.*, *Hemach.*'s *comm.*, *Śabdaratn.*). Compare अमृताशन. E. अमृत and अन्धस्.

अमृताफल Bahuvr. m. (-लः) The same as अमृतफल 1. 1. (*Nigh. Pr.*: = पटोळ; *Dravyábhidhána*, as quoted by *Rádhák.*: पटोल; in the I. O. MS. of the Dravyábhidhána of Sureśwara I did not find this word. E. (probably) अमृत with a prolongation of its final vowel, and फल.

अमृताभिषिक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Sprinkled with Amrita, i. e. with Soma; e. g. *Śatapathabr.*: सोऽस्यैष दैव आत्मा सोमाभिषिक्तो भवत्यमृताभिषिक्तोऽथ भवयति यदात्मानमभिषिञ्चति सोऽस्यायमात्मा सोमाभिषिक्तो भवत्यमृताभिषिक्तः (*Sáyańa*: सोमस्यामृतत्वात्सोमाभिषेकेणामृताभिषिक्त एव भवतीत्याह। सोमाभिषिक्तो भवतीति). Comp. अमृत 4., p. 380 *b*, l. 44 ff., and अमृतसम्भव. E. अमृत and अभिषिक्त.

अमृताय् denom. átm. (-यते) To be like Amrita or the drink of immortality. See the following. E. अमृत, denom. aff. क्यङ् (comp. *Pán.* III. 1. 11.).

अमृतायमान m.f.n. (-नः-ना-नम्) Being Amrita-like, similar to the drink of immortality; e. g. (speech) *Raghuv.*: उत्तिष्ठ वत्सेत्यमृतायमानं वचो निशम्य &c. (*Mallin.*: अमृतमिवाचरतीत्यमृतायमानम्। उपमानादाचार इति क्यच् (*Pán.* III.

1. 10.; but the quotation of rule III. 1. 11. would have been more to the purpose). E. अमृताय्, krit aff. शानच्.

अमृताश I. Tatpur. and II. Bahuvr. m. (-शः) A name or epithet of Vishńu; the 813[th] amongst his thousand names in the *Anuśásanap.* of the *Mahábhárata*, viz. I. Tatpur. [1] because he enjoys his spiritual happiness, as if it were Amŕita (*Śankara*: आत्मानन्दामृतरसमश्नातीत्यमृताशः; *Gangádh.*: अश्नात्यसावमृतवत्स्वसुखं हि); or [2] because, having allowed the gods to drink the Amŕita obtained through the churning of the ocean (see अमृत p. 381 *a*, l. 50 ff.), he himself partook of it (*Śankara*: मथितममृतं सुरान्पाययित्वा स्वयं चाश्नातीति वामृताशः; *Gangádh.*: देवान्प्रीत्याशयत्यमृतमुत्तममब्धिजं वा(?); or II. because his desire is undecaying, i. e. because the result of his desire is everlasting or because his desire is always successful (*Śankara*: अमृतानश्वरा । अविनश्वरफलत्वेनाशा वाञ्छास्येति वा; *Gangádh.*: आशामृतास्य सफलत्वमृताश उच्यः). E. I. (Tatpur.) अमृत 4. 5. and आश; II. (Bahuvr.) अमृत 1. 1. and आशा.

अमृताशन Tatpur. 1. m. (-नः) (Literally, "enjoying Amŕita"; see अमृत p. 381 *a*, l. 50 ff.) A god, a deity (*Haláy.*: अमृताशना अनिमिषा देवाः &c.). Compare अमृतान्धस् and अमृताशिन्.

2. n. (-नम्) The enjoyment of Amŕita, enjoyment like that of Amŕita; e. g. *Garuda-Pur.* (in the chapter where Kŕishńa explains to Garuda the mystery of procreation): स्त्री चेच्चमौषधीपाचं वीजं चाप्यमृताशनम् । तत्र तावन्नरः स्वामी अनुसाच निषिच्यते । निषेकसमये यादृक्नरचित्तविकल्पना । तादृक्स्वभावसंभूतिर्जन्तुर्विशति कुक्षिगः. E. अमृत and अशन.

अमृताशिन् Tatpur. m. (-शी) (Literally, "enjoying Amŕita") A god; comp. the foregoing word; e. g. *Mallinátha* on *Śiśupálab.* (2. 107.) — in reference to the words .... नाकिनामिति पुरोडाशभुजाम् &c. of the preceding verse — तथाप्यमृताशिनां तेषां किमेभिः पिष्टभक्षणप्रलोभनैरत आह &c. E. अमृत (4. 12.) and आशिन्.

अमृताश्म Karmadh. m. (-श्मः) (Perhaps) A precious stone in general. (The word is given by the *Káśiká, Siddhántak.* &c. on *Páń.* V. 4. 94, and by *Vopadeva*, as an illustration of a compound ending in अश्मन्, and implying जाति or a *class* name, which, for instance, "a precious stone" would be; comp. *Amarak.*: रत्नं मणिर्द्वयोरश्मजातौ &c. That the word is a *Karmadh.*, is implied by the following definition of the *Purushottamavŕittitiká*: अमृताश्म इति विशेषणसमासः). E. अमृत and अश्मन्, samás. aff. टच्.

अमृताष्टमीतपस् Tatpur. n. (-पः) The name of a Jaina work descriptive of their religion (*Wilson's Works* I, p. 283). E. अमृत-अष्टमी and तपस्.

अमृतासङ्ग Tatpur. n. (-ङ्गम्) A collyrium extracted from the Amomum xanthorriza (*Hemach.*: = कर्परिकातुत्थ; according to Wilson's rendering of the word; but खर्परिकातुत्थ, another reading of कर्प°, is rendered by the *Nigh. Pr.* कलखापरी which, according to Molesworth, is "Calamine, impure carbonate of zinc". Compare also the following, अमृतसङ्गम, अमृतोत्थ, अमृतोपम). E. अमृता and सङ्ग; or more probably अमृत with a prolongation of the final vowel and सङ्ग.

अमृतासङ्गम Tatpur. m. (-मः) Blue vitriol, sulphate of copper (*Nigh. Pr.*: = मोरचुक). Compare the preceding and अमृतसङ्गम. E. अमृता and सङ्गम; or more probably अमृत with a prolongation of the final vowel, and सङ्गम.

अमृतासु Bahuvr. m. (-सुः) Endowed with immortal life; *Atharv.*: .... अमृतासुर्व्रतं एमि इत्यस्तत्सुरात्मा तन्वस्तत्सुमद्गुः. E. अमृत and असु.

अमृतास्वादनीय Karmadh. m. f. n. (-यः-या-यम्) As pleasant to the taste as Amŕita or the drink of immortality; e. g. *Maháбh. Vanap. (Indralok.)*: अमृतास्वादनीया मे पीताः प्रस्रवणोदकाः; (the reading in Bopp's ed. of the Indralok., अमृतस्वाद° is less good). E. अमृत and आस्वादनीय.

अमृताहरण Tatpur. m. (-णः) "The robber of Amŕita or the drink of immortality"; a name of Garuda, the bird of Vishńu (*Harávali*). See s. v. गरुड, and compare अमृत, p. 381 *a*, l. 3 ff. E. अमृत and आहरण.

अमृताकृति Tatpur. f. (-तिः) (ved.) The name of certain offerings to the gods; of some, because the gods delight in them as in Amŕita; of others, because the sacrificer, by means of them, obtains immortality; e. g. *Aitareyabr.* (where the first part of the compound is also used in allusion to the meanings of अमृत (p. 380 *b*, l. 44, and p. 381 *a*, l. 14): सा वा एषामृताकृतिरेव यद्वपाकृतिरमृताकृतिरग्न्याकृतिरमृताकृतिराज्याकृतिरमृताकृतिः सोमाकृतिरेता वा अशरीरा आकृतयो या वै काश्चाशरीरा आकृतयो मृतत्वमेव ताभिर्यजमानो जयति (*Sáyana*: या वपाकृतिरस्ति सैषा स्वयममृताकृतिः। साप्यमृताकृतिः। देवानाममृते यावती प्रीतिस्तावत्प्रीतिर्वपाकृतौ विद्यमानत्वात् ॥ आतिथ्यकर्म तु मथितस्याघेराहवनीयाग्नौ प्रक्षेपरूपा सेयमाकृतिः साप्यमृताकृतिः। अमृतत्वाख्यस्य देवत्वस्य प्राप्तिहेतुत्वात् ॥ याप्यन्या काचिदाज्याकृतिः साप्यमृताकृतिः। अमृतं वा आज्यमिति श्रुतेः ॥ याप्यन्या सोमाकृतिः सापि। अपाम सोमममृता अभूमेति सोमस्यामृतत्वप्राप्तिसाधनत्वश्रवणात् ॥ या एतास्तस्र आकृतयः। ता सर्वा अशरीराः। शीघ्रमरणयुक्तशरीरप्राप्तिसाधनत्वाभावात्। अत एव याः काश्चिदशरीरा आकृतयः सन्ति ताभिर्यजमानश्चिरंजीविनो रूपममृतत्वमेव देवत्वं प्राप्नोति); or *Śabara* (on the *Jaimini-Sútra*: उपस्तरणाभिघारणयोरमृतार्थत्वादकर्म स्यात्): अमृताकृतिमेवैनां करोतीति ते उपस्तरणाभिघारणे. E. अमृत and आकृति.

अमृताह्व Bahuvr. n. (-ह्वम्) A fruit which has the shape of a small Vilva-fruit and in Khorasan is called *Násapáti*; according to *Rájá Rádhákántadeva* who quotes for his authority the *Bhávaprakáśa* and enumerates the properties of this fruit the following: गुरुत्वम् । वातनाशित्वम् । स्वादुत्वम् । अम्लत्वम् । रुचिशुक्रकारित्वं च ॥ तल्लघुफलगुणाः । वृष्यत्वम् । सुस्वादुत्वम् । त्रिदोषनाशित्वं च । तन्मूलदेशे बहुलं लभ्यते "(when) heavy, it cures rheumatism, it is sweet, acid, stimulates the appetite and increases the semen; when light, it is an errhine, very sweet and removes disorders of the three humours". (In the MS. of the *Bhávaprakáśa* in the I. O., I could not find this word, nor the description given of it by the Rájá; but since the definition quoted above s. v. अमृतफल from the *Bhávaprakáśa* and *Nigh. Pr.*, is very similar to that of अमृताह्व, and since the Rájá does not append a detailed definition to अमृतफल, I presume that both words are different readings of the same name.) E. अमृत and आह्वा.

अमृतेन्धन Tatpur. m. (-नः) "Kindler of the Amṙita", an epithet of Vishṅu in the *Harivanśa*; (it is not explained by the comm.). E. अमृत and इन्धन.

अमृतेश Tatpur. m. (-शः) "Lords of the gods", one of the thousand epithets or names of Śiva; in the *Uttarakhaṅḋa* of the *Padmapuráṅa*: अमृतेशाय सौम्याय खेचराय च धन्विने (scil. नमः). Compare अमृतेश्वर. E. अमृत 2. 1. and ईश.

अमृतेशय Tatpur. m. (-यः) "Resting on the Amṙita or on that sacred place of the northern shore of the milk-ocean called Amṙita (see अमृत 4. 8.)", an epithet of Vishṅu in the *Harivanśa*; (it is not explained by the comm.). E. अमृत in the loc., and शय.

अमृतेश्वर Tatpur. m. (-रः) "Lord of the gods", a name of Śiva; comp. अमृतेश; e. g. *Rájatar.*: अमृतप्रभया तस्य राज्ञः पत्न्यान्यया कृतः। दक्षिणच्छिन्नशेशस्य पार्श्वे देवो ऽमृतेश्वरः. E. अमृत 2. 1. and ईश्वर.

अमृतेष्टका Karmadh. f. (-का) (ved.) A burnt or baked sacrificial brick ("because bricks, by being baked in fire, become everlasting"); *Śatapathabr.*: हन्तैतद् (scil. मृदं चापश्च) अग्निना पचानीति (scil. Prajápati) तदग्निनापचत्तदेनदमृतमकरोदेतद्वै हविरमृतं भवति यदग्निना पचन्ति तस्मादग्निष्टकाः पचन्त्यमृता एवैनास्तत्कुर्वन्ति. Whereas the usual name of baked bricks is पक्केष्टका, the term अमृतेष्टका is mythological; it occurs in a legend of the Śatapathabr. describing the proceedings of Prajápati, which are considered as the type of some ceremonies performed at the arrangement of a sacrificial fire place. According to this legend, Agni once hid himself before his father Prajápati by entering five *paśus*, viz. a man, a horse, an ox, a sheep and a goat. Prajápati, in search of Agni and perceiving that these *paśus* had fire-like properties, in their eyes &c., consecrated the man to Viśwakarman, the horse to Varuṅa, the ox to Indra, the sheep to Twashṫri, and the goat to Agni, then cut their heads off, placed them in the order in which bricks are placed at the arrangement of a fireplace and threw their trunks into the water, reserving the goat, however, for the sacrifice. But when he became aware, that by this means he could not get at Agni, he thought that his soul was in the trunks he had thrown into the water, sought after the trunks, and ultimately made bricks of this water and of the soil connected with it. These bricks, afterwards baked, are termed *amṙita* or everlasting; *Śatap.*: प्रजापतिरग्निरूपाण्यभ्यध्यायत्। स यो ऽयं कुमारो रूपाण्यनुप्रविष्ट आसीत्तमन्वैच्छत्सो ऽग्निरवेदनु वै मा पिता प्रजापतिरिच्छति हन्त तद्रूपमसानि यन्म एष न वेदिति। स एतान्पञ्च पशूनपश्यत्। पुरुषमश्वं गामविमजं यदपश्यत्तस्मादेते पशवः। स एतान्पञ्च पशून्प्राविशत्। ...... तानेता देवताभ्य आलिप्सत वैश्वकर्मणं पुरुषं वारुणमश्वमैन्द्रमृषभं त्वाष्ट्रमविमाग्नेयमजम्॥ .... स ऐक्षत। या वै श्रीरभ्यधासिषमिमास्ताः शीर्षसु हन्त शीर्षाण्येवोपदधा इति स शीर्षाण्येवोत्कृत्योपाधत्ताथेतराणि कुसिन्धान्यप्सु प्राप्लावयदजेन यज्ञं समस्थापयत् .... इत्येतेन पशुनेष्ट्वा तत्प्रजापतिरपश्यद्यथैतस्यापेरन्तं न पर्यैत्॥ स ऐक्षत। यमिममात्मानमप्सु प्राप्लिवं तमन्विच्छानीति तमन्वैच्छत्तद्येषामप्सु प्रविद्धानां प्रत्यतिष्ठत्ता अपः समभरदथ यदस्यां तां मृदं तदुभयं संभृत्य मृदं चापश्चेष्टकामकरोत्तस्मादेतदुभयमिष्टका भवति मृच्चापश्च॥ स ऐक्षत .... हन्तैतदग्निना &c. (see col. *a*, l. 19–22). — In the ceremony founded on this myth (the detail of which is described *Śatap.* VI. 1. 4. 1 ff.), the sacrificer takes the heads of five such *paśus* as named before and places them in a vessel: the human head in the middle, those of the horse and the sheep, one after the other, northwards, and those of the ox and the goat, one after the other, southwards, of the former (*Kátyáy. Śr. S.*: सहस्रदा इति — *Váj. S.* 13. 40. — पुरुषशिर मध्ये॥ अश्वाव्योरुत्तरतः पूर्वापरे॥ गो-अजयोश्च दक्षिणतः; comp. also *Váj. S.* 13. 41. — where पुरुषादीनां शिरांसि should have been edited for the meaningless पुरुषादीनां शिरसि — and 13. 42-45.). The heads used at this ceremony, were, according to some, the natural heads of a man, a horse &c.; according to others, they were made of gold (comp. p. 384*b*, l. 2); but the Śatap. rejects these practices and sanctions the practice of those who made them of clay (*Śatap.*: तद्वैके। इत्येवैतानि पशुशीर्षाणि विन्दोपदधत्यभयेनैति पशव इति ते ह ते मर्त्याः कुणपाः संभवन्त्यनामीतानि हि तानि .... ॥ हिरण्मयान्यु हैके कुर्वन्ति। अमृतेष्टका इति वदन्तस्ता ह ता अमृतेष्टका न हि तानि पशुशीर्षाणि॥ मृण्मयान्यु हैके कुर्वन्ति &c.). These (clay-made) heads, however, Sáyaṅa observes, *are not to be confounded with the baked bricks*, which, to the number of 10800, are used for the arranging of a consecrated fireplace, and, in ritual language, are called लोकंपृणा; they belong to the 370 bricks called यजुष्मती or यजुष्मदिष्टका; *Sáyaṅa* on *Śatap.* X. 3. 1. 1: चयने पक्केष्टकाः किंचिदधिकाद्शसाहस्रसंमिता उपधेयाः। तथा च कात्यायनः। अथातः सर्वासां पक्केष्टकानां समासेन संख्याप्रमाणान्यनुव्याख्यास्यामः सहस्राण्येकादश सप्ततिं च शतमिति (the last words तथा च कात्यायनः &c. *to* शतमिति *are omitted in the so called* "Extracts" which appear in the present ed. of the Śatapathabráhmaṅa, though the succeeding passage, given by this edition is only partly intelligible without them)। यद्यपि दर्भस्तम्बपुष्करपर्णरुक्मपुरुषाः — comp. *Vájas. S.* 13. 1-6. — स्रुगुलूखलपशुशीर्षकूर्मादयो — comp. *Vájas. S.* 13. 27 ff. and *Śatap.* X. 4. 3. 14. — यजुष्मदिष्टकामध्ये परिगणिताः। तथापि ते पक्केष्टका न भवन्तीति न तेषामत्र परिगणनम्। तत्रोक्तसंख्यानां पक्केष्टकानां मध्ये लोकंपृणेष्टका अष्टशतोत्तरदशसहस्रसंख्याकाः। शिष्टा यजुष्मत्यः। तथा च कात्यायनो लोकंपृणानां प्रतिचिति संख्याविशेषं विदित्वेतावत्य इति सूचितवान्। द्विसाहस्री प्रथमा लोकंपृणानां पञ्चाशदूनोत्तरास्य चिसाहस्र्युत्तमा वक्ष्यालिखितानां दक्षिणोत्तरे मध्य उत्तरासां षट्त्रिंशच्छता वा तृतीयाष्टादशशता उत्तरा इति (comp. *Kátyáy. Śr. S.* XVII. 7. 21-25.; this quotation — तथा च कात्यायनो लोकंपृणानां प्रतिचिति &c. —, which is the text commented upon in the succeeding words of Sáyaṅa — अयमर्थः। प्रथमा चितिः पञ्चाशदू° &c. —, is likewise omitted in the "Extracts" referred to; and in the portion given by them there are so many arbitrary skippings and alterations that it is not superfluous to protect Sáyaṅa, *also on this occasion*, against the inferences which might be drawn from a description of Extracts which, very improperly, have been associated with his name.) E. अमृत and इष्टका.

अमृतोत्पत्ति Tatpur. f. (-त्तिः) The origin of the Amṙita or drink of immortality. (This is the title of a chapter in the

first book of the Rámáyańa, relating how the Amŕita was obtained by the gods.). Compare अमृतमन्थन and अमृत (p. 381 *b*). E. अमृत and उत्पत्ति.

अमृतोत्पन्न Tatpur. 1. n. (-न्नम्) Calamine, impure carbonate of zinc. See अमृतासङ्ग and अमृतोद्भव (*Nigh. Pr.*: = खलखापरी; *Rájan.*, as quoted by *Rádhák.*: = खर्परीतुत्थ which is rendered by the *Nigh. Pr.*: खलखापरी).

2. f. (-न्ना) The house-fly (*Rájan.*: = मक्षिका; *Nigh. Pr.*: = गृहमक्षिका). E. अमृत and उत्पन्न.

अमृतोदन Bahuvr. m. (-नः) The proper name of the son of Sinhahánu and brother of Śuddhodana who was the father of Śákyamuni. Also अमितोदन which is the Prákrit form of this name (*Burnouf's Lotus de la bonne loi* I. p. 157; *Lassen's Ind. Alt.* II. p. 88 note, 103 and Append. II.). E. अमृत and ओदन.

अमृतोद्भव Tatpur. n. (-वम्) [1] The same as अमृतोत्पन्न 1. (*Rájan.*: = तुत्थ or खर्परीतुत्थ). [2] Blue vitriol, sulphate of copper (*Nigh. Pr.*: = मोरचुक). Comp. अमृतासङ्गम and अमृतोपम. [3] Emblic myrobalan, Phyllanthus emblica (*Nigh. Pr.*: = आंवळा).

2. f. (-वा) [1] Emblic myrobalan, Phyllanthus emblica (*Nigh. Pr.*: = आंवळी). [2] The betel plant, Piper betel (*Nigh. Pr.*: = नागवेली). E. अमृत and उद्भव.

अमृतोपम Bahuvr. 1. m. f. n. (-मः-मा-मम्) Amŕita-like, similar to the beverage of immortality.

2. n. (-मम्) Blue vitriol, sulphate of copper (*Nigh. Pr.*: = मोरचुक). Comp. अमृतोद्भव 1. 2. E. अमृत and उपम.

अमृतोपहिता Tatpur. f. (-ता) China root, Smilax China (*Nigh. Pr.*: = चोपचिनी). E. अमृत and उपहित.

अमृत्यु I. Tatpur. m. (-त्युः) Immortality, freedom from death; e. g. *Kaushítaki-Br.-Up.*: तस्य ऋतयो ऽमृत्यव आभरणम् (*Śankara*: अमृतत्वे ऽमर्त्याय ब्रह्मज्ञानपरिपूर्तये); or *Śatap.*: ब्रह्महत्यायै स्वाहेति द्वितीयमाहुतिं जुहोति। अमृत्युर्ह वा अन्यो ब्रह्महत्यायै मृत्युः &c. E. अ neg. and मृत्यु (with the udátta on the first syllable).

II. Bahuvr. 1. m. f. n. (-त्युः-त्युः-त्यु) [1] Free from death, immortal; e. g. *Ŕigv.*: तिस्रो यद्वस्य समिधः परिज्मनो ऽग्नेरपुनन्नुशिजो अमृत्यवः (*Sáy.*: अमृत्यवो मृत्युरहिताः); or *Ŕigv.*, *Sámav.*: ते अस्य सन्तु केतवो ऽमृत्यवः (*Sáy.*: अ° = मरणधर्मरहिताः); or comp. s. v. अमविष्णु (where *Sáy.* renders अमृत्यवः, अमारिताः, i. e. not made subject to death); or *Bhágav.-Pur.*: दितिरुवाच । वरदो यदि मे ब्रह्मन्पुत्रमिन्द्रहणं वृणे । अमृत्युं मृतपुत्राहं येन मे घातितौ सुतौ (*Śrídharasw.*: अमृत्युं मृत्युशून्यम्). [2] Freeing from death, causing immortality (or long life); e. g. (food, milk) *Ŕigv.*: या शर्धाय मारुताय स्वभानवे श्रवो ऽमृत्यु धुक्षत (*Sáy.*: या धेनुरमृत्यमरणहेतु श्रवो ऽन्नं पयोलक्षणं .... धुक्षत । अधुक्षत). [3] Not causing death (see 2.).

2. m. (-त्युः) "Immortal", or "not causing death"; a name or epithet of Vishńu; the 198[th] of his thousand names in the *Anuśásanap.* of the *Mahábh.*: अमृत्युः सर्वदृक् &c. (*Śankara*: मृत्युर्विनाशस्तद्धेतुर्वास्य न विद्यत इत्यमृत्युः; *Gangádh.*: मृत्युर्यतो नास्त्यवयवाख्य मृत्युः). E. अ priv. and मृत्यु (with the udátta on the first syllable, like the Tatpur.).

अमृध्र Tatpur. m. f. n. (-ध्रः-ध्रा-ध्रम्) [1] Uninjured, unhurt, unimpaired; e. g. *Ŕigv.*: अश्विना परि वामिषः पुरूचीरीयुर्गीर्भिर्यतमाना अमृध्राः (*Sáy.*: अमृध्राः केनाप्यतिरस्कृताः); or *ibid.*: तस्मा अमृध्रा उषसो व्युच्छान् (*Sáy.*: अमृध्रा अहिंसिताः); or *ibid.*: आ सुष्टुती नमसा वर्तयध्यै द्यावा वाजाय पृथिवी अमृध्रे (*Sáy.*: अमृध्रे हिंसारहिते); or *ibid.*: प्राचीमु देवाश्विना धियं मे ऽमृध्रां सातये कृतं वसूयुम् (*Sáy.*: अमृध्रामहिंसिताम्); or *ibid.*: यस्ते मदः पृतनाषाळमृध्र इन्द्र तं न आ भर शूशुवांसम् (*Sáy.*: अमृध्रो ऽहिंसितः). [2] Not liable to injury, invulnerable; e. g. *Ŕigv.*: त्वं पिद्या दीर्घं पृथुं मिहो नपातममृध्रम् । प्र श्चोतयन्ति यामभिः (*Sáy.*: अमृध्रं केनाप्यहिंस्यम्); comp. also the next instance. [[3] Hard (lit or figur.); e. g. *Ŕigv.*, *Váj. S.*: चित्रसेना इषुबला अमृध्राः सतोवीरा उरवो व्रातसाहाः (*Mahidh.*: अमृध्राः । मृध्रा मृदवो न भवन्त्यमृध्राः कठिनाङ्गा उग्रशासना वा; *Sáyańa*, however, renders the word in a more plausible manner: हिंसितुमशक्याः "uninjurable". [4] Not making wet; (this meaning which is not very probable, is proposed by *Sáyańa* in the instance line 8 (त्वं पिद्या &c.) besides the one mentioned there: अमृध्रम् । मृधु मृधु उन्दने । मर्धत्युद्क्लेदनकर्मेति मृध्रः.] E. अ neg. and मृध्र.

अमृषा Tatpur. ind. [1] Truthfully; compare the next words. [2] Truly, indeed; e. g. *Śatap.* or *Bŕihadár.*: यथा वृक्षो वनस्पतिस्तथैव पुरुषो ऽमृषा (*Śankara*: यथा लोके वृक्षो वनस्पतिः । वृक्षस्य विशेषणं वनस्पतिरिति । तथैव पुरुषो ऽमृषा । अमृषा । सत्यमेतत्); or *Bhágav.-Pur.*: इत्थं मिथो ऽतथ्यमतज्ज्ञभाषितं श्रुत्वा विचिन्त्येत्यमृषा मृषायते । रुषो विदित्वाखिलभूतहृत्स्थितः स्वानां निरोद्धुं भगवान्मनो दधे (*Śrídharasw.*: अमृषा वस्तुतः सर्वस्वपुरसुर एव मृषायते स्वानां सर्पसादृश्यमोचरत्वेन प्रतीयते &c.). E. अ neg. and मृषा.

अमृषाभाषित्व n. (-त्वम्) The speaking truthfully; (one of the qualities which a good spy should possess; see s. v. अमात्य). E. अमृषाभाषिन्, taddh. त्व.

अमृषाभाषिन् Tatpur. m. f. n. (-षी-षिणी-षि) Speaking truthfully. See the preceding. E. अमृषा and भाषिन्.

अमृषोद्य Tatpur. n. (-द्यम्) Truthful speech, truth; (the reverse of अनृतोद्य q. v.); e. g. *Bhatt́ik.*: स राजसूययाजीव तेजसा सूर्यसन्निभः । अमृषोद्यं वदन्नृष्यो जगाहे वां निशाचरः (*Bharatas.*: अमृषोद्यं सत्यवचनम्). E. अमृषा and उद्य (वद्, kŕitya aff. क्यप्), or अ neg. and मृषोद्य (*Páń.* III. 1. 114.).

अमृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not rubbed off &c. See the meanings of मृष्ट and compare the next. E. अ neg. and मृष्ट.

अमृष्टमृज Bahuvr. m. f. n. (-जः-जा-जम्) Of unimpaired cleanliness, perfectly clean; e. g. *Bhatt́ik.*: पयोधरांसश्चन्दनपङ्कदिग्धान्वासांसि चामृष्टमृजानि दृष्ट्वा । स्त्रीणां सपत्न्यो जहृषुः प्रभाते मन्दायमानानुशयैर्मनोभिः (with a *v. l.* चाक्लिष्टमृजानि which is less good; *Jayam.*: अमृ° = अनपनीतशुद्धभावानि; *Bharat.*: अनपनीतशुद्धशुद्धभावानि). E. अमृष्ट and मृज.

अमृष्यत् Tatpur. m. f. n. (-ष्यन्-ष्यन्ती-ष्यत्) The same as अमृष्यमाण q. v.; e. g. *Kumárila* (in his comm. on the *Mánava-Kalpa-S.*): .... अमृष्यन्नित्यर्थः. E. अ neg. and मृष्यत्.

अमृष्यमाण Tatpur. m. f. n. (-णः-णा-णम्) Not being able to bear or to endure, exasperated at, enraged at; e. g. *Śatapathabr.*: .... स हैनममृष्यमाणस्तूर्णं सचते; or *Mahábh. Vanap.*: (प्रकृतयः) अमृष्यमाणा व्यसनं राज्ञो धर्मार्थदर्शिनः;

or *ibid. Virâṭap.*: तां चासीनां दृदृशुस्ते भीमसेनयुधिष्ठिरौ । अमृष्यमाणौ कृष्णायाः कीचकेन पराभवम्; or *ibid. Dronap.*: अमृष्यमाणा राजानो यस्य जाता हया इव । रथे वैवाहिके युक्ताः प्रतोदेन कृतव्रणाः &c.; or *Râmây. Yuddhak.* (ed. *Gorr.*): स तास्त्वपश्यन्नृपसिंहकोपं जवाद् कोपाद्य विवृत्य चक्षुः । अमृष्यमाणो ऽथ निमीलय चक्षुषं शैलराजं स उवाच वाक्यम्; or *Bhâgav.-Pur.*: (दितिनन्दनाः) अमृष्यमाणा उत्पेतुर्देवान्प्रत्युद्यतायुधाः; or *ibid.*: (गदसंकर्षणादयः) अमृष्यमाणा नाराचैर्जघ्नुर्हयगजान्रथान्. E. अ neg. and मृष्यमाण.

अमेक्षण Bahuvr. m. f. n. (-णः-णा-णम्) Without the sacrificial implement for mixing, called मेक्षण q. v.; e. g. *Mânava-Kalpa-S.*: .... अमेक्षणौ .... (*Kumârila*: अविद्यमानमेक्षणौ । एवं चावदानकाले ऽपि न मेक्षणेनावद्येत्). E. अ priv. and मेक्षण.

अमेघोपप्लव Bahuvr. m. f. n. (-वः-वा-वम्) Not overspread with rain-clouds (as the sky); e. g. *Suśruta*, in the chapter of the *Sûtrasthâna* which treats of evil omens, says that a man is sure to die when he sees these phenomena: अमेघोपप्लवे यश्च शक्रचापतडिद्गुणान् । तडिलतो ऽसिताभ्रो वा निर्मले गगने घनान्. E. अ priv. and मेघोपप्लव.

अमेदस्क Bahuvr. m. f. n. (-स्कः-स्का-स्कम्) Not fat, lean; e. g. *Suśr.-Chikits.*: मांससात्म्याय वा आकृष्टमांसममेदस्कं वितरेत्. E. अ priv. and मेदस्, samâs. aff. कप्.

अमेधस् Bahuvr. m. (-धाः) A fool, an idiot (*Pâṅini, Kâśikâ, Vopad.*; *Siddhântak.* &c.; *Hemach.*). Compare अल्पमेधस्, दुर्मेधस्, मन्दमेधस्, सुमेधस्. E. अ priv. and मेधा, samâs. aff. असिच्.

अमेध्य Tatpur. 1. m. f. n. (-ध्यः-ध्या-ध्यम्) [1] Not fit or worthy to perform a sacrifice or to be connected with sacrificial functions; e. g. *Śatapathabr.*: अमेध्यो वै पुरुषो यदनृतं वदति; or *ibid.*: अस्ति वै पत्न्या अमेध्यं यदवाचीनं नाभेः; or *Manu*: ऊर्ध्वं नाभेर्यानि खानि तानि मेध्यानि सर्वशः । यान्यधस्तान्यमेध्यानि देहाच्चैव मलाश्च्युताः; or *Śatap.*: तदुदकुम्भमुपनिदधाति तन्नापित उपतिष्ठते तत्केशश्मश्रु च वपते नखानि च निकृन्तते ऽस्ति वै पुरुषस्यामेध्यं यत्रास्यापो नोपतिष्ठन्ते केशश्मश्रौ च वा अस्य नखेषु चापो नोपतिष्ठन्ते तयत्केशश्मश्रु च वपते नखानि च निकृन्तते मेध्यो भूत्वा दीक्षा इति; or a quotation to the same effect by the *Jaiminîyanyây.* — where discussing and negativing the question whether shaving, paring the nails &c. are acts of a sacrificial nature —: केशश्मश्रु वपते मृता वा एष त्वगमेध्या यत्केशश्मश्रु मृतामेव त्वचममेध्यामपहत्य यज्ञियो भूत्वा मेधमुपैतीति. [2] Not fit to be used for sacrificial purposes; e. g. *Śatap.*: एते पञ्च पशवो ऽभवंस्त एत उत्क्रान्तमेधा अमेध्या अयज्ञियाः; or *ibid.*: अथ यज्ञपात्राणि प्रोक्षति । .... तदेवैषामत्राप्युद्यता यान्यो वामेध्याः; or *Jaiminîyanyây.*: अमेध्या वै माषा इति निन्दा; or *Bhagavadgîtâ*: उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् (*Śankara*: अमेध्यमयज्ञार्हम्; *Sadânanda*: भुक्तावशिष्टमुच्छिष्टममेध्यमकृतुचितम् । भोज्यमेतादृशं यत्तत्तामसस्य प्रियं सदा). Comp. अयज्ञिय. [3] Impure; e. g. (a Brâhmaṅa should not drink the following ten kinds of spirituous liquor, as being impure, according to *Vṛihad-Vishṅu* quoted by the) *Mitâksharâ* (on *Yâjnav.*): माधूकमैक्षवं सैरं ताल खार्जूरपानसम् । मधूत्थं चैव माध्वीकमैरेयं नारिकेलजम् । अमेध्यानि दशैतानि मद्यानि ब्राह्मणस्य तु; or *Manu*: विषादप्यमृतं ग्राह्यं बालादपि सुभाषितम् । अमित्रादपि सद्वृत्तममेध्यादपि काञ्चनम्.

2. n. (-ध्यम्) Impurity, but especially such as proceeds from the body, excrements, and the like, a nuisance; e. g. *Manu*: (who fines a person two Kârshâpaṅas, or thirty-two Paṅas, when committing a nuisance on a public roadway, unless he is in distress, and orders him to clear it away quickly) समुत्सृजेद्राजमार्गे यस्त्वमेध्यमनापदि । स द्वौ कार्षापणौ दद्यादमेध्यं चाशु शोधयेत् (*Kullûka*: अमेध्यं = पुरीषम्); or *Kâtyâyana* (who fines such a person two hundred and fifty Paṅas): राजमार्गे त्वमेध्यानि यो ऽमेध्येन विनाशयेत् । अमेध्यं शोधयित्वा तु दण्डयेत्पूर्वसाहसम् (*Vivâdach.*: उपहन्तृद्वारा तदमेध्यं शोधयित्वा तं सार्धशतपणद्वयं दण्डयेत्; *Vishṅu*, quoted by the same work, fines such an offender a hundred Paṅas; and the *Vivâdach.* tries to reconcile the great difference in the amount of these fines by observing that the fine imposed by *Manu* applies to a case where the nuisance committed is not very great — तदनतिशयितमलत्यागे —, whereas that imposed by Kâtyâyana concerns a repeated offence of this kind — इदमसकृदुपघातापराधे; but, as none of these law-books hints at such mitigating or aggravating circumstances, it is possible that the difference in the fine was caused by the different value which money probably had at the periods of Manu, Vishṅu and Kâtyâyana, severally); or *Manu*: नामेध्यं प्रक्षिपेदग्नौ (*Kull.*: अमेध्यं मूत्रपुरीषादिकम्); or *ibid.*: यावन्नापैत्यमेध्याक्ताद्गन्धो लेपश्च तत्कृतः । तावन्मृद्वारि चादेयं सर्वासु द्रव्यशुद्धिषु (*Kull.*: विष्ठादिलिप्ताद्द्रव्याद्यावत्तत्संबन्धिनौ गन्धलेपौ &c.); or *Bhâgav.-Pur.*: अमेध्यलिप्तं यद्येन गन्धं लेपं व्यपोहति । भजति प्रकृतिं तस्य तच्छौचं तावदिष्यते. — A *Śrauta-S.* of *Kâtyâyana* bids a man who sees a nuisance, address a prayer to the sun: अमेध्यं दृष्ट्वा सूर्यमुपतिष्ठेतावद्धं मनो दरिद्रं चक्षुः सूर्यो ज्योतिषां श्रेष्ठो दीक्षे मा मा हासीरिति; (*Yâjnikad.*, in his gloss on these words, comprises under "nuisance" not only excrements and the like, but also men of the lowest castes and great sinners; this view, however, does not appear to belong to a remote period: अमेध्यमशुचि शूद्राद्यन्त्यजपापिष्ठपुरीषादिकमपवित्रं वस्तु). But if a man, in travelling, sees such a nuisance in different places of his journey, he should not repeat that prayer; such is the ruling of *Jaimini* (and the Mimânsists), in this Sûtra: स्वप्ननदीतरणाभिवर्षणामेध्यप्रतिमन्त्रणेषु चैवम् (*Śabara*: .... सर्वामेध्यानि च युगपत् । सर्वेषामुपस्थानात् । .... तस्मादनावृत्तिर्मन्त्रस्य; *Mâdhava*'s *Jaiminîyany.*: .... अवद्धं मन इत्यादिभिरमेध्यदर्शनमन्त्रः (see I. 30) .... and concludes, like his predecessor, तस्मान्नास्त्यावृत्तिः); *hence* the same rule in the school of the White-Yajus; *Kâtyây. Śr.-S.*: स्वप्ननदीतरणाववर्षणामेध्यदर्शनप्रयाणेषु तु सकृत्कालद्रव्यैकार्थत्वात्. — *Yâjnavalkya* mentions the proximity of a nuisance as one of the thirty-seven cases in which the reading of the Veda must be discontinued so long as the cause lasts: अमेध्यशवशूद्रान्त्यश्मशानपतितान्तिके .... सप्तत्रिंशदनध्यायानेतांस्तात्कालिकान्विदुः. E. अ neg. and मेध्य, with the udâtta on the last syllable (*Pâṅ.* VI. 2. 155.).

अमेध्यलिप्त Tatpur. m. f. n. (-प्तः-प्ता-प्तम्) Smeared with ordure, foul, defiled; e. g. *Manu*: नाप्सु मूत्रं पुरीषं वा ष्ठीवनं वा समुत्सृजेत् । अमेध्यलिप्तमन्यद्वा लोहितं वा विषाणि वा. Compare the next. E. अमेध्य and लिप्त.

अमेध्याक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) The same as the

preceding. See the instance s. v. अमेध्य 2., p. 393*b*, l. 24. E. अमेध्य and अन्न.

अमेन Bahuvr. m. (-नः) (ved.) One who has lost his wife, a widower; e. g. *Rigv.*: न हि त्वदिन्द्र वस्यो अन्यदस्त्यमेनांश्चिज्जनिवतश्चकर्थ (*Sáyańa*: अमेनान् .... । मेनाशब्दः स्त्रीवाची । अपगतस्त्रीकान्). E. अ priv. and मेना.

अमेनि Tatpur. m. f. n. (-निः-निः-नि) (ved.) Not doing injury, kindly disposed; e. g. *Vájas. S.*: अमेन्यस्मे नृम्णानि धारय (*Mahídh.*: अमेनिः । अहिंसन् । अक्रुध्यन्); or *Átharv.*: यो ऽस्मांश्चक्षुषा मनसा चित्त्याकूत्या च यो अघायुरभिदासात् । त्वं तानग्ने मेन्यामेनीन्कृणु स्वाहा. E. अ neg. and मेनि.

अमेय Tatpur. m. f. n. (-यः-या-यम्) Immeasurable, unlimited, immense; e. g. *Bhaṫṫik.*: अगम्यमेयाद्भुतभावभाञ्जि जिताभिमानास्य जना विचित्राः (*Jayam.*, *Bharatas.* &c.: अ° = असंख्य....); or *Raghuv.* (the gods address Vishńu): अमेयो मितलोकस्त्वमनर्थी प्रार्थनावहः । अजितो जिष्णुरत्यन्तमव्यक्तो व्यक्तकारणम्; compare the next word. E. अ neg. and मेय.

अमेयात्मन् Bahuvr. 1. m. [f. n.?] (-त्मा [-त्मा-त्म?]) [1] The limits of whose nature or manifestation cannot be determined; e. g. (Indra) *Mahábh. Vanap. (Indralok.)*: अध्यक्षमद्मेयात्मा द्वितीय इव वासवः. [2] Whose intellect or whose designs cannot be measured; possessing unlimited powers of mind; see the following.

2. m. (-त्मा) The 102^{d} and the 179^{th} name or epithet of Vishńu amongst his thousand names or epithets in the *Anuśásanap.* of the *Mahábhárata*; the 102^{d} in the sense of 1. 1.; *Anuśásanap.*: वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः (*Śankara*: इयानिति मातुं परिच्छेत्तुं न शक्यत आत्मा यस्येत्यमेयात्मा; *Gangádh.*: मातुं परिच्छेत्तुमियानितीत्थं न शक्य आत्मास्य परं स्वरूपम् । सो ऽमेय आत्मान्वयवेद्यनन्तः स्वयंप्रकाशो न हि मानसिद्धः); the 179^{th} epithet in the sense of 1. 2.; *Anuśásanap.*: .... अमेयात्मा महाद्रिधृक् (*Śankara*: सर्वप्राणिभिरमेया बुद्धिरात्मा यस्य सो ऽमेयात्मा; *Gangádh.*: मातुं न शक्येत्यमिदं च कर्तुं प्रवृत्त आर्यैरपि बुद्धिरस्य). E. अमेय and आत्मन्.

अमेष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) (ved.) Sacrificed in the house or at home; e. g. *Vájas. S.*: रुद्र यत्ते क्रिवि परं नाम तस्मिन्हुतमस्यमेष्टमसि स्वाहा (*Mahídh.*: हे हविः .... अमेष्टं .... अमाशब्दो गृहवाची मदीये गृह इष्टं दत्तम्). E. अमा and इष्ट.

अमोक्य Tatpur. m. f. n. (-क्यः-क्या-क्यम्) (ved.) Not capable of being untied or loosened, indissoluble; e. g. *Atharv.*: सिनात्वेनान्निर्ऋतिर्मृत्योः पाशैरमोक्यैः. E. अ neg. and मोक्य.

अमोचयत् Tatpur. m. f. n. (-न्-न्ती-त्) Not liberating, neglecting to liberate; e. g. *Yájnav.*: शक्तो ह्यमोचयन्स्वामी दंष्ट्रिणां शृङ्गिणां तथा । प्रथमं साहसं दद्याद्विक्रुष्टे द्विगुणं तथा (*Mitáksh.*: .... शृङ्गिभिर्गवादिभिर्वध्यमानं समर्थो ऽपि स्वामी यद्यमोचयन्नुपेक्षते; thus the Benares ed.; both Calc. edd. wrongly यद्यमोचयन्नु°).

अमोघ Tatpur. 1. m. f. n. (-घः-घा-घम्) Not vain or barren, effectual, efficacious, prevalent to produce the effect intended (*Hemach.*, *Viśwapr.*, *Medini*, *Śabdaratn.*: = सफल); e. g. (a weapon) *Rámáy.*: अमोघा इषवश्चेमे ब्रह्मदत्ताः सुतेजसः; or *Vikramorv.*: त्वां कामिनो मदनदूतिमुदाहरन्ति मानापमाननिपुणं त्वममोघमस्त्रम्; or *Mahávírach.* (ed. *Trithen*): अमोघमस्त्रं चत्रस्य ब्राह्मणानामनुग्रहः । दुरासदं च तत्तेजः चात्रं च ब्रह्मसंयुतम्; or *Bhaṫṫik.*: आयोधने स्वायुधमस्वजातममोघमभ्यर्थमहाहवाय । ददौ वधाय क्षणदाचराणां तस्मै मुनिः श्रेयसि जागरूकः (*Jayam.*: अमोघमवन्ध्यमवृथामोचत्वात्; *Bharatas.*: अमोघमव्यर्थम्); or (Káma) *Naishadhachar.*: अमोघशक्त्या निजयेव मूर्तया तया विनिर्जेतुमियेष नैषधम् (*Premach.*: अमोघशक्त्या । इवोत्प्रेक्षे । अव्यर्थास्त्रविशेषेणेव &c.); or (a medicine) *Suśruta*: अमोघं शतसाहस्रं युक्तं युक्तरथं घृतम् । सुवर्णपद्मबीजानि मधुलाजाः प्रियङ्गवः । गव्येन पयसा पीतमलक्ष्मीं प्रतिषेधयेत्; or (devotion) *Rámáy.*: अमोघा बत मे भक्तिः पुरुषे पुष्करेक्षणे; or (passion) *ibid.*: (Ráma is) अमोघक्रोधहर्षश्च त्यागसंयमकालवित् &c.; or (appearance, presence) *Bhágav.-Pur.*: अमोघं दर्शनं देवि आधत्से त्वयि चात्मजम्; or *Ratnávalí* (in the transl. of the Prákŕit) नमस्ते भगवन्कुसुमायुध शुभदर्शनो मे भविष्यसि दृष्टं यद्द्रष्टव्यम् । अमोघदर्शनो मे भविष्यसि; or (eyes, looks) *Meghad.*: सभ्रूभङ्गप्रहितनयनैः कामिलक्ष्येष्वमोघैस्तस्यारम्भश्चतुरवनिताविभ्रमैरेव सिद्धः (*Mallin.*: तस्य मन्मथस्यारम्भः .... अमोघैः सफलप्रयोगैः). Compare also the following compounds.

2. m. (-घः) [1] The 110^{th} and the 154^{th} name or epithet of Vishńu, amongst his thousand names or epithets in the *Anuśásanap.* of the *Mahábhárata*; the 110^{th} (.... अमोघः पुण्डरीकाक्षः &c.), "because he grants the object desired, or because he is unfailing in carrying out his designs or promises" (*Śankara*: सर्वं फलं ददाति न वृथा करोत्यमोघः । अवितथसंकल्पाद्वाह्यस्य(?) इति श्रुतेः; *Gangádh.*: व्यर्थः पुमान्मोघ उदारविष्णुर्न मोघ आसीत्सुफलप्रदाता । यः सत्यसंकल्प इति प्रसिद्धः स चाप्यमोघो गदितार्थकारी); the 154^{th} (....: अमोघः शुचिरूर्जितः &c.), "because his exertions are never in vain" (*Śankara*: न मोघं चेष्टितं यस्य सो ऽमोघः). [2] The proper name of a minister of an Asura-King at war with Kárttikeya; *Skanda-Pur.*: अमोघाख्यस्तदा मन्त्री मन्त्रज्ञो मतिमान्वशी । राजानं प्रेक्ष्य सदृशो नीतिशास्त्रविशारदः &c.; or *ibid.*: इत्यमोघं वचः श्रुत्वा राजामोघस्य धीमतः । शर्म जगाम शनकैरालोक्यैवं स आत्मनि. [[3] The name of a river (?); see अमोघानन्दन.]

3. f. (-घा) [1] The name of one of the *Mátŕis* or divine mothers who followed Kárttikeya when he was inaugurated commander in chief of the divine armies; (according to the *Śalyaparvan* of the *Máhabh.*, where she is the 131^{st}, in the order given: अमोघा चैव कौरव्य &c.). [2] A name of Durgá, the wife of Śiva (*Hemach. Śeshas*). [3] The name of a club; e. g. *Rámáy. Bálak.*: (Viśwámitra speaking to Ráma) शक्ती च द्वे गृहाणेमे अमोघां विजयां तथा. [4] A proper name: the wife of the saint Śántanu, who, embraced by the god Brahman, gave birth to a sea, from the middle of which a child arose which became the origin of the river Brahmaputra. For the detail of this legend of the *Káliká-Pur.*, comp. *Lassen's Ind. Alterth.* I. p. 555. [5] A mystical name of the letter च; in the *Rámapúrvatápaníya-Upan.* (according to *Weber's Ind. Stud.* II. p. 316). [6] The name of several plants: [a] The trumpet flower, Bignonia suave olens Roxb.; Padrieroot-tree, Bignonia chelonoides, Lagers parviflora Grah. (according to Molesworth s. v. पाडळ); (*Amarak.*, *Rájanigh.*, *Sureśwara*: पाटला; *Nigh. Pr.*: पाडळ); or a red variety of it (*Nigh. Pr.*: रक्तपाडळ). Also मोघा; *Bharatas.*-

Dwirúpak.: पाटला स्यात्पाटलिव अमोघा मोघवा सह. [b] Erycibe paniculata Roxb. (Wilson); Embelia rives (Molesworth, s. v. वावडिंग); a wild plant the seeds of which are considered of great efficacy as a vermifuge (*Hemach., Viśwapr., Med., Śabdar., Rájanigh., Sureśw.*: विडङ्ग; *Nigh. Pr.*+ वावडिंग). [c] Yellow myrobalan, Terminalia chebula (*Hemach.* and the other authorities just mentioned: पथ्या; *Nigh. Pr.*: हर्तकी, i. e. हरीतकी); comp. अमृत, अभया. [d] A variety of the lotus (*Nigh. Pr.*: पद्मभेद).

4. n. (-घम्) Successfulness; e. g. *Śatapathabr.*: यथास्वं महिमानमिति। .... तद्य तं प्रीणाति तथो हास्यैषो ऽमोघावाहितो भवति तस्मादाह यथास्वं महिमानम् (*Sáyańa*: तथो ह। तथैव सति। अस्य यजमानस्य। अमोघाय साफल्यायाभिहितो भवेत्). E. अ neg. and मोघ.

अमोघदर्श Bahuvr. m. (-र्शः) "Of unfailing intuition"; the name of a Bodhisattwa (*Wassiljew, der Buddhismus*). Probably the same as अमोघदर्शिन्. E. अमोघ and दर्श.

अमोघदर्शनता f. (-ता) (Probably.) The condition of unfailing intuition; *Lalitav.*: कालज्ञता धर्मालोकमुखममोघदर्शनतायै संवर्तते; (the Calc. ed. has °दर्शनायै which seems to be a misprint). E. अमोघ-दर्शन, taddh. aff. तल्.

अमोघदर्शिन् Tatpur. m. (-र्शी) "Of unfailing intuition"; the name of a Bodhisattwa (*Burnouf, Lotus de la bonne Loi*). Compare अमोघदर्श. E. अमोघ and दर्शिन्.

अमोघफल Bahuvr. m. (-लः) A tree in fruit (*Nigh. Pr.*: = फलितवृक्ष). E. अमोघ and फल.

अमोघबल Bahuvr. m. f. n. (-लः-ला-लम्) Of unfailing power, of ever-efficacious strength; e. g. *Maháb. Ádip.*: .... अपूजयन्। मथ्यमाने ऽमृते जातमश्वरत्नमनुत्तमम्। अमोघबलम्. (viz. the horse Uchchhaiśravas) &c. E. अमोघ and बल.

अमोघभूत. See the following.

अमोघभूति Bahuvr. m. (-तिः) "Of unfailing power"; the proper name of a king of the Punjab, who probably lived in the first century after Christ (*Lassen's Ind. Alterth.* II. pp. 825. 827. 852. 920. 923; at page 1091 of this work the name is written, *Amoghabhúta*). E. अमोघ and भूत.

अमोघमहिमन् Bahuvr. m. f. n. (-मा-मा-म) Of greatness which secures the effect desired; e. g. (a weapon) *Bhágav.-Pur.*: अस्त्राण्यमोघमहिमानि निरूपितानि नोपस्पृशुर्नृहरिदासमिवासुराणि. E. अमोघ and महिमन्.

अमोघराज Tatpur. m. (-जः) The proper name of one of the Bhikshus or religious mendicants who accompanied the Buddha Śákyamuni (*Lalitav.*). E. अमोघ and राजन्, samás. aff. टच्; "an infallible king".

अमोघवर्ष Bahuvr. m. (-र्षः) The name of a king of Kánchí who lived at the end of the ninth century of the Christian era (*Wilson's Works*, I. pp. 279. 332). E. अमोघ and वर्ष.

अमोघवाच् I. Tatpur. f. (-क्) Speech which is not idle, effectual speech.

II. Bahuvr. m.f.n. (-क्-क्-क्) One whose speech is not idle; comp. the instance from the *Bhágav.-Pur.* s. v. अमानिन् (*Śrídharasw.*: अमोघवाक्। व्यर्थालापरहितः). E. अमोघ and वाच्.

अमोघविक्रम Bahuvr. m. (-मः) "Of ever-efficacious power"; one of the thousand names of Śiva; in the *Uttarakháńda* of the *Padmapuráńa*: अमोघविक्रमायाथ नमाय इत्यपातिनि &c. (scil. नमः). E. अमोघ and विक्रम.

अमोघवीर्य Bahuvr. m. (-र्यः) [1] Of unfailing power; e. g. *Bhágav.-Pur.*: नाङ्गस्य वंशो राजर्षेरेष संस्थातुमर्हति। अमोघवीर्या हि नृपा वंशे ऽस्मिन्केशवाश्रयाः. [2] Of unfailing virility or procreative power; e. g. *Bhágav.-Pur.*: (Dushyanta) अमोघवीर्यो राजर्षिर्महिष्यां (i. e. Śakuntalá) वीर्यमादधे। श्वोभूते स्वपुरं यातः कालेनासूत सा सुतम्. E. अमोघ and वीर्य.

अमोघसिद्ध. See the following.

अमोघसिद्धि Bahuvr. m. (-द्धिः) "Of unfailing accomplishment"; the proper name of the last of the five superhuman- or Dhyáni-Buddhas who were produced by an Ádibuddhi or primordial Buddha, and are therefore also called Anupapádakas (or born without parents). According to one legend, *Amoghasiddhi* proceeded from the green ray that emanated from the space between the eye-brows of the Buddha, the other four Dhyáni-Buddhas proceeding from four other rays, black, white, yellow, and red. His wife is called Áryatárá, surnamed Sragdhará; and he produced, by the double energy of science and contemplation, the superhuman- or Dhyáni-Bodhisattwa Viśwapáni (*Wassiljew, der Buddhismus; Burnouf,* in his *Introduction à l'histoire du Buddhisme Indien* calls him अमोघसिद्ध). E. अमोघ and सिद्धि.

अमोघानन्दन Tatpur. m. (-नः) The name of a river; *Śabdaratn.*: अमोघानन्दनब्रह्मपुत्रलौहित्यलौहिताः .... नदभेदाश्च विज्ञेयाः .... (*Rájá Rádhákántad.*, on the authority of this passage, gives अमोघ *m.*, as the name of a river, but has no statement to this effect s. v. आनन्दन. It seems that अमोघानन्दन is the name meant by the *Śabdar.*). E. अमोघा and नन्दन (or perhaps a Bahuvr. of अमोघ and आनन्दन).

अमोत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) I. Woven in the house, home-woven; e. g. *Atharv.*: अमोतं वासो दद्याद्धिरण्यमपि दक्षिणाम्. E. अमा and उत.

II. (Probably.) Protected or taken care of at home (as young children); see the following. E. अमा and ऊत.

अमोतक Tatpur. m. (-कः) (ved.) (Probably.) One protected or (still) taken care of at home, a young child; e. g. *Atharv.*: प्र रेभासो मनीषा वृषा गाव इवेरते। अमोतपुत्रका एषाममोतका इवासते (a *v. l.* .... वृषा गाव इवेरते। अमोतपुत्रका एषाममोत गा उपासते). E. अमा and ऊतक (ऊत, taddh. aff. कन्) — which E. suits better the accent of the word (udátta on the second syllable) than an E. अमोत, taddh. aff. कन्. See the following.

अमोतपुत्रक Karmadh. m. (-कः) (ved.) (Probably.) A young child, one that is protected, or still taken care of, at home. See the quotation in the foregoing article. E. E. अमोत and पुत्रक.

अमोह Tatpur. m. (-हः) Freedom from bewilderment or error; in Buddhistic doctrine, one of the 108 धर्मालोकमुख q. v.; *Lalitav.*: अमोहो धर्मालोकमुखं सर्वाज्ञानविधमनतायै संवर्तते. E. अ neg. and मोह.

अमौढ्य Tatpur. n. (-ढ्यम्) Freedom from perplexity or confusion, clearness of perception, presence of mind, (a quality which a good spy should possess). See s. v. अमात्य. E. अ neg. and मौढ्य.

अमौनधौत Tatpur. m. f. n. (-तः-ता-तम्) Not cleansed by

a washerman; *Kátyáy. Śr.-S.*: स्नातवस्त्रं वासोऽमीवधौतम् (*Yájnikad.*: अमीवधौतमरजकप्रक्षालितम्). E. अ neg. and मीवधौत.

अमौन Tatpur. n. (-नम्) [1] The reverse of मौन q. v. [2] The mental condition which precedes मौन; viz. the knowledge of Soul (i. e. the knowledge that there is Soul) and the power of removing the belief that there is no Soul; (according to *Śankara's* interpretation of these words of the) *Brihadár.*: बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिरमौनं च मौनं च निर्विद्याथ ब्राह्मणः "when a man thoroughly knows what is "the nature of strength" and "the nature of wisdom" he becomes an (accomplished) *Muni* (or thinker); and when a Muni thoroughly knows what is the knowledge of Soul and the power of removing disbelief in it, both which result in *mauna,* he becomes an (accomplished) *Bráhmańa*". Since Śankara defines "the knowledge of Soul" as पाण्डित्य or "wisdom", and "the power of removing disbelief in it" as बाल्य or "the nature of strength", he understands by अमौन that mental disposition which produces the condition of a Muni, and, as preceding it, is therefore "not yet मौन". In conformity with this view, मौन becomes the result of अमौन or of the power to remove the disbelief in Soul, this power being necessarily a consequence of the knowledge of Soul; *Śankara* (on the foregoing quotation): बाल्यं च पाण्डित्यं च निर्विद्य निःशेषं कृत्वा। अथ मननान्मुनिर्योगी भवतीतावद्धि ब्राह्मणेन कर्तव्यम्। यदुत सर्वानात्मप्रत्ययतिरस्कार एतत्कृत्वा कृतकृत्यो योगी भवति। अमौनं चात्मज्ञानानात्मप्रत्ययतिरस्कारौ पाण्डित्यबाल्यसंज्ञकौ — both these terms precede, in the *Brihadár.*, the words here quoted — निःशेषं कृत्वा। मौनं चानात्मप्रत्ययतिरस्कारस्य पर्यवसानं फलम्। तच्च निर्विद्याथ ब्राह्मणः कृतकृत्यो भवति. (The words अमौनं च मौनं च &c., alleged from the *Brihadár.*, are quoted also in the *Tíká* of *Rámakrishńa* on the words शुभाशुभयोरौदासीन्यं वा of the *Vedánta-Sára.*) E. अ neg. and मौन.

अम्नर्. See the following.

अम्नस् (निपात — अव्यय — स्वरादि) indecl. [1] Quickly, unexpectedly (*Gańaratnam.*: = शीघ्र); e. g. *Atharv.*: ये (scil. the Gandharvas) अम्नो जातान्मारयन्ति सूतिका अनुशेरते. [2] At present, now; *Gańaratnam.*: (= साम्प्रतिक; e. g.). अम्न एवागच्छति. [3] A little, not quite; *Praudhamanor.*: (अम्नःशब्द ईषदर्थे; e. g.) अम्नरत्नमितः. According to *Pánini,* the final स् of this word may become र् before sonants, in the Veda e. g. (*Gańar.*): अम्न एवागच्छति or अम्नरेवागच्छति. E. To judge from the position of rule VIII. 2. 70., अम्नस्, not अम्नर्, must have been the etymological form of this particle, according to Pánini. Nor does अम्नर् occur as a separate form in the Gańa स्वरादि of the *Gańaratnam.* (The Gańa स्वरादि in the *Káśiká* and *Siddhántakaumudí* contains neither अम्नस् nor अम्नर्.) It is perhaps a Tatpur. of अ and म्नस् (of म्ना, uń. aff. असुन्). Comp. the similarity of meanings 1. and 3. with those of अम्.

अम्ब् I. (अबि — भ्वादि — उदात्त — अनुदात्तेत्) r. 1st cl. átm. (अम्बते — आनम्बे; desider. अम्बिबिषते; caus. अम्बयति — आम्बिबत्) [1] To produce a sound (probably the sound "*amb*", in अम्ब q. v.) (*Mádhava, Maitreya, Govind., Siddh.k., Hemach. &c.*: शब्दे); e. g. *Chaturbhuja* (as quoted by *Govinda*): अम्बते ऽम्बां पुत्रः. [2] To fall, to drop (?; see *Ráyamuk.* on the etym. of अम्बु, where he gives the meaning "विस्रंसने"; but the commentators on the *Dhátup.* assign this meaning to रम्ब्, not to अम्ब्). Compare, for the same meaning, रम्ब्, लम्ब्; अम्, रभ्, लभ्. See also अम्ब् I. 2.

II. (अम्ब or अम्ब — भ्वादि — उदात्त — उदात्तेत्) r. 1st cl. par. (अम्बति) To go (*Mádhava &c.*: गतौ). This dhátu seems to be another form of अर्ब्. Compare, for the same meaning, besides the causal of ऋ and अर्ब्, पर्ब् and पम्ब्, बर्ब् and बम्ब्, मर्ब् and मम्ब्, खर्ब् and खम्ब्, कर्ब् and कम्ब्, गर्ब् and गम्ब्, शर्ब् and शम्ब्, सर्ब् and सम्ब्, चर्ब् and चम्ब्, घर्ब् and घम्ब्, तर्ब् and तम्ब्, नर्ब् and नम्ब्, लर्ब् and लम्ब्.

अम्ब I. 1. m. (-म्बः) [1] Father. [2] Sound, word. [3] *The* word, the Veda. [4] One who sounds or proclaims. — All these meanings are doubtful, and, as it seems, merely assumed for the sake of extracting some mystical sense from the word त्र्यम्बक q. v.; the *first,* because, according to "those who know the Tantras", Śiva is "the *father* of the three, *scil.* worlds"; *Mádhava* s. v. अम्ब् in the *Dhátuvritti*: त्रयाणां लोकानामम्बः पितेत्यागमविदः (see also अम्बक 1.); the *second,* because, according to *Bhatta-Bháskara*, "the three *sounds a, u, m,* i. e. *om,* express that which he is"; *the same*: अम्बः शब्दः। त्रयः शब्दा अकारोकारमकाराः प्रतिपादका अस्येति भट्टभास्करः; *Bhánud.* (in his comm. on the *Amarak.*): अकारोकारमकारा अम्बाः शब्दा वाचका यस्येति (scil. त्र्यम्बकः); the *third,* because "he possesses the *Veda*" in the three, *scil.* worlds or divisions of time"; *Bhánud.* (ibid.): त्रिषु लोकेषु कालेषु वा। अम्बः शब्दो वेदलक्षणो यस्येति (scil. त्र्यम्बकः); see also अम्बक 1.; the *fourth,* because he *proclaims* the Veda; *Bhánud.* (ibid.): त्रीन्वेदानम्बति शब्दायते (scil. इति त्र्यम्ब-कः).

2. f. (-म्बा; its *vocative* is in the Vedas either अम्बे or अम्ब, in the classical Sanskrit अम्ब; *Pán.* VII. 3. 107. and 109. v. 1.; VI. 1. 118.; compare अम्बाडा, अम्बाला, अम्बाली, अम्बालिका, अम्बि, अम्बिका). [1] A mother (*Haláy., Hemach.*); e. g. *Rámáy.*: राजा भवति भूयिष्ठमिहाम्बाया निवेशने; or *ibid.*: यदहं प्रष्टुमिच्छामि तदम्ब वक्तुमर्हसि; or *Bhágav.-Pur.*: अम्बा वा हतपुत्रार्ता क्व गता च तपस्विनी; or *ibid.*: तातम्ब कंसादुरुशङ्कितानां प्रसीदतं नो कृतनिष्कृतीनाम्; or *ibid.*: अम्बाम्ब हे वधूः पुत्रा वीरं नार्हथ शोचितुम्; or *Hitopad.*: गुणिगणगणनारम्भे न पतति कठिनी सुसंभ्रमायस्य (*v. l.* ससंभ्रमा यस्य)। तेनाम्बा यदि सुतिनी वद वन्ध्या कीदृशी भवति; or *Śákunt.*: सखे। लम्भम्बया पुत्र इति प्रतिगृहीतः; or *Prabodhach.*: अम्बामनुसरन्नेवा हताशा (*v. l.* दुराशा) न कथंचन. [2] The same, used as a term of *veneration* or *respect* (where the sense "mother" retains merely a figurative value, or that of comparison). In the *Vedas,* deities or deified objects, such as herbs, sacrificial implements &c., are invoked by this name; e. g. *Rigv., Atharv.*: उवे अम्ब सुलाभिके यथेवाङ्ग भविष्यति। भसन्मे अम्ब सक्थि मे शिरो मे वीव हृष्यति विश्वस्मादिन्द्र उत्तरः (where *Indráńí* is thus addressed; *Sáy.*: एवमिन्द्राणीं प्रत्यो वृषाकपिर्ब्रवीति); or *Rigv., Vájas.*: शतं वो अम्ब धामानि सहस्रमुत वो रुहः (where *herbs* are invoked; the *vocative sing.* being used instead of the *plural*: *Sáy.*: हे अम्ब मातर ओषधयः; (*Mahídh.*: हे अम्ब

मातृतमा ओषधय:); or (applied to one of the *deities* in the Upahomas of the Nakshatreshtis) *Káthaka-Yajurv.*: रोहितेषु त्वा जीमूतेषु सादयाम्यरुणेषु (त्वा) जीमूतेषु सादयामि कृष्णेषु त्वा नीलेषु त्वा सितेषु त्वा जीमूतेषु सादयाम्यम्बा नामासि दुला नामासि नितत्नी नामासि &c.; *Mádh. Jaiminíyany.*: अग्न्यादिदेवतायुक्तानां कृत्तिकादिनक्षत्राणामिष्टय: काम्या विहिता:। अग्नये कृत्तिकाभ्य: पुरोडाशमष्टाकपालमित्यादय:। तत्र प्रधानहोमा अग्निर्न पातु कृत्तिका इत्यादियाज्यानुवाक्यापुर:सरं श्रूयन्ते। तत्रोपहोमा एवमाम्नाता:। सो ऽत्र जुहोति। अग्नये स्वाहा। कृत्तिकाभ्य: स्वाहा। अम्बायै स्वाहा। दुलायै स्वाहेत्यादय: &c.; or (applied to a *sacrificial pot*, which is compared to a wife) *Vájas.*: मा सु भित्था मा सु रिषो ऽम्ब धृष्णु वीरयस्व सु (*Mahídh.*: हे अम्ब मात:। उखे); *Śatapathabr.* (in reference to the foregoing words): मा सु भित्था मा सु रिष इति। यथैव यजुस्तथा बन्धुरम्ब धृष्णु वीरयस्व स्विति योषा वा उखाम्बेति वै योषाया आमन्त्रणम् &c. — When, in the Vedas, this epithet is given to a river, or to deities who, from their nature, share in the properties of water, it seems that a double meaning was intended by its application: that of veneration, and that of water, — the latter either as an allusion to अम्बु and अम्भस् — or because the word as a neuter — and then of a different origin — had this sense (comp. also अम्बि); e. g. *Ṙigv.* (where the *Saraswatí* is addressed): अम्बितमे नदीतमे देवितमे सरस्वति। अप्रशस्ता इव स्मसि प्रशस्तिमम्ब नस्कृधि (*Sáy.*, however, renders here अम्ब merely, हे मात:); or the *Kaushítaki-Br.-Upan.* (in describing the world of Brahman, says that there are in it, amongst others, *Apsarasas* — comp. अप्सरस् p. 223 *a*, l. 45 — and *Rivers*, with these epithets): अम्बाश्चाम्बायवीश्चाप्सरसो ऽम्बया नद्य: (*Śankara*, in his comm. on these words, takes अम्बा: as a mystical designation of "Vedas"; these being "the mothers of the world": अम्बा जगज्जनन्य: श्रुतय:; but it seems more natural to interpret the word as stated; see also अम्बायवी, and comp. अम्बया). — As a *term of respect* (only — not of veneration — it is used) e. g. *Vájas.* (where the wives of the sacrificer address one another): अम्बे अम्बिके ऽम्बालिके न मा नयति कश्चन; see the comm. s. v. अम्बालिका. [The corresponding words in the *Taitt. S.* and *Káthaka* are: अम्बे अम्बाल्यम्बिके न &c.; some MSS. of the *Jaiminíyany.* II. 1. 7. have अम्बे ऽम्बिके ऽम्बालिके, others अम्बे अम्बिके अम्बालिके; and the same passage of this work, quoted in *Sáyaṅa*'s Introd. to the *Ṙigv.* — is in *Müller*'s ed. I. p. 21: अम्बे अम्बाले अम्बिके; and in *Roer*'s ed. p. 22: अम्बे अम्बाल्यम्बिके. Since the Mímánsists always refer to the *Black*, not to the *White*, recension of the *Yajurv.*, the latter reading would appear to be the correct one; but as *Páṅini* founds his rule VI. 1. 118. on the reading अम्बे अम्बाले अम्बिके, it seems either that the latter is the genuine reading of the Black-Yajurv., or that it is the reading of one of its schools, whereas अम्बे अम्बाल्यम्बिके is that of another. The circumstance that Páṅini did not mention the reading of the *Vájas. S.*, though requiring notice, by his rule, as much as that of the older recension, — had he known it — may add another proof to those given in "Páṅini, his Position" &c. pp. 131–140, that he preceded the composition of the White-Yajus.] — In the classical Sanskrit, अम्बा, occurs as a term of *respect*, especially in the *dramatic* literature (*Amarak.*, *Hemach.*); e. g. *Vikramorv.*: (the king addressing a female ascetic) अम्ब (a *v. l.* भगवति) अभिवादये; or *Mahávírach.* (ed. *Trithen*; Kaikeyí speaking to Arundhatí): अम्ब अह मन्दभाइणीए &c. — According to the *Daśarúpa* and *Sáhityad.* a *bawd* is addressed by the same term when spoken to by her follower: कुट्टिन्यम्बेत्यनुगतै: पूज्या च जरती जनै:. [2] The name of an Apsaras; see p. 401 *a*, l. 30. [3] A name of Durgá, the wife of Śiva (*Ráyamuk.*, *Bharatam.* &c. on the *Amarak.*, *Bhúripr.*; but her more usual designation, in the same sense, is अम्बिका). [4] A proper name: the eldest daughter of a king of Káśi, who, with the permission of Bhishma, became the wife of a king of Śálwa; she was a sister of Ambiká and Ambáliká, and, on her mother's side, a granddaughter of Hotraváhana; e. g. *Mahábh. Ádip.*: अनुजज्ञे तदा ज्येष्ठामम्बां काशीपते: सुताम्। अम्बिकाम्बालिके भार्ये प्रादाद्भ्रात्रे यवीयसे। भीष्मो विचित्रवीर्याय विधिदृष्टेन कर्मणा; or *ibid. Udyogap.*: अम्बोवाच। विसर्जिताहं भीष्मेण श्रुत्वैव भृगुनन्दन। शाल्वराजगतं भावं मम पूर्वमनीषितम् &c.; or *ibid.*: होत्रवाहन उवाच। दौहित्रीयं मम विभो काशिराजसुता प्रिया. — Her history, adverted to in the *Ádip.*, is the subject of a special episode (the *Ambopákhyána*) in the *Udyogap.*, of the *Mahábhárata*. Compare also *Lassen*'s *Ind. Alterth.* I. p. 632. [5] The name of a plant, the same as अम्बष्ठा 2. 4. (*Rájan.*: अम्बाडा; *Nigh. Pr.*: आंबाडी). [6] (In Astrology it is used to denote) the *fourth* (scil. condition — see सौख्य —, which results from the conjunction of planets); *Játakálankára*, which enumerates the other names implying the same sense, in the following manner: अम्बा पातालतुर्यं हिबुकगृहसुहृद्वाहनं पानसंज्ञं बन्ध्वाख्यं चाम्बु नीरं जलम्. — ["अम्बा becomes *Ammá* in all the languages of Southern India except Tuluva, and is affixed, as a respectful term of address to females in general, to their names, as *Sitamma*, *Vangamma*. It forms, also, a designation of various popular goddesses unknown to the general system, as *Mariyammá*, and *Agathammá*, tutelary goddesses of Madras. The latter is usually called *Yágatha*, and both are no doubt adopted from the Roman Catholics, being, in fact, the Virgin Mary and *Sancta Agatha*, although now especially worshipped by shopkeepers and Pareyar. In Tuluva the word means father." *Wilson*, *Glossary of Judicial &c. Terms*.] E. The femin. comes, according to the *Gaṅaratnam.* from अव्, with krit aff. अच् (?), because "the mother protects her child from the moment of conception till the end of his life": अवति पालयति गर्भाधानात्प्रभृति आ जीवितान्तात्पुत्रमित्यम्बा माता; a less sentimental, but more plausible, etymol., is that of *Chaturbhuja*, who says that अम्बा is an onomatopoetic word, the child calling its mother, *ambá*: अम्बते ऽम्बां पुत्र:, hence *Mádhava* and other commentators on the Dhátupátha refer अम्बा to अम्ब्. The accent of the word is the udátta on the last syllable (*Phiṫsútr.* and *comm.*). Compare अम्बाडा, अम्बाला, अम्बालिका, अम्बि, अम्बिका. — Should the mascul. अम्ब be a real word, it might, in its first meaning, be likewise onomatopoetic; in its second and third, it would then

come from अम्ब् I., kṛit aff. घञ्, provided that *this* dhátu means "to sound", in general, and is not merely abstracted from अम्बा, to suit the theory that all nouns come from dhátus capable of being inflected verbs; in its fourth meaning, it would, according to *Bhánud.*, be अम्ब् I., kṛit aff. घञ्, but merely occur as the latter part of त्र्यम्ब, this compound receiving the taddh. aff. क (?); अपि शब्दे कर्मण्यण् (*Páń.* III. 2. 1.) । संज्ञायामिति कः; (but the latter affix would not result from any rule of Páńini).

II. n. (-म्बम्) An eye. This meaning is given by Śankara, but seems doubtful; see p. 398*b*, l. 14. E. See the E. of अम्बक II.

III. n. (-म्बम्) Water. This meaning is hypothetical, and rests on the opinion expressed in the E. of अम्बष्ठ, and s. vv. अम्बया, अम्बायवी, अम्बि. E. Probably अम्ब् II., kṛit aff. अच्; when it would imply the *moving* element, like अप्, अम्भ्, अम्भस्.

[IV. m. f. n. (-म्बः-म्बा-म्बम्) Exceeding, too much. (*Śankara*, in his explanation of अम्बायवी q. v., अम्बो ऽभ्यधिकः; a very doubtful meaning, for which I know of no etymol.).]

अम्बक I. 1. m. (-कः) A father. — This meaning is doubtful, and probably assumed for the same purpose as those mentioned s. v. अम्ब I. 1.; thus, *Sáyańa*, in commenting on *Ṛigv.*: त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्) explains त्र्यम्बकम् (according to him, equivalent there to महादेवम्) thus: त्रयाणां ब्रह्मविष्णुरुद्राणामम्बकं पितरम् (a very doubtful interpretation of the sense of the *Vaidik* word त्र्यम्बक); or *Bhánud.* (on the same word, in the sense of *Śiva*, in the *Amarak.*): त्रयाणां लोकानामम्बकः पिता. E. If the word is real, it would come from अम्ब 1. 1., taddh. aff. कन्.

2. f. (-म्बिका) See s. v. अम्बिका.

II. n. (-म्बकम्) [1] The eye (*Haláy.*, *Hemach.*, *Trikáńd.*, *Bhúripr.*, *Rájanigh.*, *Nigh. Pr.*); e. g. *Mahídh.* (on the Vaidik passage quoted line 25, as occurring in the *Váj. S.*): त्र्यम्बकं नेत्रत्रयोपेतं रुद्रं यजामहे; or the same (on *Váj. S.*: अव रुद्रमदीमह्यव देवं त्र्यम्बकम्): त्र्यम्बकं त्रीण्यम्बकानि नेत्राणि यस्य तादृशं देवम् &c.; or *Mádhava* (s. v. अम्ब् in the *Dhátuvṛ.*): त्रीण्यम्बकानि चक्षूंष्यस्येति त्र्यम्बकः; similarly *Jayam.*, *Bharatas.* &c. on त्र्यम्बक in the *Bhaiṭik.*; or *Bhánud.* (amongst his various interpretations of त्र्यम्बक in the *Amarak.*). त्रीण्यम्बकान्यस्य । विष्वम्बकमस्येति वा । अम्बकं नयनं दृष्टिरिति हलायुधः. (In this sense, the use of the word seems to be restricted to the compound त्र्यम्बक.) [2] Copper (*Rájanigh.*: ताम्र). [3] A large variety of the Mimusops Elengi (*Nigh. Pr.*: बृहद्बकुल). — E. The etym. of *Mádhava's Dhátuvṛ.*, where अम्बक n. is referred to अम्ब् "to sound", is not plausible. It is better perhaps to analyse this word into अम्-ब, taddh. aff. क; अम् being the prefix which is a synonym of आ (see अम् III., the Preface, and compare अम्बर and अम्बरीष), and ब, an equivalent of भ, from भा; when the *etymological* sense of अम्ब would be "shining, bright", and thus naturally apply to "eye" and "copper". For, as regards the assumed identity of भा to बा, not only is abundant evidence of the interchange between aspirate and unaspirate sounds afforded by the Dhátupátha, but that of भा and वा (or बा), itself, *in one sense, at least*, is acknowledged by the commentators, e. g. by *Jayam.*, *Bharatas.* &c. on *Bhaiṭik.* 10. 19. Comp. also the etym. of अम्बर्य. Another possibility is that of referring the latter part ब or व to the dhátu वी, which, according to *Yáska* (4. 19.) and his commentator *Durgá*, has, amongst others, the sense "to see".

अम्बया f. (of अम्बय) (-या) (ved.) Perhaps; carrying water, rich in water; *Kaushítaki-Br.-Up.*: अम्बया नद्यः (see the quotation s. v. अम्बा p. 397 *a*, l. 30); *Śankara* in his comm., renders this word in a mystical sense, viz. (the rivers) "going to the eye (or sight), i. e. to the knowledge, of Brahman, worshipping (Brahman)": अम्बमम्बकं लोचनं ब्रह्मज्ञानं यान्तीत्यम्बयाः । उपासकाः । नद्यो वारां प्रवाहधारिण्यः पुरायतनादिवासिलोकभोग्याः. E. According to this gloss, a *Tatpur.* of अम्ब II. and य; but, in my opinion, अम्बि, a denom. of अम्ब "water", kṛit aff. श.

I. अम्बर (probably) Tatpur. 1. m. n. (-रः-रम्) [1] Sky, atmosphere, æther (*Yáska's Nigh.*: अन्तरिक्ष; *Amarak.*, *Haláy.*, *Hemach.*, *Viśwapr.*, *Med.*, *Śabdaratn.*, *Bhúripr.*, *Ajayap.* &c.: = व्योमन् &c.); e. g. *Ṛik-Prátiś.*: माण्डूकेयः संहितां वायुमाह तथाकाशं चाम्ब माथव्य एव । समानतामभिले चाम्बरे च मन्यागस्त्यो ऽविपरिहारं तदेव (where अम्बर, as *Śaunaka* reports, is used by *Agastya* in the same sense as आकाश by *Mákshavya*); or *Rámáy. Sundarak.* (edd. *Calc.* and *Bombay*): (हनुमान्) भेजे ऽम्बरं निरालम्बं पक्षयुक्त इवाद्रिराट्; or *ibid.* (ed. *Gorr.*): — Hanumat says — निमेषात्तरमात्रेण निरालम्बनमम्बरम् । सहसा निपतिष्यामि घनाद्विद्युदिवाम्बरे; or *Rámáy. Árańyak.* (edd. *Calc.* and *Bombay*) — Rávańa speaking — उद्वहेयं भुजाभ्यां तु मेदिनीमम्बरे स्थितः; or *Mahábh. Ádip.* (*Kadrú* addressing *Garuda*): समुत्तमा सगिरिवना वसुन्धरा सभास्करं वितिमिरमम्बरं तथा ...... ॥ एवं सुतस्तदा कद्र्वा भगवान्हरिवाहनः । नीलजीमूतसंघातैः सर्वमम्बरमावृणोत्; or *Bhágav.-Pur.* (in the chapter which explains its theory of creation): .... रूपं वायौ स च स्पर्शे लीयते सो ऽपि चाम्बरे । अम्बरं शब्दतन्मात्र इन्द्रियाणि स्वयोनिषु; or *Raghuv.*: सा (scil. राक्षसी) .... अङ्कुशाकारयाङ्गुल्या तावतर्जयदम्बरे (scil. रामलक्ष्मणौ); or *Bhaiṭik.*: सुग्रीवो ऽस्याश्वशत्रुस्तात्समगाहिष्ट (*v. l.* °धिष्ट) चाम्बरम्; or *Śiśupálab.*: स्थगिताम्बरक्षितितले परितस्तिमिरे जनस्य दृशमन्धयति । दधिरे रसाञ्जनमपूर्वमतः प्रियवेश्मवर्त्मसु दृशो दद्दृशुः (comp. also the instance p. 405 *a*, l. 1); or *Naishadhach.*: एकः पिपासुः प्रवहानिलस्य च्युतो रथाद्वाहनरङ्कुरेकः । अस्त्यम्बरे ऽम्बुनि लेलिहास्यः पिबन्नमुष्यामृतबिन्दुवृन्दम्; or *Nalod.*: अथ नीरात्सारसतः फेनपरीतायथाम्बरात्सारसतः । अतिमुखरात्सारसतस्तीरमिताः स्त्रीततिश्चिरात्सारसतः. [2] A vacuum; e. g. *Amaruś.*: गाढालिङ्गनवामनीकृतकुचप्रोद्भिन्नरोमोद्गमा सान्द्रस्नेहरसातिरेकविगलच्छ्रीमन्नितम्बाम्बरा — where, according to the common-sense explanation, the latter word is analysed as a compound सान्द्र° — °श्रीमत् — नितम्ब — अम्बर (अम्बर in the sense 4.); but, according to the transcendental interpretation, (compare अमरु p. 351 *a*, line 50 ff.), असान्द्र° .... श्रीमन् (vocat.) इतम् वा-अम्बरा; and वाम्बरा explained thus: वा विकल्पः । स एवाम्बरं शून्यं यत्र निर्विकल्पेत्यर्थः. [3] (ved.) Vicinity, neighbourhood (*Yáska's*

Nigh.: = अन्तिक); e. g. *Rigv.*: यन्नासत्या परावति यद्वा स्थो अध्यम्बरे (*Sáy.*: यद्यदि । परावति दूरदेशे । स्थः । यद्वा यदि वाम्बरे । अन्तिकनामैतत् । समीपे स्थः । भवथः). [4] Cloth, apparel, garment (*Amarak.*, *Haláy.*, *Hemach.*, *Viśwapr.*, &c. as before: वासस् or अंशुक); e. g. *Manu*: कृप्तकेशनखश्मश्रुर्दान्तः शुक्लाम्बरः शुचिः । स्वाध्याये चैव युक्तः स्यान्नित्यमात्महितेषु च; or *Rámáy. Bálak.*: अथ राजा विदेहानां ददौ कन्याधनं बहु । कम्बलादीनि वस्त्राणि क्षौमपट्टाम्बराणि च; or *Mahábh. Śalyap.*: (मातरः) नानाभरणधारिण्यो नानामाल्याम्बरास्तथा &c.; or *Bhágav.-Pur.*: महाभिषेकविधिना सर्वोपस्करसंपदा । अभिषिच्याम्बराकल्पैर्गन्धमाल्यार्हणादिभिः । .... पूजयामास केशवम्; or *Suśruta* (in his treatment of ophthalmia): कसेरुमधुकाभ्यां चूर्णमम्बरसंवृतम् । न्यस्तमप्स्वान्तरिक्षासु हितमाश्च्योतनं भवेत्; or *Śiśupálab.*: नवकुङ्कुमारुणपयोधरया स्वकरावसक्तरुचिराम्बरया &c.; or *Bhartŕih.*: क्वचित्कन्थाधारी क्वचिदपि च दिव्याम्बरधरो मनस्वी कार्यार्थी न गणयति दुःखं न च सुखम्; or *Naishadhach.*: आभिर्मृगेन्द्रोदरि (vocat.) कौमुदीभिः क्षीरस्य धाराभिरिव क्षणेन । अक्षालि नीलीरुचिरम्बरस्था तमोमयीयं रजनीरजक्या — where the night being compared to a laundress, अम्बर is employed equivocally, in the meaning "sky" or in the meaning "cloth"; and the commentator *Náráyańa*, in order to show that Śrí-Harsha did not allow this laundry simile to fail in technical accuracy, adds, in his gloss, a smart quotation from a *Kalá-Kosha* which, amongst other useful things, seems to teach that of removing stains from cloth: तैलं घृतेन तज्ज्योत्स्नाजलैर्दुग्धेन कज्जलम् । नाशयेदम्बरस्थं तु मलं वारिण सोष्मणा. Compare also अनम्बर, दिगम्बर, नीलाम्बर, पीताम्बर, समुद्राम्बरा. [5] A mineral substance, *talc* or *mica*; see अभ्र I. 9. (*Rájan.*, *Nigh. Pr.*: = अभ्रक; *Trikáńd.*: नागभिद् — probably — a red kind of talc). [6] A fragrant substance, Ambergris (*Hemach.*: सुरभिद्रव्य; *Viśwapr.*: सुगन्धक; *Med.*: सुगन्धसार — a kind of सुगन्धि —; *Jaťádhara*, *Trikáńd.*, *Bhúripr.*: गन्धद्रव्य; *Ajayap.*: सुगन्धिद्रव्यभेद; *Nigh. Pr.*: अम्बरसुगन्धद्रव्य; the *Śabdaratn.* assigns this name to several fragrant substances, as results from the definition it gives: अम्बरं चांशुके क्लीबं व्योम्नि सौगन्ध्यवस्तुषु). See *Ainslie, Materia Ind.* I. p. 15–17. [7] Cotton (*Hemach.*, *Viśwapr.*: कार्पास). Comp. अम्बरद. [8] Saffron, Crocus sativus (*Hem. Śesha*: कुङ्कुम). [9] (In arithmetic, sometimes used to denote) a cipher; comp. अभ्र I. 10. (according to a native compilation). [In the present edition of *Hemach.*'s *Nánárthas*, the definition of अम्बर ends thus: .... सुरभिद्रव्ये रदच्छदकपाटयोः. The best MSS. however read, instead of these words, the following: सुरभिद्रव्ये ऽररं छन्दकपाटयोः, where छन्द॰॰ becomes the explanation of अरर; and, since the *Viśwapr.* also defines अररं कपाटे छन्दने, there can be no doubt that the passage quoted is to be corrected in the manner stated.]

2. m. plur. (-राः) The name of a people in the north of India (*Varáhamihira*'s *Bŕihatsanh.*, in *Weber*'s Catal. of the Berlin Sanskr. MSS.). E. According to *Ráyam.* on the Amarak. and *Ujjwaladatta*'s comm. on the Uń. S. अम्ब् I., uń. aff. अर — i. e. अम्बर, so called "because it sounds or makes a noise" (*Ráyam.*: अम्बते शब्दायते ऽम्बरम्); *Bhánud.* (on the Amarak.) takes it for a Tatpur., अम्ब and र, viz. अबि शब्दे । भावे घञ् । अम्बः शब्दः । तं राति । अम्बरम्; which analysis would yield a similar sense, "giving a sound". Neither of these E. has much probability; it seems to me that the word is a Tatpur. of the prefix अम् III. (q. v., and comp. the E. of अम्ब and अम्बरीष, अम्बर्य्) and बर (or वर, from वृ, to surround, to cover), अम्बर thus becoming synonymous with आवर or आवरण "surrounding, covering", whence the meanings "sky", "æther (vacuum)" and "cloth", as well as that of "vicinity" would naturally follow. For the meaning 1. 5. see the E. of अभ्र; and the meanings 1. 6-8. are probably connected with the meaning "sky", in the same manner as some of the meanings of अभ्र are with "cloud". The connection of the name of the people (2.) with any of the foregoing meanings is not clear to me; comp., however, अम्बष्ठ. — According to *Ráyam.*'s and *Ujjwal.*'s E. the accent of the word would be the udátta on the second; according to *Bhánud.*'s E. the udátta on the last syllable; in the *Veda*, it is udátta on the first syllable. — The double gender of the word results from अम्बर occurring in the *Gańa* अर्धर्चादि to *Pán.* II. 4. 31.; and the *Gańaratnam.* writes therefore अम्बरो वस्त्रम्, but the neuter gender, which alone is taught by the *Siddhántak.*, *Śabdaratn.* and other comm., prevails with the best authors. — The *Śabdabheda* of the *Viśwaprakáśa* points out that the word is to be written with ब (not with व).

II. अम्बर. See अम्बर्य्.

अम्बरग Tatpur. m. f. n. (-गः-गा-गम्) Travelling in the sky; e. g. *Suśr.*: वीर्येण वस्तिरादत्ते दोषानापादमस्तकात् । पक्वाशयस्थो ऽम्बरगो भूमेरर्को रसानिव. E. अम्बर and ग.

अम्बरद Tatpur. n. (-दम्) Cotton (comp. अम्बर 1. 7.; *Nigh. Pr.*: = कापूस, i. e. कार्पास). E. अम्बर (cloth) and द.

अम्बरयुग Tatpur. n. (-गम्) The two principal female garments, or upper and lower cloths or mantles (*Wilson*). E. अम्बर and युग.

अम्बरशैल Tatpur. m. (-लः) A mountain reaching to the sky, a very high mountain; e. g. *Naishadhach.*: उच्चैस्तरादम्बरशैलमौलेश्च्युतो रविर्गैरिकगण्डशैलः । तस्यैव पातेन विचूर्णितस्य संध्यारजोराजिरिहोज्जिहीते (*Náráy.*: अम्बरशैलस्य गगनगिरेर्मौलिः &c.). E. अम्बर and शैल.

अम्बरस्थली Bahuvr. f. (-ली) The earth (*Hem. Śesha*). E. अम्बर and स्थल "resting on the sky".

अम्बरान्त Tatpur. m. (-न्तः) [1] The horizon. [2] The end of a garment (*Wilson*). E. अम्बर and अन्त.

अम्बरिष n. (-षम्) A frying-pan. E. See the next, of which it is a various reading, according to *Ramánátha* on the Amarak.

अम्बरीष 1. m. (-षः) [1] The sun (*Hemach.*, *Ajayap.*, *Jaťádh.*: सूर्य; *Viśwapr.*: मार्तण्ड; *Bhúripr.*: रवि; *Med.*: भास्कर). [2] A name of Śiva (*Hem.*, *Viśwapr.*: खण्डपरशु; *Trikáńd.*: शम्भु). [3] A name of Vishńu (*Trikáńd.*: हरि). [4] The proper name of a Rájarshi, a son of the king Vŕishágir; *Ŕigv.*: एतत्यत इन्द्र वृष्ण उक्थं वार्षागिरा अभि गृणन्ति राधः । ऋज्राश्वः प्रष्टिभिरम्बरीषः सहदेवो भयमानः सुराधाः (*Sáy.*: वार्षागिरा वृषागिरो राज्ञः पुत्रा ऋज्राश्वादयो ऽभिगृणन्ति .... अम्बरीषादयश्चत्वारो राजर्षयः); he was the author of the

Rigv.-hymn 9. 98. or the *Sámav.*-verses 1. 546. (= I. 6. 1. 5.; or 2. 588. = II. 5. 1. 16, 1.), 1. 552. (= I. 6. 1. 8.; or 2. 679. or 2. 1031. = II. 5. 2. 18, 1. or 8. 2. 8, 3.), 2. 589. 590. (= II. 5. 1. 16, 2. 3.) 680. (= II. 5. 2 18, 2.) 681. (or 1029. = II. 5. 2. 18, 3. or 8. 2. 8, 1.) 1030. (= II. 8. 2. 8, 2.); comp. *Colebrooke's Misc. Ess.* I. p. 24, and *Benfey's Index*; [b] a descendant of the Manu Vaivaswata and son of Nábhága; celebrated for his devotion to Vishńu and his charity to Bráhmańas; his name occurs in the *Vishńu-, Padma-Pur., Harivanśa &c.*; and his history is related in the *Śántiparvan* of the *Mahábh.*, the (ninth book of the) *Bhágav.-Pur.*, the *Uttarak.* of the *Linga-Pur. &c.* (see also *Muir's Original Texts* I. p. 46); [c] a son of Mándhátri (according to the *Vishńu-Pur.*; see also *Muir's O. T.* I. p. 47); [d] a Rájarshi, a descendant of Sagara, son of Praśuśruka and ancestor of Daśaratha (according to the *Rámáyańa*; see also *Lassen's Ind. Alt.* I. pp. 723. 725. 750; App. p. VI. VIII. IX. and *Muir's O. T.* I. p. 104 ff.); [e] a son of the patriarch Pulaha (acc. to the *Linga-* and *Váyu-Pur.*; see *Wilson's Vishńu-P.* p. 83, note 6). [5] A colt (*Hemach., Viśwapr., Trikáńd., Med., Bhúripr., Śabdar.*: किशोर; *Ajayap.*: हयकिशोरक). [6] The hog-plum, Spondias mangifera (*Hemach., Viśwapr., Med.*: आम्रातक).

2. m. n. (-षः-षम्) [1] A frying-pan (भ्राष्ट्र; *Amarak., Trikáńd., Viśwapr., Med., Śabdar., Bhúripr., Ujjwalad., Uńádi-Kosha, n.; Haláy., Hemach., Ajayap., Gopálita,* as quoted by *Ujjwalad., m.*; *Gańaratn., m. n.*); e. g.: *Rámáy. Sundarak.* (ed. *Gorr.*): अशोभत मुखं तस्य जृम्भमाणस्य धीमतः। अम्बरीषोपमं दीप्तं विधूम इव पावकः (the same verse occurs, in the *Calc.* and *Bombay* edd., in the last chapter of the *Kishkindhyak.*; but the *Tilaka* observes, on the last half Śloka: अम्बरीषोपमं .... पावक इति प्राचीनः पाठः; on the last half verse it has this gloss: अम्बरीषं भ्राष्ट्रं तदुपमम्। अत एव दीप्तं प्रज्वलत्। अङ्गारवर्णप्रतप्तभ्राष्ट्रोपममिति यावत्। स्वयं च विधूमः पावक इवाशोभत; thus the *Bombay* ed. of the comm.; the *Calc.* ed. contains these words: अम्बरीषो ऽग्नवज्वलितत्वात् (*sic*, for °मत) एव दीप्तं ज्वलत्। अङ्गारवर्णमतम(*sic*, for °प्रतप्त°)भ्राष्ट्रोपममिति &c., but the beginning of this passage seems to be wrong). [2] A hell (*Med.*: नरकस्य प्रभेदः, *masc.*; *Śabdar.*: नरक, *m. n.*); according to the *Śiva-Pur.* [3] Repentance (अनुताप, *Med., masc.*; *Śabdar., m. n.*). [4] War, battle (*Med., Viśwapr., Bhúripr., Śabdar., Trikáńd.*: *n.*, रण, युध्; *Hemach.*: *m.*, युध्).

3. n. (-षम्) Æther, sky (*Ujjwalad.*: आकाश; with this instance: अम्बरीषमिवाभाति मुखं ते मदतात्मज). [According to *Ramánátha* on the *Amarak.* अम्बरीष "frying-pan" is also written अम्बरिष; according to *Bharatasena, Dwirúpakosha*, also आम्बरीष, but in which of the above meanings, this Kosha does not say.] E. The *Uńádi-S.* — and accordingly the *comm.* on the *Amarak.* 2. — derive it from अम्ब् "to sound", uń. aff. ईषन् and ágama रुट्, "because a noise is made in it"; but to judge from *Ujjwalad.*'s comm. on the Uń. S. this etym. would apply to the meanings "sky" and "frying-pan" only; the *Uńádi-Kosha* tries to account, by means of the same etymol., for the meaning "frying-pan" and the proper names 1. 4.; as to the rest, I cannot ascertain the etymol. views of the native authorities. It seems, however, that, in the sense "frying-pan" (hence, "hell" and "repentance"), the word is a Tatpur. of the prefix अम् III. (q. v., and comp. the etym. of अम्ब and अम्बर) and भरीष, which may be a gradual corruption of भर्ष from भृज् "to fry"; in the sense Vishńu, Śiva, "sun", and "sky", it is perhaps of the same origin as अम्बर; and the proper names are perhaps applications of the meaning "sun".

अम्बरीषपुत्र Tatpur. m. (-त्रः) "The son of Ambarísha", a proper name whence the name of a country is derived; see आम्बरीषपुत्रक. (The word is included, by the *Káśiká*, the *Gańaratnam.* and some *Gańa*-lists, in the *Gańa* राजन्यादि to *Páń.* IV. 2. 53.; but *Patanj.* refers it to the *Gańa* वैल्ववनादि to IV. 2. 52. v. 4, which is only a portion of the former Gańa, and, in the enumeration of the Mahábháshya, merely comprises the words वैल्ववन, अम्बरीषपुत्र and आत्मकामेय). E. अम्बरीष and पुत्र.

अम्बरौकस् Bahuvr. m. (-काः) A god; e. g. *Kumáras.*: तथा हि नृत्ताभिनयक्रियाच्युतं विलिप्यते मौलिभिरम्बरौकसाम्. E. अम्बर and ओकस्; "whose abode is the æther".

अम्बर्य् denom. par. (-र्यति) To bring together, to collect (*Gańaratn.*, in the *Gańa* कण्ड्वादि to *Páń.* III. 1. 27.: संभरणे). E. अम्बर, denom. aff. यक्. This base अम्बर (II.) seems to be a Tatpur. of the prefix अम् III. (q. v., and comp. the E. of अम्ब, अम्बर I., अम्बरीष) and भर, for भृ.

अम्बष्ठ Tatpur. 1. (-ष्ठः) [1] The name of a *military* people, and its country, situated in the middle of the Punjab (probably the Ἀμβάσται of Ptolemy; *Viśwapr., Med., Śabdaratn.*: देशभेद); e. g. *Mahábh. Sabháp.*: तान्दशार्णान्स जित्वा च प्रतस्थे पाण्डुनन्दनः। शिबींस्त्रिगर्तानम्बष्ठान्मालवान्पञ्च कर्पटान्; or *ibid. Dronap.*: अम्बष्ठस्तु गदां गृह्य क्रोधपर्याकुलेक्षणः। आससाद रणे पार्थं केशवं च महारथम्; or *Vishńu-Pur.* (in its enumeration of the nations of India): .... पुण्ड्राः कलिङ्गा मगधा दाक्षिणात्याश्च सर्वशः। तथापरान्ताः (*Wilson* p. 177; in the extreme west; see s. v.) सौराष्ट्राः शूराभीरास्तथार्बुदाः। कारूषा मालवाश्चैव पारियात्रनिवासिनः। सौवीराः सैन्धवा हूणाः शाल्वाः शाकलवासिनः। मद्रा रामास्तथाम्बष्ठाः पारसीकादयस्तथा. (See also *Weber's Catal. of the Berlin MSS.*, s. vv. Atharvav.-Pariśishta, Setusaraní and Varáhamihira's Bŕihatsanhitá, and comp. *Lassen's Zeitschrift* III. pp. 185. 195., *Ind. Alterth.* I. p. 820.) [2] The name of one of the mixed tribes or of an individual belonging to one; viz. the son begotten in wedlock, by a Bráhmańa father and a Vaiśyá mother (*Amarak., Hemach., Viśwapr. &c. &c.*); e. g. *Manu*: ब्राह्मणाद्वैश्यकन्यायामम्बष्ठो नाम जायते; or *Yájnav.*: विप्रान्मूर्धावसिक्तो हि क्षत्रियायां विशः स्त्रियाम्। अम्बष्ठः &c. (*Mitáksh.*: ब्राह्मणात् वैश्यकन्यायां विप्रायाम् — which word is supplied from the context — अम्बष्ठो नाम भवति); or *Jaiminíyanyáyam.*: अम्बष्ठानां दार्विहोमिको ब्राह्मण इति श्रुतावम्बष्ठस्वामिके आर्तहोमे &c. — The occupation assigned by *Manu* to this mixed caste is that of *the practice of medicine*; *Manu*: .... अम्बष्ठानां चिकित्सितम्; hence e. g. *Suśruta*: सहस्रेणापि हेतूनां नाम्बष्ठादिर्विरेचयेत् (comp. s. v. अम्बमांस). In the same manner, however, as these words of Suśruta imply that medicine was practised, at a

later period, also by men of other castes than that of the Ambashṭhas, the occupation of the latter seems to have varied at different epochs; thus, in the tenth book of the *Bhágavata-Pur.*, an *Ambashṭha* is an elephant-keeper or driver; e. g.: अथ कृष्णश्च रामश्च कृतशौचौ परंतप । मल्लदुन्दुभिनिर्घोषं श्रुत्वा द्रष्टुमुपेयतुः । रङ्गद्वारं समासाद्य तस्मिन्नागमवस्थितम् । अपश्यत्कुवलयापीडं कृष्णो ऽम्बष्ठप्रचोदितम् । बद्ध्वा परिकरं शौरिः समुह्य (*Śrídharasw.*: निबध्य) कुटिलालकान् । उवाच हस्तिपं वाचा मेघनादगभीरया । अम्बष्ठाम्बष्ठ मार्गं नौ देह्यपक्रम मा चिरम् &c. (*Śrídharasw.*: अम्बष्ठो हस्तिपः); and *Rádhákántad.*, in his Sanskrit Dict., mentions that, in the West, the *Ambashṭha* is (now?) a sort of *Káyastha* or writer (*Śabdakalp.*: अम्बष्ठः ... कायस्थजातिविशेषः । इति पश्चिमदेशे प्रसिद्धः). [Since *Manu* does not acknowledge more than four castes, — compare, for the passages, *Muir's O. S. T.* I. p. 175 ff. — but, probably in order to assign a Brahmanic origin to nations or tribes which do not belong to his system of society, gives to several of his mixed tribes names which correspond with the names of those nations, it seems plausible that his Ambashṭhas were originally the people so called, and that the occupation, followed perhaps by some Ambashṭhas in his country, gave rise to the clause which in an absolute manner regulates the livelihood of such individuals. And it might seem also that a legend, related by *Wise*, — in his Hindu System of Medicine p. 11 — on the authority of the Puráńas, was invented to reconcile this clause of Manu or other legislators with the obscure etymology of the word; for, according to this legend, a young woman of the Vaiśya caste, called *Ambá*, was serving as a menial to *Gálava*, the Muni; she gave birth to a child, *Vírabhadra*, who, through the favour of his father, Gálava, became the first of the Vaidya or medical caste. His thirteen sons were taught by the sacred Sages the works they had written, and thus became skilful physicians; and it is from their descendants that the caste of Hindu physicians derives its origin. — But, whatever view *Manu* may have taken of this supposed identity between the Ambashṭha military people and the Ambashṭha medical caste, there seems reason to doubt not only of this identity having existed at a period previous to Manu, but of the people itself having originally borne the name of *Ambashṭha*. In the *Aitareya-Br.*, आम्बष्ठ्य is met with as the name of a king; and this word, alleged by the *Káśiká*, would, according to *Páń.* IV. 1. 171., come from आम्बष्ठ, the latter designating a Kshatriya or military man of a country bearing the same name (comp. IV. 1. 168.). Now, if the instance "आम्बष्ठः", which is given by the *Káśiká* on *Páń.* IV. 2. 69., were derived from अम्बष्ठ, taddh. aff. अण्, its plural, meaning the people of the country so named, would be अम्बष्ठाः, according to *Páń.* IV. 2. 81. and I. 2. 51. But *Páńini* himself, when teaching, VIII. 3. 97., that स्थ, as the latter part of certain compounds, becomes ष्ठ, gives, amongst others, as first part of such compounds, अम्ब and आम्ब, thus *expressly* denying that, in his opinion, आम्बष्ठ is a derivative of अम्बष्ठ; for, had he considered आम्बष्ठ to be such, the alleging the word itself would have been superfluous, as the change of स्थ to ष्ठ in such a derivative would have been implied by that in its base अम्बष्ठ. The necessary inference, however, to be deduced from this analysis of आम्बष्ठ (into आम्ब and स्थ) then is, that the plural of the word could not have been अम्बष्ठाः — like पञ्चालाः of पाञ्चालः, अङ्गाः of आङ्ग, &c. —, but, at the time of *Páńini*, was आम्बष्ठाः. Since, on the other hand, however, no military people of the name of आम्बष्ठाः occurs in the literature — so far as it is known to me — subsequent to Páńini, it seems to follow that the older name of the people was आम्बष्ठाः, and that, by a wrong grammatical analogy, it became at a later period अम्बष्ठाः.]

2. f. (-ष्ठा) The name of several plants; viz. [1] Yellow wood-sorrel, Oxalis corniculata, or Rumex vesicarius Rox. (*Amarak.*, *Hemach.*, *Viśwapr.*, *Med.*; *Śabdar.*, *Rájanigh.*: अम्ललोणी or अम्ललोणिका; *Sureśw.*: चाङ्गेरी; *Nigh. Pr.*: चांगेरीलोणा or चुका); see *Ainslie*, *Mat. Ind.* II. p. 324, where its medical properties are described. Comp. अम्बष्ठका 1. and अम्बष्ठा. [2] A sort of jasmin, Jasminum auriculatum, or a small variety of it (*Amarak.*, *Hemach.*, *Viśwapr.*, *Med.*, *Śabdar.*, *Bhúripr.*, *Ajayap.*, *Sureśw.*: यूथी or यूथिका; *Rájanigh.*: बाला; *Nigh. Pr.*: लघुश्वेतजुई). [3] Cissampelos hexandra (*Amarak.*, *Hemach.*, *Viśwapr.*, *Med.*, *Trikáńd.*, *Śabdar.*, *Ajayap.*, *Bhúripr.*, *Sureśw.*, *Rájanigh.*: पाठा or स्थापनी; *Nigh. Pr.*: पाट). Comp. अम्बष्ठिका 1. and अम्बष्ठकी 3. [4] Hog-plum, Spondias mangifera (*Rájanigh.*: अम्बा; and क्षुपविशेषः । अम्बाडा इति ख्याता; *Nigh. Pr.*: आंबाडी); the properties of the latter plant being thus described by the *Rájanigh.*: अम्बष्ठा सकषायाम्ला कफकण्ठरुजापहा । वातामयबलासघ्नी रुचिकृद्दीपनी परा "it is astringent, sour, removes phlegm, diseases of the throat, diseases arising from vitiated air and swellings of the throat — called valása —; it likewise sharpens the appetite and stimulates". Comp. अम्बष्ठका 2., अम्बा 5., अम्बाडा 2., अम्बालिका 5. and अम्बिका 10. [5] The root of the trumpet-flower or Bignonia chelonoides (*Nigh. Pr.*: पहाडमूल); see *Ainslie*, *Mat. Ind.* II. p. 272; comp. अम्बष्ठिका 2. and अम्बष्ठकी 1. [6] Indian night-shade, Solanum Indicum (*Nigh. Pr.*: काकमाचिका; *Sureśw.*: माचिका); see *Ainslie*, *Mat. Ind.* II. p. 297; comp. अम्बष्ठका 3. and अम्बष्ठकी 2. [7] Aconitum ferox (*Sureśw.*: अतिविषा — this meaning seems doubtful).

3. f. (-ष्ठा or ष्ठी) A woman of the Ambashṭha caste (1. 2.); e. g. *Manu*: वैदेहकेन त्वम्बष्ठ्यामुत्पन्नो वेण उच्यते; or *Kullúka* on *Manu*: ब्राह्मणेन वैश्यायामुत्पन्ना अम्बष्ठा; (thus in the present editions of Calc. and Benares, and in some MSS.; likewise the *Sárasundarí* on the *Amarak.* adds to the masc. अम्बष्ठः these words: स्त्रियामम्बष्ठा). E. अम्ब and स्थ; *Bhánud.* on the *Amarak.*: अम्बे तिष्ठति, where अम्ब seems to have been understood by him in the sense of *water*: "living on or by the water".

अम्बष्ठक f. 1. (-ष्ठका) [1] The same as अम्बष्ठा 1. (*Nigh. Pr.*: चुका). [2] The same as अम्बष्ठा 4. (*Nigh. Pr.*: आंबाडी). [3] The same as अम्बष्ठा 6. (*Nigh. Pr.*: माचिका).

2. (-ष्ठिका) [1] The same as अम्बष्ठा 3. (*Rájan.*: पाठा). [2] The same as अम्बष्ठा 5. (*Nigh. Pr.*: पहाडमूल).

3. (-की) ¹ The same as अम्बष्ठा 5. (*Nigh. Pr.*: पहाडमूल). ² The same as अम्बष्ठा 6. (*Nigh. Pr.*: माचिका). ³ The same as अम्बष्ठा 3. (*Nigh. Pr.*: पाडमार्ई; *Rájanigh.*, according to a quotation of *Rádhák.*: पाठा; but the MS. of of this work, used by me, has no word अम्बष्ठकी; it assigns this meaning to अम्बष्ठिका). E. अम्बष्ठ, taddh. aff. कन्; 1. 2. with fem. aff. टाप्: 3. with (probably) ङीष्.

अम्बस्थल Tatpur. (?) n. (?) (-लम्) The name of a peak of the Missaka mountain, near Anurádhapura, the ancient capital of Ceylon (*Mahávanśa*; see *Lassen*'s *Ind. Alterth.* II. pp. 247. 991. 1012). E. अम्ब and स्थल.

अम्बागङ्गा Karmadh. (-ङ्गा) The Gangá, called Ambá, a branch of the Mahávalí-Gangá, a river in Ceylon (see *Lassen*'s *Ind. Alterth.* I. p. 196). E. अम्बा and गङ्गा.

अम्बाजन्मन् Tatpur. n. (-न्म) The name of a Tírtha or place of pilgrimage in Kurukshetra; *Mahábh. Vanap.*: सरकस्य तु पूर्वेण नारदस्य महात्मनः। तीर्थं कुरुकुलश्रेष्ठ अम्बाजन्मेति विश्रुतम्। तत्र तीर्थे नरः स्नात्वा प्राणानुत्सृज्य भारत। नारदेनाभ्यनुज्ञातो लोकान्प्राप्नोत्यनुत्तमान्. E. अम्बा and जन्मन्.

अम्बाडा f. (-डा) ¹ A mother; the same as अम्बाला q. v. and other words mentioned s. v. अम्बा. [According to a Vártt. of *Kátyáy.* to *Pán.* VII. 3. 107. — and Vopadeva — the vocat. of this word, of अम्बाला, and of अम्बिका, is regular: अम्बाडे, अम्बाले, अम्बिके; according to a Vártt. in the *Káśiká*, it is, in the Vedas, optional, अम्बाडे or अम्बाड, अम्बाले or अम्बाल, अम्बिके or अम्बिक; but no mention is made of such an option in the *Mahábháshya*.] ² The same as अम्बष्ठा 4. (*Rájanigh.*, *Nigh. Pr.*). E. Probably; अम्बा, taddh. aff. ड (for ल), which here seems to imply diminution.

अम्बायवी (?) f. (-वी) (ved.) Perhaps, fond of water; an epithet of *Apsaras*, in the *Kaushítaki-Br.-Up.*: अम्बाश्चाम्बायवीश्चाप्सरसः (see the quotation s. v. अम्बा 2., p. 397 *a*, l. 30); *Śankara*, in his comm., imparts a mystical and very improbable sense to this word; viz. "the understanding (plur.) i. e. having that which is neither too much, nor too little", viz. "the understanding of the Vedas": अम्बायवो न विद्यतेऽम्बोऽभ्यधिकोऽयवश्च न्यूनो यासां ता अम्बायवा बुद्धयः। अम्बायवा एव अम्बायव्यः श्रुतिबुद्धयः। अप्सरसः साधारण्यो योषितः. According to this gloss, coupled with that on अम्बा, p. 397 *a*, l. 32, the Apsarasas in Brahmá's heaven would be female personifications of "common intellect", comprising the Vedas and the understanding of them; but the whole analysis, as quoted, is void of all grammatical foundation, and seems to be purely imaginary, even if the words अम्ब and अयव did really occur in the sense stated by Śankara. — The meaning proposed by me is founded on the supposition that the word has the form given by Śankara, and is an irregular fem. of अम्बायु (i. e. अम्बाय्, a denom. of अम्ब "water", aff. क्यङ्, with krit aff. उ); अम्बायवीः being a Vaidik nom. plur. — analogously to similar nominatives of frequent occurrence — instead of अम्बायव्यः; but, as it is extremely hazardous to derive a fem. in अवी from a base in उ, it seems preferable, to analyse the words of the text into अम्बाः। च। आम्बयवीः, when the latter would be a regular taddh. deriv. of अम्बायु, taddh. aff. अण्, fem. ङीप्, and mean "produced by beings which are fond of water, or by watery substances"; comp. अप्सरस् p. 223 *a*, l. 45 ff. (A MS. of the Kaushítaki-Br.-Up., in the library of the I. O. has अम्बाश्चाम्बयवाः, and °यवाः likewise in the comm.; but, as "अम्बायवा एव अम्बायवाः" is a meaningless tautology, the reading of Mr. Cowell's ed. is evidently better.)

अम्बाला f. (-ला) A mother; and probably used, like अम्बा, अम्बिका, and अम्बालिका, as a respectful term of endearment. See अम्बाडा 1. and the remark made there in regard to the vocat. of the word; *Pánini* himself quotes in one of his rules from the *Taittir. S.*: अम्बे अम्बाले अम्बिके. E. Probably अम्बा, taddh. aff. ल, which here seems to imply diminution.

अम्बालिका f. (-का) ¹ A mother (*Śabdaratn.*). See अम्बा and the remark, in regard to its vocat., s. v. अम्बाडा. Comp. also बृहदम्बालिका, the name of one of the divine mothers, in the *Śalyaparvan* of the *Mahábh.* ² The same used as a respectful term of endearment; e. g. *Vájas. S.*: अम्बे अम्बिकेऽम्बालिके न मा नयति (where the wives of a sacrificer call one another by these names; *Mahídh.*: पत्न्यः परस्परं वदन्ति हे अम्बे हे अम्बिके हे अम्बालिके। नामान्येतानि। कश्चन नरो मां न नयति। अश्वं प्रति न प्रापयति). ³ The proper name of the youngest daughter of a king of Káśi who became the wife of Vichitravírya; e. g. *Mahábh. Udyogap.* (in the episode of Ambá): रूपेणाप्रतिमाः सर्वाः काशिराजसुतास्तदा। अम्बां चैवाम्बिकां चैव तथैवाम्बालिकामपि। राजानश्च समाहृताः पृथिव्यां भरतर्षभ। अम्बा ज्येष्ठाभवत्तासामम्बिका त्वथ मध्यमा। अम्बालिका च राजेन्द्र राजकन्या यवीयसी; (see also *Lassen*'s *Ind. Alterth.* I. p. 632 and the quotations made there); also the mother of Pándu (*Rádhák.*; but comp. *Lassen*, l. c. p. 633). ⁴ The name of one of the heroines in the *Daśakumáracharita*; e. g.: अम्बालिका च बलवदभिगृह्य चण्डवर्मणा परिणेतुमात्मभवनमनीयत (comp. *Wilson*'s Preface to the *Daśak.* p. 17 ff.). ⁵ The same as अम्बष्ठा 4. (*Rájanigh.*: अम्बाडा; *Nigh. Pr.*: आंबाडो). E. अम्बाला, taddh. aff. कन् and fem. aff. टाप्.

अम्बि f. (-म्बिः) (ved.) Water (*Sáyańa* holds that the word implies as well this meaning — comp. अम्बु, अम्भस् — as that of "mother" — comp. अम्बा, अम्बिका —, so that it would express a double sense; but there seems to be no necessity to assign to it any other meaning than "water"); e. g. *Rigv.*, *Atharv.*: अम्बयो यन्त्यध्वभिर्जामयो अध्वरीयताम् (*Sáy.*: अध्वरीयतामध्वरमात्मन इच्छतामस्माकमम्बयो मातृस्थानीया आपः। तथा च कौशीतकिब्राह्मणे समाम्नायते। अम्बयो यन्त्यध्वभिरित्यापो वा अम्बय इति); or comp. the *Rigv.*-verse अम्बितमे &c. quoted s. v. अम्बा, p. 397 *a*, l. 24 (*Sáy.*: अम्बितमे। मातृणां श्रेष्ठे; but it may well be rendered there: "best of waters"). E. (According to *Sáyańa*) अम्ब्, to sound (perhaps better: अम्ब्, to go), uń. aff. इ.

अम्बिका f. (-का) ¹ A mother (*Hemach.*, *Viśwapr.*, *Trikáńd.*, *Med.*, *Ajayap.*, *Bhúripr.*, *Śabdar.*). See अम्बा, and concerning its vocative, the remark s. v. अम्बाडा 1. ² The same, used as a respectful term of endearment; comp. e. g. the instance from the *Vájas. S.* quoted s. v. अम्बालिका 2.; and that from the *Taitt. S.* s. v. अम्बाला; or *Mrichchh.*: (the

brother-in-law of the king, addressing Vasantasená, when kneeling before her and making profession of his love) अत्तिके अम्बिके मुञ्च मम विणत्तिं (i. e. विज्ञप्तिम्). ³ The name of a sister of Rudra (in *Vaidik mythol.*); e. g. *Vájas. S.*: एष ते रुद्र भागः सह स्वस्राम्बिकया तं जुषस्व स्वाहा (*Mahídh.*: हे रुद्र ते तव स्वस्रा भगिन्या । अम्बिकया । अम्बिकानाम्न्या सह &c.); or *Śatap.*: एष ते रुद्र भागः सह स्वस्राम्बिकया तं जुषस्व स्वाहेत्यम्बिका ह वै नामास्य स्वसा &c. ⁴ A name of Durgá, the wife of Śiva (in later mythol.; *Brahmavaiv.-Pur.* — see *Aufrecht*'s *Catal. of the Bodl. MSS.* p. 25 —, *Amarak.*, *Haláy.*, *Hemach.*, *Viśwapr.*, *Śabdar.*, *Bhúripr.*, *Jaṭádh.*, *Ajayap.*); e. g. *Bhágav.-Pur.*: आसाद्य देवीसदनं धौतपादकराम्बुजा । उपस्पृश्य शुचिः शान्ता प्रविवेशाम्बिकान्तिकम् (comp. *Wilson*'s *Vishńup.* p. 573, n. 2); or *Yájnav.*: विनायकस्य जननीमुपतिष्ठेत्ततो ऽम्बिकाम्; or *Kumáras.*: आशीर्भिरेधयामासुः पुरःपाकाभिरम्बिकाम्; or *Mŕichchh.* (the brother-in-law of the king, having been spurned by Vasantasená, exclaims, in the Sanskŕit version of the Prákŕit text): चञ्चुम्बितमम्बिकामातृकाभिः गतं न देवानामपि यत्स्मरणामम् । तत्पातितं पादतलेन मुण्डं वने मृगालेन यथा मृताङ्गम्. ⁵ The name of one of the divine mothers who followed Kárttikeya, when he was inaugurated as commander-in-chief of the divine armies; (*Śalyaparvan* of the *Mahábhár.*). ⁶ The name of an Apsaras (see अप्सरस्, p. 222 *a*, l. 56). ⁷ The name of a goddess whose business is to carry out the orders of the Arhat Arishṫanemi (in *Jaina mythol.*; according to *Hemachandra*). ⁸ The wife of the Rudra Ugraretas (acc. to the *Bhágav.-Pur.*; see *Wilson*'s *Vishńup.* p. 59, n. 4). ⁹ The proper name of the second daughter of a king of Káśi, who became the wife of Vichitravírya (see the quotation s. v. अम्बालिका, and *Lassen*'s *Ind. Alterth.* I. p. 632); and the mother of Páńdu (*Hemach.*, *Viśwapr.*, *Bhúripr.*), and of Dhŕitaráshṫra (*Med.*, *Śabdaratn.*; but comp. *Lassen*, l. c. p. 633). ¹⁰ The name of a plant; the same as अम्बष्ठा 4. (*Rájanigh.*, *Nigh. Pr.*). ¹¹ Another medicinal plant; see कटुकी (*Śabdachandr.*). ¹² A particular creeper, called श्वेतकन्द (*Nigh. Pr.*). ¹³ The name of a place in Bengal where one of the chief temples of the Vaishńavas was erected (*Wilson*'s *Works* I., p. 173). E. अम्बा, taddh. aff. कन् and fem. aff. टाप्.

अम्बिकापति Tatpur. m. (-तिः) A name of Śiva; according to the *Uttarakh.* of the *Padma-Pur.*: अम्बिकापतये तुभ्यं महादेवाय ते नमः. Comp. also *Weber*'s *Ind. Stud.* II. p. 187, where a passage from the *Taitt.-Arany.*, containing this word, is quoted. (The declension of this compound is regular; see s. v. पति.) E. अम्बिका and पति.

अम्बिकापुत्र Tatpur. m. (-त्रः) Dhŕitaráshṫra (*Bhúripr.*). Comp. अम्बिका 9. E. अम्बिका and पुत्र.

अम्बिकेय. A wrong form or a misreading, instead of आम्बिकेय q. v.

अम्बिकेयक. A wrong form or a misreading, instead of आम्बिकेयक q. v.

अम्बिकेश्वर Tatpur. m. (-रः) A name of Śiva, and of a Tírtha or place of pilgrimage sacred to him (*Śiva-Pur.*; see *Aufrecht*'s *Catal. of the Bodl. MSS.* p. 66). E. अम्बिका and ईश्वर.

अम्बितमा f. (-मा) (ved.) The best of waters, the best water. (*Sáyańa* takes this word in the sense "the best of mothers"; see the instance s. v. अम्बा, p. 397 *a*, l. 24, and comp. अम्बि). E. अम्बि, taddh. aff. तमप्.

अम्बिली f. (-ली) The same as अम्बिका; e. g. *Bhávaprakáśa*: अथ अम्बिली । अम्बिका चुक्रिका &c. E. A corruption of अम्ब्ली, i. e. अम्ली.

अम्बु n. (-म्बु) ¹ Water (*Yáska*'s *Nighańtu*; *Amarak.*, *Haláy.*, *Hemach.*, *Śabdar.*, *Jaṭádh.*, *Rájan.*); e. g. *Vedánta-Sútr.*: पयो ऽम्बुवच्चेत्तत्रापि; or *Manu*: फलं कतकवृक्षस्य यद्यप्यम्बुप्रसादकम् । न नामग्रहणादेव तस्य वारि प्रसीदति; or *Mahábh. Ádip.*: (दद्रुशुः) सुपर्णसहिताः सर्पाः काननं च मनोरमम् । सागराम्बुपरिक्षिप्तं पक्षिसंघनिनादितम्; or *Bhágav.-Pur.*: द्रव्याणि तीर्थसमये ऽप्यपिबत्सिलाम्बु; or *Súrya-siddh.*: अधोपोर्मौ भागुचन्द्रौ ततस्त्वङ्गारकादयः । तेजोभूखाम्बुवातेभ्यः क्रमशः पञ्च अग्निरे; or *Suśruta*: भूम्यम्बुवायुभिः (scil. द्रव्यैः) पित्तं क्षिप्रमाप्नोति निर्वृतिम्; or *Vŕihaspati*: नृपो ऽधिकृतसभ्याश्च स्मृतिर्गणकलेखकौ । हेमाग्न्यम्बुस्वपुरुषाः साधनाङ्गानि वै दश; or *Bhaṫṫik.*: संप्राप्य तीरं तमसापगाया (*v. l.* तरसा°) गङ्गाम्बुसंपर्कविशुद्धिभाजः । विगाहितुं यामुनमम्बु पुण्यं ययुर्निवृत्त्यश्रमवृत्तयस्ते; or *Śiśupálab.*: मदात्तमन्यकरिमुक्तमदाम्बुतिक्तं धूताङ्कुशेन न विहातुमपीच्छताभ्यः । रुद्धे गजेन सरितः सरुषावतारे रिक्तोदपात्रकरमास्त चिरं जनौघः; or *Naishadh.*, see s. v. अम्बर p. 398 *b*, l. 45, and अम्बुज p. 404 *b*, l. 7. Compare अप्. ² The watery parts of the blood (*Wise*, *Hindu System of Medicine*, p. 259); or, perhaps, the liquid parts of the body in general; e. g. *Hemach.*: सिरा नाड्यम्बुवाहिनी. ³ The name of the Viráj (see s. v. विराज्) of the metre Vikŕiti q. v. (*Ŕik-Prátiś.*). ⁴ (In astrology, it is used to denote) The fourth (condition), the same as अम्बा 6. q. v. (*Játakálankára*). Comp. अम्बुग 2. ⁵ The name of a grass the roots of which are fragrant, Andropagon muricatum (*Amarak.*, *Rájan.*: वाल; *Nigh. Pr.*: वाळा; *Ráyam.*, *Bharatam.* — on *Amarak.* II. 4. 4. 10. केशाः; नाम च —: केशस्य अम्बुनस्य यानि नामानि तान्यपीत्यर्थः; *Bhánud.* on the same: केशाम्बुनोर्नाम यस्य). ⁶ Probably, an onomatopoetic expression implying indistinctness of sound caused by the shutting of the lips; comp. the E. of अम्बूकृत. E. अम्ब् (probably II. "to go"), uń. aff. उ (but *Ráyam.*: अम्बते (i. e. अम्ब् I.) । अम्बि विस्रंसने । भृमृशीङ्° इत्यादिना बाहुलकादुः — comp. *Uńádi-S.* 1. 7.; *Bhánud.*: अम्बते (i. e. likewise अम्ब् I.) । अबि शब्दे । बाहुलकादुः । यत्तु अम्बतीति (i. e. अम्ब् II.) स्वामिना विगृहीतं तच्चिन्त्यम् । अस्यात्मनेपदित्वात्).

अम्बुक n. (-कम्) ¹ A white variety of Gigantic swallowwort or Calotropis gigantea (*Nigh. Pr.*: श्वेतरुईमांदार). ² A red variety of the Castor oil-plant or Ricinus communis (*Nigh. Pr.*: रक्त एरण्ड). E. अम्बु, taddh. aff. कन्.

अम्बुकण Tatpur. m. (-णः) A shower (sing. or plur.; *Nigh. Pr.*: पाऊस); e. g. *Amarak.*: शीकरो ऽम्बुकणाः स्मृताः; or *Hemach.*: शीकरः । वाताक्षिप्तजले ऽम्बुकणे; or *Śabdaratn.*: शीकराः शीभवाशे स्युः स्मृता अम्बुकणाश्च ये. E. अम्बु and कण.

अम्बुकण्टक Tatpur. m. (-कः) The short-nosed alligator (*Trikáńd.*: नक्र). E. अम्बु and कण्टक, "the thorn of the water"; comp. अम्बुकिराट and वार्भट.

अम्बुकन्द Tatpur. m. (-न्दः) An aquatic plant, Trapa bispinosa or natans (*Nigh. Pr.*: शिंगाडे). E. अम्बु and कन्द.

अम्बुकालक Karmadh. m. (?) (-कः) (Probably) A lime, Citrus medica (*Sureśwara*); see अम्बुप्रसादन 2. E. अम्बु and कालक.

अम्बुकिरात Tatpur. m. (-तः) The short-nosed alligator (*Trikáńd.*: नक्र). See अम्बुकण्टक. E. अम्बु and किरात, "the savage of the water".

अम्बुकीश Tatpur. m. (-शः) A porpoise, especially of the kind common in the Ganges, Delphinus gangeticus, Rox. (*Trikáńd.*: जलकूर्म). E. अम्बु and कीश, "the water-monkey". Compare अम्बुकूर्म.

अम्बुकुक्कुटी Tatpur. f. (-टी) The Indian water-hen, Gallinula Akool (*Nigh. Pr.*: पाणकोंबडी). E. अम्बु and कुक्कुटी.

अम्बुकूर्म Tatpur. m. (-र्मः) The same as अम्बुकीश. Comp. जलकूर्म (*Hemach.*: शिशुमार). E. अम्बु and कूर्म, "the tortoise of the water".

अम्बुकृष्णा Karmadh. f. (-ष्णा) An aquatic plant, Commelina salicifolia (*Nigh. Pr.*: जलपिंपळी, i.e. जलपिप्पली). E. अम्बु and कृष्ण, fem. aff. टाप्, "dark as water".

अम्बुकेशर Tatpur. m. (-रः) The citron tree (*Ratnam.*: छोलङ्ग). Comp. अम्लकेशर. E. अम्बु and केशर.

अम्बुक्रिया Tatpur. f. (-या) A funeral ceremony, presenting water to the manes of the deceased; e. g. *Bhaṭṭik.*: प्रलवेदनया ग्लायन्समार गिरिकन्दरे । तस्यान्यम्बुक्रियां कृत्वा प्रतस्थाते पुनर्वनम् (*Bharatas.*: अग्निक्रियां दाहमम्बुक्रियां तर्पणं च कृत्वा &c.). Comp. जलक्रिया. E. अम्बु and क्रिया.

अम्बुग Tatpur. m. f. n. (-गः-गा-गम्) [1] Moving or living in the water, aquatic; e. g. *Hemach.*: पञ्चेन्द्रियाश्चेभकेकिमत्स्याद्याः स्थलखाम्बुगाः. [2] (In astrology.) Being in the fourth (condition, place, &c., as planets); see अम्बु 4.; e. g. *Muhúrtach.*: (स्यात्) अष्टपदो युनाम्बुगैः (scil. पापग्रहैः; comm. of *Daivajnar.*: युनाम्बुगैः सप्तमचतुर्थस्थानस्थैः पापग्रहैः । अष्टपदो अष्टैश्वर्यः स्यात्). Comp. s. v. अभिषेक p. 285*a*, l. 37. E. अम्बु and ग.

अम्बुघन Tatpur. m. (-नः) Hail (*Hemach. Śesh.*). E. अम्बु and घन.

अम्बुचत्वर Tatpur. n. (-रम्) A piece of water, a lake; e. g. *Hemach.*: जलगुल्मो जलावर्ते ऽम्बुचत्वरे. Comp. जलचत्वर. E. अम्बु and चत्वर.

अम्बुचर Tatpur. m. f. n. (-रः-री-रम्) Moving in the water, aquatic (*Wilson*). Comp. जलचर. E. अम्बु and चर.

अम्बुचामर Tatpur. n. (-रम्) Valisneria octandria, an aquatic plant which spreads, like dishevelled hair, over the water, and therefore is compared to a chowrie and to hair (*Jaṭádh.*, *Bhúripr.*: शैवाल). Comp. जलकुन्तल, जलकेश, सलिलकुन्तल. E. अम्बु and चामर, "the water-chowrie".

अम्बुचारिन् Tatpur. 1. m. f. n. (-री-रिणी-रि) Moving in the water, aquatic.

2. m. (-री) An aquatic animal; e. g. *Manu*: भूताहिशरटानां च तिरश्चां चाम्बुचारिणाम् । हिंस्राणां च पिशाचानां स्तेनो विप्रः सहस्रशः.

3. f. (-रिणी) A shrub, Hibiscus mutabilis (*Nigh. Pr.*: स्थलकमलिनी). E. अम्बु and चारिन्.

अम्बुज Tatpur. 1. m. f. n. (-जः-जा-जम्) Grown in water; e. g. *Rámáy. Kishk.* (ed. *Gorr.*): (भ्रमद्भिः) सुगन्धीनि च माल्यानि स्थलजान्यम्बुजानि च.

2. n. (-जम्) [1] A lotus, Nymphaea nelumbo or Nelumbium speciosum (*Haláy.*, *Med.*, *Śabdaratn.*, *Ajayap.*, *Jaṭádh.*, *Nigh. Pr.*: कमल); comp. the next, अब्ज, पयोज, नीरज, and similar compounds; e. g. *Rámáy. Bálak.* (ed. *Schlegel*): नयनभ्रूविकारैश्च हसैरम्बुजसंनिभैः । संप्राप्त ताः प्रकुर्वन्त्यः पुंसां हर्षविवर्धनाः; or *Naishadhach.*: प्राप्ता तवापि नृप जीवितदेवतेयं घर्माम्बुशीकरकरं वनमम्बुजाक्षी । ते ते यथा रतिपतेः कुसुमानि बाणाः स्वेदस्तथैव किमु तस्य शरत्वतास्त्रम्; or *Śringáratil.*: इन्दीवरेण नयनं मुखमम्बुजेन कुन्देन दन्तमधरं नवपल्लवेन । अङ्गानि चम्पकदलैः स विधाय धाता कान्ते कथं घटितवानुपलेन चेतः. — In a propitiatory ceremony (see शान्ति), to be performed after the birth of a child, the *Muhúrtachintámańi* mentions अम्बुज as one of the hundred annuals which are used amongst other ingredients required. [2] The ratan growing in water (*Nigh. Pr.*: जलवेत); comp. अभ्रपुष्प II. 2. [3] Indra's thunderbolt (*Trikáńd.*; शतधार). Compare अभ्रोत्थ.

3. m. (-जः) A plant, commonly called *Hijjal*, Eugenia acutangula (*Amarak.*, *Trikáńd.*, *Med.*, *Śabdaratn.*, *Ajayap.*: निचुल or हिज्जल; the *Śabdar.* on the gender of the word: अम्बुजं कमले — 2. 1. — क्लीबं हिज्जले तु पुमानयम्). E. अम्बु and ज.

अम्बुजकन्द Tatpur. m. (-न्दः) A stalk of the lotus (*Nigh. Pr.*: भिशीं. — The printed text has अम्बुदकन्द which seems to be a misprint). E. अम्बुज and कन्द.

अम्बुजन्मन् Bahuvr. n. (-न्म) A lotus; the same as अम्बुज 2. 1. (*Rájanigh.*, *Nigh. Pr.*: कमल). E. अम्बु and जन्मन्.

अम्बुजभू Tatpur. m. (भूः) A name of the god Brahman (masc.); e. g. *Prabodhach.*: भूत्वा कल्पशतायुषो ऽम्बुजभुवः सेन्द्राश्च देवासुरा मन्वाद्या मुनयो मही जलधयो नष्टाः पराः कोटयः (*Rámadása*: अम्बुजभुवो हिरण्यगर्भाः; *Maheśwaranyáyál.*: अ° ब्रह्माणः). Comp. the explanation s. v. अब्जज. E. अम्बुज and भू.

अम्बुजस्थ Tatpur. m. f. n. (-स्थः-स्था-स्थम्) Being in, or on, the lotus; e. g. *Ŕitusanh.*: गुञ्जन्द्विरेफो ऽप्ययमम्बुजस्थः प्रियः प्रियायाः प्रकरोति चाटुम्. E. अम्बु and स्थ.

अम्बुजामलकी Karmadh. (-की) A small thorny and fruitbearing tree, Flacourtia sapida or Jangomas, Grah. (*Nigh. Pr.*: पाणआंवळी, which seems to be the same as पाणअवळी in *Molesworth*'s Dict.). Comp. भूम्यामलकी. E. अम्बुज and आमलकी.

अम्बुट m. (-टः) The name of a plant, Bauhinia tomentosa (*Nigh. Pr.*: आपटा; comp. *Ainslie, Mat. Ind.* II. p. 48). E. ?

अम्बुतस्कर Tatpur. m. (-रः) The sun (*Hemach. Śesha*). E. अम्बु and तस्कर, "the water-thief".

अम्बुताल Tatpur. m. n. (-लः-लम्) Valisneria octandra; see अम्बुचामर. (*Trikáńd.*, *masc.*: अम्बुतालः सलिलकुन्तलः; *Śabdaratn.*, *neutr.*: ....सलिलकुन्तलम् । हठपर्ण्यम्बुतालं च &c.) E. अम्बु and ताल.

अम्बुद Tatpur. m. (-दः) [1] A rain-cloud (*Haláy.*, *Ratnam.*); e. g. *Rámáy. Sundarak.*: व्यचरत्पर्वतच्छाये प्रावृष्यम्बुदसंनिभे; or *Suśruta*: दृश्यते ऽजगरी नित्यं गोनसी चाम्बुदागमे; or *Bhaṭṭik.*: नेदुर्दीप्तायुधास्ते ऽपि तडित्वन्त इवाम्बुदाः; or *Kirátárj.*: भुजगराजसितेन नभःश्रिता कनकराजिविराजितसायुना । समुदितं निचयेन तडित्वतीं लघयता शरदम्बुसंहतिम्; or *Śiśupálab.*: नवकदम्बकमेचकमुच्चकैर्नभसि वीक्ष्य

गवाम्बुदाम्बरे &c.; or *Káśiká* (on *Pán.* VI. 1. 98. v. 1): कथं घटदिति । गभीरमम्बुदैर्नदितमिति दकारान्तमेतदनुकरणं द्रष्टव्यम्. Compare अम्बुधर, पयोधर, वारिद, पाथोद, पाथोधर, अम्बुभृत्, and similar compounds. [2] A fragrant grass, Cyperus rotundus (*Amarak.*; see s. v. मेघ; *Nigh. Pr.*: मोथ, i. e. मुस्तक); comp. अम्बुधर 2. [3] Talc or mica (*Hemach. comm.*; see s. v. अभ्र, p. 384 *b*, l. 7). [4] (In arithmetic, it is used to denote) the number *17*; (according to a native compilation). E. अम्बु and द, "water-giver".

अम्बुदकन्द. See अम्बुजकन्द.

अम्बुधर Tatpur. m. (-रः) [1] A rain-cloud; e. g. *Rámáy. Sundarak.*: तामम्बुधरसंकाशैः प्रवृद्धशिखरैः शुभैः (.... उपशोभितां .... ददर्श .... नदीम्); or *Raghuv.*: तस्याः प्रकामं प्रियदर्शनो ऽपि न स क्षितीशो रुचये बभूव । शरत्प्रमृष्टाम्बुधरोपरोधः शशीव पर्याप्तकलो नलिन्याः; comp. अम्बुद. [2] A fragrant grass, Cyperus rotundus (*Amarak.*; see s. v. मेघ); or Cyperus pertenuis; Roxb., also a bulb of the root of Cyperus juncifolius (*Nigh. Pr.*: नागरमोथ i. e. नागरमुस्तक, or भद्रमोथ, i. e. भद्रमुस्तक; comp. *Molesworth*). [3] Talc or mica (see s. v. अभ्र p. 384 *b*, l. 7). — Compare अम्बुद. E. अम्बु and धर, "water-holder".

अम्बुधि Tatpur. m. (-धिः) [1] The ocean (*Śabdaratn.*, *Rájanigh.*, *Nigh. Pr.*); e. g. *Rámáy. Bálak.*: सुरासुराश्च गन्धर्वाः क्षोभयामासुरम्बुधिम्; or *Bhartrih.*: माधुर्यं मधुबिन्दुना रचयितुं क्षाराम्बुधेरीहते नेतुं वाञ्छति यः सतां पथि खलान्सूक्तैः सुधास्यन्दिभिः; or *Bhaṭṭik.*: ततो विजघटे शैलैरुद्वेलं पुप्लुवे ऽम्बुधिः । .... अगाहिरे ऽम्बुधिं नागा ववौ वायुर्मनोरमः; or *Naishadh.*: अम्बुधेः कियदनुत्थितं विधुं स्वाम्बुबिम्बमिलितं व्यडम्बयत्; or *Śiśupálab.*: चतुरम्बुधिगम्भीरकुक्षेर्वपुषः संधिषु लीनसर्वसिन्धोः । उदगुः सलिलात्मनस्त्रिधाम्नो जलवाहा वलयः शिरोरुहेभ्यः. [2] (In arithmetic, it is used to denote) the numeral *4* (like other words meaning ocean); e. g. *Grahalághdv.*: नवाम्बुधिदृशः (*Mallári*: एकोनपञ्चाशदधिकद्विशती, i. e. २४९); or *ibid.*: खाम्बुधयः (scil. भागाः; *Mallári*: खाम्बुधयश्चत्वारिंशद्भागाः, i. e. ४०). — Comp. अब्धि, अम्भोधि, उदधि, कीलालधि, तोयधि, नीरधि, पाथोधि, वारिधि, वार्धि, and similar compounds mentioned s. v. अम्बुनिधि. E. अम्बु and धि.

अम्बुधिस्रवा Tatpur f. (-वा) The name of a plant, Sea-side or Small Aloe, Aloe perfoliata (*Rájanigh.*: गृहकन्या; *Nigh. Pr.*: कोरफड; *Ainslie, Mat. Ind.* II. p. 169: ...."the species in question was first particularly noticed by Kœnig, growing in situations *near the sea ....*"). E. अम्बुधि and स्रव, fem. aff. टाप्.

अम्बुनामन् Bahuvr. m. (-मा) Andropogon muricatum (*Nigh. Pr.*: वाळा). Compare अम्बु 5; the word seems doubtful: E. अम्बु and नामन्.

अम्बुनिधि Tatpur. *m.* (-धिः) [1] The ocean; *e. g. Kirátárj.*: देवासुरैरमृतमम्बुनिधिर्ममन्थे; or *Śiśupálab.*: पतिते पतङ्गमृगराजि निजप्रतिबिम्बरोषित इवाम्बुनिधौ &c. [2] See अम्बुधि 2. — Comp. अपांनिधि, अम्भोनिधि, जलनिधि, तोयनिधि, नीरनिधि, पाथोनिधि, वारांनिधि, वारिनिधि, वार्निधि, सलिलनिधि, and similar compounds mentioned s. v. अम्बुधि. E. अम्बु and निधि.

अम्बुप Tatpur. I. 1. m. f. n. (-पः-पा-पम्) Drinking or imbibing water.

2. m. (-पः) Cassia tora, a medicinal plant, (the leaves of which are used in the form of decoction, for children which suffer from feverish attacks while teething; or to ease the irritation of itchy eruptions &c.; see *Ainslie, Mat. Ind.* II. p. 405. 406; *Śabdach.*: चक्रमर्दक). E. अम्बु and प (drinking).

II. m. (-पः) [1] The regent of the water, Varuṅa. [2] The twenty-fifth Nakshatra or lunar mansion, the junction-star of which is λ Aquarii; its regent is Varuṅa. See शतभिषज् or शतभिषा, and अपाम्पति. (According to a native compilation.) E. अम्बु and प (protecting).

अम्बुपत्रा Bahuvr. f. (-त्रा) The name of a plant, उच्चटा (*Ratnamálá*) — which word the *Nigh. Pr.* renders [a] भुयआंवळी, i. e. Phyllanthus Niruri or Flacourtia cataphracta; [b] रक्तगुंजा, i. e. a red variety of Abrus precatorius, and [c] मुस्त, Cyperus rotundus. E. अम्बु and पत्र.

अम्बुपद्धति Tatpur. f. (-तिः) Current, stream, flow of water (*Wilson*). Comp. अम्बुपात. E. अम्बु and पद्धति.

अम्बुपद्म Tatpur. n. (-द्मम्) A lotus, Nelumbium speciosum or Nymphaea nelumbo (*Rájanigh.*: कमल). Comp. अम्बुज. E. अम्बु and पद्म.

अम्बुपर्णी Bahuvr. f. (-र्णी) The same as जलमण्डपी (*Nigh. Pr.*); *Hemach.*: हठो ऽम्बुपर्ण्यां प्रसभे. Comp. वारिपर्णी. E. अम्बु and पर्ण, fem. aff. ङीष् (*Pán.* IV. 1. 64.).

अम्बुपात Tatpur. m. (-तः) The same as अम्बुपद्धति; e. g. *Bhaṭṭik.*: हिमाद्रिटङ्कादिव भान्ति यस्यां (scil. अयोध्यायाम्) गङ्गाम्बुपातप्रतिमा गृहेभ्यः; (where गङ्गाम्बुपात° may also be analysed into गङ्गा-अम्बु and पात). E. अम्बु and पात.

अम्बुपान Tatpur. n. (-नम्) The drinking of water; e. g. *Raghun. Tithit.*: स्मृतिः । शाकं मांसं मसूरं च पुनर्भोजनमैथुने । द्यूतमत्यम्बुपानं च दशम्यां वैष्णवस्त्यजेत्. E. अम्बु and पान.

अम्बुपिप्पली Tatpur. f. (-ली) The name of a plant, Poplar-leaved Croton or Tallow-tree, Croton Sebiferum (Lin.); the same as जलपिप्पली or तोयपिप्पली (*Ainslie, Mat. Ind.* II. p. 433); *Hemach.*: शारदी सप्तपर्ण्यम्बुपिप्पल्योः; comp. *Viśwapr.*: जलपिप्पल्यां सप्तपर्णे च शारदी, and *Śabdaratn.*: शारदी तोयपिप्पल्यां सप्तपर्णमहीरुहे. (*Wilson* renders जलपिप्पली Commelina salicifolia, and तोयपिप्पली Jussieua repens; *Molesworth* says that जळपिंपळी, i. e. जलपिप्पली, is a variety of पिप्पली.) E. अम्बु and पिप्पली.

अम्बुप्रवेश Tatpur. m. (-शः) The entering the water; e. g. *Mitáksh.* (on *Yájn.* 3. 155.): तथानशनकृताशनाम्बुप्रवेशविषाशनादिषु विप्लववशात्कृतप्रयत्नो भवेत्. E. अम्बु and प्रवेश.

अम्बुप्रसाद Tatpur. m. (-दः) The clearing-nut tree, Strychnos potatorum (*Rájanigh.*: कतक; *Nigh. Pr.*: निवळीचाबिया); see *Fleming*'s *Catal.*, *Asiat. Res.* XI. p. 178, and *Ainslie, Mat. Ind.* II. p. 420: "the dried seeds are used for the purpose of clearing muddy water (see Bartolomeo's voyage to the East Indies p. 420): one of them being usually rubbed hard for a short time round the inside of the earthen pot, the water is afterwards poured into it, and left to settle; the impurities soon subsiding, the water will be found clear, tasteless and wholesome". For its medicinal properties, see कतक, which is the more usual name of this tree. Comp. the next three words. E. अम्बु and प्रसाद, "water-clearer".

अम्बुप्रसादक Tatpur. m. f. n. (-दकः-दिका-दकम्) Clearing

or purifying water (as the clearing-nut tree; see the preceding); e. g. *Manu*: फलं कतकवृक्षस्य यद्यप्यम्बुप्रसादकम् । न नामग्रहणादेव तस्य वारि प्रसीदति (*Medhát.*: कलुषितमुदकं कतकवृक्षफले निक्षिप्ते प्रसीदति स्वच्छमुदकरूपतामापद्यते &c.; *Kullúka*: यद्यपि कतकवृक्षस्य फलं कलुषजलस्वच्छताजनकम् &c.). E. अम्बु and प्रसादक.

अम्बुप्रसादन Tatpur. n. (-नम्) [1] The clearing-nut tree, Strychnos potatorum; see अम्बुप्रसाद, and compare तोयप्रसादन, वारिप्रसादन (*Sureśwara*). [2] A lime, Citrus medica or Citrus acida (*Trikáńd.*: जम्बीर; *Nigh.Pr.*: ईडनिंबू; *Sureśw.*: अम्बुकालक; which word is probably the synonym of जम्बीर, for *Sureśwara*'s definition runs thus: अम्बुप्रसादनं प्रोक्तं कतके चाम्बुकालके. The *Trikáńd.* II. 4. 7. does *not* give the first meaning, but merely the second, viz.: दन्तहर्षणजम्बीरौ कतको ऽम्बुप्रसादने). Comp. *Fleming*'s *Catal.*, *Asiat. Res.* XI. p. 164. E. अम्बु and प्रसादन.

अम्बुप्रसादनफल Tatpur. n. (-लम्) The clearing-nut; see the preceding 1. (*Nigh. Pr.*) E. अम्बुप्रसादन 1. and फल.

अम्बुभक्षण Tatpur. n. (-णम्) Consuming (i. e. drinking) water; e. g. *Hitopad.* (ed. Wilkins, Schlegel-Lassen, Johnson): वरं वनं गजेन्द्रसेवितं द्रुमालयः पक्वफलाम्बुभक्षणम् (i. e. पक्वफलभक्षणम् and अम्बुभक्षणम्) । तृणानि परिधानवल्कलं न बन्धुमध्ये धनहीनजीवनम्. The Seramp., Calc. and Bombay edd. have पक्वफलाम्बुभोजनम्. Comp. अब्भक्षण and the remark in "Páńini, his Position &c." p. 127. E. अम्बु and भक्षण.

अम्बुभव Tatpur. n. (-वम्) A lotus; the same as अम्बुज 2. r. q. v. (*Nigh. Pr.*: कमल). E. अम्बु and भव, "water-produced".

अम्बुभृत् Tatpur. m. (-त्) [1] A rain-cloud (*Amarak.*, *Śabdar.*). [2] A fragrant grass, Cyperus rotundus (*Amarak.*; see s. v. मेघ). [3] Talc or mica (*Hemach.*; compare अभ्र page 334 *b*, line 8). [4] (In astronomy.) The same as अम्बुप II. 2. (according to a native compilation). [In an "Original compilation" made for, and mentioned in the Preface p. XLIX of, the first ed. of *Wilson's Dict.*, the meaning "समुद्र, ocean" is given as the only meaning of this word; but, as the quotation added in the comm. of this compilation, in support of this meaning, mentions the word in the midst of its other synonyms signifying "*cloud*", it is obvious that "समुद्र" is a mere mistake; and as such I found it also corrected in the MS. of this compilation. Since the same compilation was, *at a subsequent time*, used by Rájá *Rádhák.* for his *Śabdakalpadr.*, the mistaken meaning found its way likewise into his learned work, which, however, seems to express its doubt, when adding the remark: इति केचित्.] E. अम्बु and भृत्.

अम्बुभोजन Tatpur. n. (-नम्) The same as अम्बुभक्षण q. v. E. अम्बु and भोजन.

अम्बुमत् 1. m. f. n. (-मान्-मती-मत्) Having or containing water, watery.

2. m. (-मान्) A moist country. See अनूप (*Hemach.*).

3. f. (-मती) The name of a river in Kurukshetra, near the Tírtha of Káśiśwara; *Mahábh. Vanap.*: ततो ऽम्बुमत्यां धर्मज्ञ सुतीर्थकमनुत्तमम् । काशीश्वरस्य तीर्थे च स्नात्वा भरतसत्तम । सर्वव्याधिविनिर्मुक्तो ब्रह्मलोके महीयते. E. अम्बु, taddh. aff. मतुप्.

अम्बुमात्रज Tatpur. m. f. n. (-जः-जा-जम्) Originating in water only (as bivalve shells); *Hemach.*: शम्बूकास्त्वम्बुमात्रजाः; (*Wilson*, and after him, *Rádhák.* take here अम्बु° as a synonym of शम्बूक, but *Vallabhagańi* restricts its meaning "bivalve shell" to the latter word: जलसांवनाम एकम् । शम्बूकाः । अम्बुमात्रे जलसामस्त्ये जल एव जायन्ते । अम्बुमात्रजाः). E. अम्बु-मात्र and ज.

अम्बुमुच् Tatpur. m. (-क्) A rain-cloud; e. g. *Kirátárj.*: ससुरचापमनेकमणिप्रभैरपपयोविशदं हिमपाण्डुभिः । अविचलं शिखरैरुपबिभ्रतं ध्वनितसूचितमम्बुमुचां चयम् (*Mallin.*: शिखरैर्मेघसंदेहे मेघनिश्चयात्संदेहालंकारः) or *Śiśupálab.*: शमिततापमपोढमहीरजः प्रथमबिन्दुभिरम्बुमुचो ऽम्भसाम् । प्रविरलैरचलाङ्गनमङ्गनाजनसुगं न सुगन्धि न चक्रिरे. Compare जलमुच्, पयोमुच्, घनमुच्, वारिमुच्, वार्मुच्, and similar compounds meaning "water-shedding" or "water-giving". E. अम्बु and मुच्.

अम्बुर n.(?) (-रम्) The name of a town in the Dekhan, near Nagpur (79° 33′ Long., 21° 6′ Lat.); comp. *Lassen*'s *Ind. Alterth.* I. p. 174. (As a synon. of उम्बर, this word is a bad reading of some MSS. of *Hemach.*, for उम्बुर q. v.). E.?

अम्बुराज Tatpur. m. (-जः) [1] The ocean; e. g. *Nalod.*: ययौ यत्तौ ऽम्बुराजतः श्रियं समाप राजतः । यथा घटी ध्वराजत स्मरायमः सराजतः (*Tiká*: अम्बुराजतः । उदधेः सकाशात्). [2] Varuńa, the deity of the waters, or of the ocean personified, and the regent of the West; e. g. *Harivanśa*: कश्यपस्यौरसः पुत्रः सलिलान्तर्गतः पुरा । अम्बुराज इति ख्यातः प्रतीच्यां दिशि पार्थिवः (scil. वासवेनाभिषेचितः); comp. s. v. अभिषेक, p. 280 *a*, l. 21. E. अम्बु and राजन्, samás. aff. टच्.

अम्बुराशि Tatpur. or Bahuvr. m. (-शिः) The ocean; e. g. *Raghuv.*: अनेन सार्धं विहराम्बुराशेस्तीरेषु तालीवनमर्मरेषु (*Govindar.*: अम्बुराशेः समुद्रस्य); or *Kumáras.*: हरस्तु किंचित्परिवृत्तधैर्यश्चन्द्रोदयारम्भ इवाम्बुराशिः । उमामुखे बिम्बफलाधरोष्ठे व्यापारयामास विलोचनानि; or *Bhartŕih.*: रात्रंस्तृष्णाम्बुराशेर्न हि जगति गतः कश्चिदेवावसानम्. Comp. अम्भोराशि. E. अम्बु and राशि.

अम्बुरुह Tatpur. 1. m. f. n. (-हः-हा-हम्) Growing in, arising from, the water; e. g. *Rámáy. Kishk.* (ed. *Gorr.*): ततः शृङ्गसहस्रेण भित्त्वा सलिलमुत्थितम् । द्रक्ष्यथाम्बुरुहं दिव्यं गोशृङ्गं नाम पर्वतम्.

2. m. (-हः) A lotus; comp. अम्बुज and the next; e. g. *Bhágav.-Pur.*: श्रद्धया तत्कथायां च कीर्तनैर्गुणकर्मणाम् । तत्पादाम्बुरुहध्यानात्तल्लिङ्गेक्षार्हणादिभिः । हरिः सर्वेषु भूतेषु भगवानास्त ईश्वरः; or *Ritusanh.*: सपत्रलेखेषु विलासिनीनां वक्त्रेषु हेमाम्बुरुहोपमेषु । स्तनान्तरे मौक्तिकतुल्यरूपः स्वेदोद्गमो विस्तरतामुपैति; or *Śiśupálab.*: रुरुदिषा वदनाम्बुरुहश्रियः सुतनु सत्यमलंकरणाय ते । तदपि संप्रति संनिहिते मधावधिगमं धिगमङ्गलमश्रुणः; or *Kirátárj.*: विपुलिनाम्बुरुहा न सरिद्वधूरकुसुमान्दधतं न महीरुहः; or *Bhaiiik.*: ददंश ताम्राम्बुरुहाभिसंधिस्तृष्णातुरः पाणितले ऽपि धृष्णुः (scil. भृङ्गः; *Jayam.*, *Bharat.*: ता° । रक्तपद्ममेतदित्यभिसंधिरभिप्रायो यस्य भृङ्गस्य &c.).

3. f. (-हा) A shrub, Hibiscus mutabilis (*Rájanigh.*: स्थलपद्मिनी; *Nigh. Pr.*: स्थलकमलिनी). E. अम्बु and रुह.

अम्बुरोहिणी Tatpur. f. (-णी) A lotus; comp. the preceding (*Wilson*). E. अम्बु and रोहिन्, fem. aff. ङीप्.

अम्बुवत् ind. Like water. Comp. the following. E. अम्बु, taddh. aff. वति.

अम्बुवत्कट्टु Tatpur. m. (-ट्टुः) The name of a shell-fish and of its shell (*Nigh. Pr.*: काकई). E. अम्बुवत् and कटु, "ill-smelling like (sea?) water".

अम्बुवल्लिक 1. m. (-कः) A conch-like sea-snail (*Nigh. Pr.*: क्षुमिशङ्ख).

2. f. (-का) A kind of gourd, hairy Momordica or Momordica charantia (*Nigh. Pr.*: कारली; *Ainslie, Mat. Ind.* II. p. 275). Compare the next. E. अम्बु-वल्लि, (Tatpur.) taddh. aff. कन्; 2. with fem. aff. टाप्.

अम्बुवल्ली Tatpur. f. (-ल्ली) [1] A small variety of the Momordica charantia; comp. अम्बुवल्लिका and वारिवल्ली (*Nigh. Pr.*: लघुकारली). [2] The same as अम्बुपिप्पली (*Nigh. Pr.*: जलपिंपळी i. e. जलपिप्पली). E. अम्बु and वल्ली.

अम्बुवाची Tatpur. (?) f. (-ची) The name of a period of four days in Áshádhá (June-July), the 10[th] to the 13[th] inclusive, of the dark half of the month, or the moon's wane, when the earth is regarded as unclean ("in her courses"), and the study of the Vedas and agriculture are prohibited; e. g. *Raghun.*'s *Tithit.*: ज्योतिषे। रजोयुक्ताम्बुवाची च रौद्रावपद्मे रवौ । तस्यां पाठो बीजवापो नाहिभीर्दुग्धपानतः । मृगशिरसि निवृत्ते रौद्रपादे ऽम्बुवाची ऋतुमती खलु पृथ्वी वर्जयेत्तीक्ष्णहानि। यदि वपति कृषाणः क्षेत्रमासाद्य बीजं न भवति फलभागी ग्रस्तपाण्डालपाकः ॥ रजोयुक्ता ऋतुमती पृथ्वी + मत्स्यसूक्ते । धरण्यामृतुमत्यां च भूमिकर्म तथैव च । अन्तरागमने चैव विद्यां नैव पठेद्बुधः ॥ ज्योतिषे। यस्मिन्वारे सहस्रांशुर्यत्काले मिथुनं वरेत् । अम्बुवाची भवेन्नित्यं पुनस्तत्कालवारयोः । इदं तु प्रायिकम् &c.; (*Kásírámavidyáváchaspati*'s comm.: अम्बुवाचीति पृथ्व्या विशेषणमम्बुवाचीसंज्ञिकेत्यर्थः । आर्द्रायाः प्रथमपादे रवौ गते सत्यम्बुवाची । यथा राजमार्तण्डे । मृगशिरसि निवृत्ते &c. .... यस्मिन्निति । यत्र रविवारे प्रातःकाले रविर्मिथुनं गतः । तत्र तद्दथ्यष्टमदिवसे रविवारे प्रातःकाले ऽम्बुवाची भवतीत्यर्थः। एवमन्यदपि बोध्यम् । इदमिति। तत्कालवारयोरितीदमित्यर्थः॥ कौमुद्यां तु। सौराषाढस्य चत्वारिंशद्दण्डाधिकषड्दिवसादूर्ध्वं दशदिवसपर्यन्तमार्द्रायाः प्रथमपादे रविस्तिष्ठति । एतस्याम्बुवाचीसंज्ञकम् ॥ यथा राजमार्तण्डे । चत्वारिंशत्त्रिंशाधिकषड्भांगे रविर्यदा भवति । ज्ञेया तदाम्बुवाची....). The first day of this period (i. e. the 10[th]) is called अम्बुवाचीप्रद or "the giver" of this period, and the last (or the 13[th]) अम्बुवाचीत्याग, or its "abandoner". (See also *Wilson's Glossary of Indian Terms*, and *Sir W. Jones, Asiat. Res.* vol. III. p. 285.) E. Apparently an abbreviation of अम्बुवाचिका, of अम्बु and वाचिक.

अम्बुवारिणी Tatpur. (?) f. (-णी) A shrub, Hibiscus mutabilis (*Nigh. Pr.*: स्थलकमल). E. अम्बु and वारिन्, fem. aff. ङीप् (?).

अम्बुवासिनी Tatpur. f. (-नी) The trumpet-flower, Bignonia suaveolens (*Jaṭádh.*: पाटला or कृष्णवृन्ता; *Nigh. Pr.*: रक्तपाडल). Comp. the next. E. अम्बु and वासिन्, fem. aff. ङीप्.

अम्बुवासी Bahuvr. (?) f. (-सी) The same as the preceding (*Rájanigh.*: पाटला; *Nigh. Pr.*: रक्तपाडल). E. अम्बु and वास, fem. aff. ङीष् (?) — where the fem. formation of this word would be irregular —; or perhaps an abbreviation of अम्बुवासिका (i. e. a Bahuvr., अम्बु and वास, samás. aff. कप्, and fem. aff. टाप्).

अम्बुवाह Tatpur. m. (-हः) [1] A rain-cloud; e. g. *Bhaṭṭik.*: सं रक्षदायं जितमृत्युलोका रात्रिंचराः कान्तिभृतो ऽल्पसर्पम् । प्रयुक्तमुक्ताफलमम्बुवाहं संजाततृष्णा इव देवमुख्याः; or *Kirátárj.*: बिभ्राणमानीलरुचं पिशङ्गीर्जटास्तडित्वन्तमिवाम्बुवाहम् । प्रसादलक्ष्मीं दधतम्....; or *Śiśupálab.*: .... अम्भुनिशतीवाद्रिंस्तेः । द्रुतमवद्रुपशुविषमस्रि: सहेलं हलधरपरिधानश्यामलैरम्बुवाहैः; or *Daśakum.*: अस्मिन्नेव वर्षे तवास्मिन्नवाम्बुवाहगर्भैरिव स्वरेणानुगृहीतः. [2] A fragrant grass, Cyperus rotundus (*Amarak.*; see s. v. मेघ). [3] Talc or mica (*Hemach.*; comp. अभ्र p. 334 *b*, l. 8). [4] (In arithmetic, it is used to denote) the numeral *17* (according to a native compilation). E. अम्बु and वाह.

अम्बुवाहिन् Tatpur. 1. m. f. n. (-ही-हिनी-हि) Carrying or conveying water; comp., e. g. the quotation s. v. अम्बु 2.

2. f. (-नी) [1] An oval vessel, — a bucket, a baling vessel, &c., — in the shape of a boat, and used for holding or pouring out water (*Amarak.* — according to the reading द्रोणिका त्वम्बुवाहिनी, instead of द्रोणी काष्ठाम्बुवाहिनी; *Trikáṇḍ.*, *Śabdaratn.*, *Ráyam.*: द्वे काष्ठादिक्षतच्छिन्नायनौकाक्षतिजलसेचन्याः; *Bhánud.* on the *Amarak.*: द्वे काष्ठपाषाणक्षतनौकाकाराम्बुसेचन्याः). [2] The name of a river (*Vishṇu-Pur.*; some MSS. read this name मधुवाहिनी). E. अम्बु and वाहिन्; in the fem., with aff. ङीप्.

अम्बुविहार Tatpur. m. (-रः) Sporting in water, bathing for pleasure; e. g. *Śiśupálab.*: अम्बुविहारहिमं मुखिना रुचिरं कमनीयतरा गमिता। रमणेन रमस्यचिरांशुलताद्युचिरङ्कमनीयत रागमिता (*Mallin.*: अम्बुविहारेण जलक्रीडया). Comp. जलविहार. E. अम्बु and विहार.

अम्बुवृद्धि Tatpur. f. (-द्धिः) The increase or swelling of water; e. g. *Hemach.*: अम्बुवृद्धौ पूरः प्लवो ऽपि सः. E. अम्बु and वृद्धि.

अम्बुवेग Tatpur. m. (-गः) A stream of water; e. g. *Hemach.*: प्रवाहो व्यवहाराम्बुवेगयोः. E. अम्बु and वेग.

अम्बुवेतस Tatpur. m. (-सः) The same as अभ्रपुष्प II. 2. q. v., and comp. जलवेतस. E. अम्बु and वेतस.

अम्बुशिरीषिका Tatpur. f. (-का) The name of a plant; the same as जलशिरस् or जलशिरीष q. v.; compare also the next (*Bhávapr.*, *Nigh. Pr.*). E. अम्बु and शिरीषिका.

अम्बुशिरीषी Tatpur. f. (-षी) The same as the preceding, of which it is an abbreviated form (*Nigh. Pr.*).

अम्बुशीता Tatpur. f. (-ता) The name of a river; *Rámáy.* *Kishk.* (ed. *Gorr.*): अम्बुशीतां वेगवतीं समुद्राणि पुराणि च (scil. अन्विष्य) &c. E. अम्बु and शीत.

अम्बुशुक्ति Tatpur. f. (-क्तिः) A bivalve shell (*Nigh. Pr.*: जलशिंपी). Comp. जलशुक्ति. E. अम्बु and शुक्ति.

अम्बुसरण Tatpur. n. (-णम्) A current of water, a stream (*Amarak.*, *Śabdaratn.*). Compare अम्भःसरण. E. अम्बु and सरण.

अम्बुसर्पिणी Tatpur. f. (-णी) A leech (*Trikáṇḍ.*: जलौकस्; *Nigh. Pr.*: जळू). Comp. जलसर्पिणी. E. अम्बु and सर्पिन्, fem. aff. ङीप्.

अम्बुसाह्व Tatpur. m. (?) (-ह्वः) A kind of jasmin, Jasminum multiflorum or pubescens (*Nigh. Pr.*: कुंद). E. अम्बु and साह्व.

अम्बुसेचनी Tatpur. f. (-नी) The same as अम्बुवाहिनी 1. (*Mathureśa*, *Rámáśr.*, *Bhánud.* on अम्बुवाहिनी, in the *Amarak.*). Comp. also जलसेचनी. E. अम्बु and सेचनी.

अम्बूकृ (-करोति) To pronounce a vowel in the defective manner defined in the next article. See the quotation there, l. 33. E. अम्बु, taddh. aff. च्वि, and कृ.

अम्बूकृत Tatpur. 1. m. f. n. (-तः-ता-तम्) [1] Pronounced in shutting the lips so that the sound remains as it were within the mouth; or [2] Pronounced while ejecting saliva from the mouth. The word is explained in both ways by different authors, when describing the defects of pronunciation; but, as the former definition is given by the better authorities, it may be assumed that etymological reasons — and these perhaps mistaken ones — led later commentators to propose the second definition. It should be observed, too, that *Patanjali*, in his Bháshya on a Vártt. of Kátyáyana, mentions this defect amongst those which occur in the pronunciation of *vowels* (not of consonants). E. g. *Patanj.* (on the *Vártt.*: सिद्धमिति चेत्संवृतादीनां प्रतिषेधः) आकृत्युपदेशात् । सिद्धमिति चेत् । संवृतादीनां प्रतिषेधो वक्तव्यः । के पुनः संवृतादयः । संवृतः कलो ध्मात एणीकृतो ऽम्बूकृतो ऽर्धको ग्रस्तो निरस्तः प्रगीत उपगीतः क्ष्विणो रोमश इति; *Kaiyyaṭa*: .... अम्बूकृतो व्यक्तो ऽप्यन्तर्मुखमिव श्रूयते; and see the next instances.

2. n. (-तम्) The defective pronunciation (of a vowel) caused [1] by shutting the lips, or [2] by ejecting saliva from the mouth; e. g. 1. *Ṙik-Prátiś.*: .... दोषास्ताभ्यास्त्वास्याम: .... । .... ओष्ठाभ्यामम्बूकृतमाह नद्धं दुष्टम् (*Uvaṭa*: ओष्ठाभ्यां नद्ध बद्धमित्यर्थः । यदाह वक्ता तद्दुष्टमम्बूकृतमित्युच्यते) —; or *Patanjali* (immediately after इति; see above, line 20): अपर आह । ग्रस्तं निरस्तमवलम्बितं निर्हतमम्बूकृतं ध्मातमथो विकम्पितम् । संदष्टमेणीकृतमर्धकं द्रुतं विकीर्णमेताः स्वरदोषभावना इति । अतो ऽन्ये व्यञ्जनदोषाः; or 2. *Látyáy. Śr.-S.*: अग्रस्तमव्यस्तमविलम्बितमनम्बूकृतमुरसिप्रतिष्ठितमदन्ताघातिनं शब्दमुच्चारयन्नुद्गायेदिति धानञ्जय्यः (*Agniswámin*: .... अनम्बूकृतम् । नाम्बूकरोति यत्र तदनम्बूकृतम् । मुखाद्विप्रुषो ऽनिर्गमनं यत्र — where अम्बूकृतम् is taken in the sense "the ejecting saliva"; or *Amarak.*, *Hemach.*: अम्बूकृतं सनिष्ठेवम् (*Bharatam.*, *Nilak.*, *Náráy.* &c.: श्लेष्मकणनिर्गमसहितं वाक्यमम्बूकृतम्; *Ráyamuk.*: श्लेष्मकणावलिक्लिन्नमम्बुसहितम् । अम्बुशब्द उपचाराद्म्बुयुक्ते । .... श्लेष्मकणावलीसहितस्य वचस एकम्; *Bhánud.*: .... अम्बुशब्द उपचारात्तद्वति .... एवं श्लेष्मनिर्गमसहितवचसः); *Śabdaratn.*: श्लेष्मणा सहितं वाक्यमम्बूकृतमुदाहृतम्. E. अम्बु, taddh. aff. च्वि, and कृत. The word अम्बु seems to have been used here onomatopoetically, so as to imitate by the sound म्ब् the effect caused by the shutting of the lips on the pronouncing of a vowel; later commentators, however, took अम्बु in its usual sense "water", and then had to resort to the artificial interpretation of अम्बु by अम्बुयुक्त or अम्बुमत्, in order to arrive at the definition 1. 2. or 2. 2.

अम्भ्य m. (-म्भ्यः) (ved.) A chanter, one who sings a hymn; e. g. *Ṙigv.*: चरन्वत्सो रुशन्निह निदातारं न विन्दते वेति स्तोतव अम्भ्यम् (*Sáy.*: स्तोतवे स्तोतुम् । अम्भ्यं स्तोतारम् । स्वयं वेति कामयते). — The irregular Sandhi स्तोतव अम्भ्यम् instead of स्तोतवे ऽम्भ्यम् is noticed by the *Ṙik-Prátiś.* [A reading अभ्यम् for अम्भ्यम् is without any authority.] E. Probably अम्भ (sound), taddh. aff. यत्.

अम्ब्ल and अम्ब्ल°. See अम्ल and अम्ल°.

अम्ब्लिका. See अम्लिका.

अम्ब्ली. See अम्ली.

अम्भ् (अभि — भ्वादि — उदात्त — अनुदात्तेत्) r. 1st cl. átm. (अम्भते — आनम्भे — अम्भिता) To sound; (but probably in a more special sense which is not defined by the commentators; the *Kátantras*, as quoted by *Mádh.*, *Gov.* and *Hemach. Dhátupar.*: शब्दे). See अम्ब्.

अम्भःपतन Tatpur. n. (-नम्) The falling of water; rain; e. g. *Bhaṭṭik.*: (सुग्रीवः) अभ्यर्णे ऽम्भःपतनसमये पर्णलीभूतसानुं किष्किन्ध्याद्रिं न्यविशत मधुपीवगुञ्जद्द्विरेफम् (*Jayam.*: अम्भःपतनसमये प्रावृषि; *Bharatam.*: अ° वर्षाकाले). E. अम्भस् and पतन.

अम्भःसरण or अम्भस्सरण Tatpur. n. (-णम्) The same as अम्बुसरण q. v.; e. g. *Hemach.*: स्रोतो ऽम्भःसरणं स्वतः. E. अम्भस् and सरण.

अम्भःसार or अम्भस्सार Tatpur. m. (-रः) A pearl (*Rájan.*: मौक्तिक; *Nigh. Pr.*: मोती). E. अम्भस् and सार, "coming from the water".

अम्भःसू or अम्भस्सू Tatpur. m. (-सूः) Smoke (*Hemach.*). E. अम्भस् and सू, "born in water" (fire originating from water; compare अपांनपात्; and the synonymous expressions for smoke, e. g. मेघयोनि, घननाभि, नभोलय). E. अम्भस् and सू.

अम्भःस्थ or अम्भस्स्थ or अम्भस्थ Tatpur. m. f. n. (-स्थः-स्था-स्थम्) Standing, being, &c., in water; e. g. *Hitopad.*: आमकुम्भ इवाम्भःस्थो विशीर्णः सन्विभाव्यते । आसन्नतरतामेति मृत्युर्जन्तोर्दिने दिने. E. अम्भस् and स्थ.

अम्भर्. See the next, p. 409*a*, l. 47 ff.

अम्भस् n. (-म्भः) [1] (ved.) Probably; brightness, splendour, lustre; e. g. *Vájas. S.*: क्षैत्रं च म आधिपत्यं च मे मन्युश्च मे भामश्च मे ऽमश्च मे ऽम्भश्च मे जेमा च मे महिमा च मे .... यज्ञेन कल्पताम् (where *Mahidh.*, however, has the very improbable interpretation, अम्भः शीतमधुरं जलम्, according to which अम्भः would here have the meaning 2.); or *Atharv.*: अम्भो अमो महः सह इति स्तोपास्महे वयम्; or *ibid.*: कीर्तिश्च यशश्चाम्भश्च नभश्च ब्राह्मणवर्चसं चान्नं चान्नाद्यं च. [2] Water (*Yáska*'s *Nigh.*, *Amarak.*, *Haláy.*, *Hemach.*, *Śabdaratn.*, *Rájanigh.* &c.); e. g. *Ṙigv.*: किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम्; or *Káthaka-Yajurv.*: अम्भस्स्थाम्भो वो भक्षीयम्; or *Manu*: अतपास्त्वनधीयानः प्रतिग्रहरुचिर्द्विजः । अम्भस्यश्मप्लवेनेव सह तेनैव मज्जति; or *Bhágav.-Pur.*: यथाम्भसा प्रचलता तरवो ऽपि चला इव । चक्षुषा भ्राम्यमाणेन दृश्यते चलतीव भूः; or *ibid.*: अम्भोगुणविशेषो ऽर्थो यस्य तद्रसनं विदुः; or *Śiśupálab.*: स व्रात्यवत्यापरितो ऽपथान्यपि स्वसेनया सर्वपथीनयातया । अम्भोभिरुल्लङ्घिततुङ्गरोधसः प्रतीपनाम्नीः कुरुते स्म निम्नगाः; or *Bhaṭṭik.*: कुर्यायोगिनमर्थेष स्फूर्जावाम्परिमोहिनम् । त्यागिनं सुखदुःखस्य परिचेष्यसामृतुः; or *ibid*: ईषितासे ऽम्भसां पत्युः पयः शिशिरशीकरम् (where the genitive पत्युः proves that अम्भसां पतिः is not a compound, like अपाम्पतिः see s. v. पति); or *ibid.* (figur.): अचारिषुः शराम्भांसि तस्मिन्नन्धःपयोधराः; or *ibid.* (figur.): संधुक्षितं मण्डलचण्डवातैरमर्षतीक्ष्णं क्षितिपालतेजः । सामाम्भसा शान्तिमुपैतु राजन्प्रसीद जीवाम सबन्धुभृत्याः; or a quotation in *Sáyaṇa*'s comm. on the *Taittir. Sanh.*: मृगतृष्णाम्भसि स्नातः खपुष्पकृतशेखरः । एष वन्ध्यासुतो याति शशशृङ्गधनुर्धरः. [3] The region above the heaven or sky; (according to one comm., inclusive of heaven or sky);

in the cosmogony of the *Aitareya-Upan.* (which distinguishes between अम्भस् and अप् or the water-region below): अम्भो मरीचीर्मरमापो ऽदो ऽम्भः परेण दिवं द्यौः प्रतिष्ठान्तरिक्षं मरीचयः । पृथिवी मरो या अधस्तात्ता आपः (*Śankara*: अदस्तदम्भःशब्दवाच्यो लोकः परेण दिवं द्युलोकात्परेण परस्तात्सो ऽम्भःशब्दवाच्यो लोकः । अम्भोभरणात् । द्यौः प्रतिष्ठा । आश्रयः । तस्याम्भसो लोकस्य; *Ánandagiri*: द्युलोकात्परस्तादि महराद्यो लोका यत्र तस्याम्भसो लोकस्याश्रयो द्युलोकश्च सर्वे ऽम्भःशब्देनोच्यन्ते । वृष्ट्याश्रयस्य विद्यमानत्वादित्याह । अद इति). [4](In the plural.) A collective term for gods, men, manes, and demons; in Paurāṅik cosmogony, (but, according to a commentator, the term would belong to a Vaidik passage); e. g. *Vishṅu-Pur.*: ततो देवासुरपितृमानुषान्वै (*v. l.* °षांश्च) चतुष्टयम् । सिसृक्षुरम्भांस्येतानि स्वमात्मानमयूयुजत् (*Śridharasw.*: एतानि चत्वार्यम्भांसि देवा मनुष्याः पितरो ऽसुरा इति श्रुतेर्देवादीनामम्भः संज्ञा). Comp. also अम्भोनिधि 2. [5](In the Sánkhya philosophy) A technical term denoting one of the four kinds of acquiescence or indifference (see तुष्टि) based on the reflection that Soul is different from *Prakṛiti* or Matter; viz., that kind of indifference which proceeds from the assumption that, since *Prakṛiti* works all modifications, she will also produce that mental clearness which is a means of final liberation; (but he who rests contented with such a belief will never obtain liberation): *Sánkhya Prav.*: आध्यात्मिकादिभेदान्नवधा तुष्टिः; *Vijnánabh.*: ....साक्षात्कारपर्यन्तः परिणामः सर्वो ऽपि प्रकृतेरेव । तं च प्रकृतिरेव करोत्वहं तु कूटस्थः पूर्ण इत्यात्मभावनात्परितोषः । इयं तुष्टिरम्भ इत्युच्यते; *Gaudapáda* (on the corresponding *Káriká*): तथा कश्चित्प्रकृतिं वेत्ति तस्याः सगुणनिर्गुणत्वं च तेन तत्त्वं तत्कार्यं विज्ञायैव केवलं तुष्टस्तस्य नास्ति मोक्ष एष प्रकृत्याख्या ।.... शास्त्रान्तरे .... अम्भः &c.; *S. Tattwakaum.* (on the same *Káriká*): कस्यचिदुपदेशो विवेकसाक्षात्कारो हि प्रकृतिपरिणामभेदः । तं च प्रकृतिरेव करोतीति कृतं ते ऽनेन ध्यानाभ्यासेन तस्मादेवमेवास्स्व वत्सेति । येयमुपदेष्टव्यस्य शिष्यस्य प्रकृतौ तुष्टिः सा प्रकृत्याख्याम्भ उच्यते; *Sánkhyachandr.* (on the same *Káriká*): आत्मसाक्षात्कारो मोक्षोपायः । स तु साक्षात्कारः प्रकृतेः परिणामविशेषः प्रकृतित एव भविष्यतीति कृत्वा तत्र न यतते तस्य प्रकृत्याख्या तुष्टिरम्भ उच्यते. For other terms of the same category of तुष्टि, see ओघ, वृष्टि, and सलिल. [6](In the *Ṛik-Prátiś.*) A technical name of a metre which is called the Viráj of the metre *Ákṛiti*; (see विराज्). [7](In arithmetic, it is used sometimes to denote) the numeral 4 (according to a native compilation; *Rádhákántad.*: अम्भादितश्चतुर्थराशिः । इति ज्योतिषम्). [8]A mystical designation of the letter व् (according to the *Rámapúrvatáp.-Up.*, as given in *Weber*'s *Ind. Stud.* II. p. 315. 316). [As the *reprint* of the *Calc. ed.* of *Páṅini*, in its *Gańa* स्वरादि, mentions two various readings, अम्भस् and अम्भर्, instead of अम्नस् and अम्नर् (p. CXXV n. 12 and 13), which it professes (p. XXXIX) to have taken — like the rest of its various Gańa-readings — from MS. No. 768 of the E. I. H. (now I. O.), and as, on the faith of these readings, not only a new word "अम्भस् (अम्भर्)" has been started, but also another word (अम्भृण) has been derived from it, and a new-fangled myth has been spun out from this derivative, it is expedient to observe that the MS. referred to has no such reading at all, but, in the distinctest characters, gives the forms अम्नस् and अम्नर्. — "तच्चिन्त्यम्".]

2. m. (-म्भाः) The proper name of the founder of one of the renowned Gotras; his descendant is called आम्भि q. v. (*Gańa* बाह्वादि to *Páń.* IV. 1. 96.) E. The *Uń. S.* and *Uń. K.* derive it from आप्, uń. aff. असुन्, प् being changed to भ्, and म् inserted; *Mádhava*, in his *Dhátuvṛ.*, derives it, with uń. aff. असुन्, from अम्ब्, and *Hemach.*, in his *Dhátupáráy.*, from अम्, with the insertion of भ् between म् and the affix; but these E. have little probability. It seems that the word is a Tatpur. of भा, pref. अम्, uń. aff. असुन्, when its original sense would be "splendour, brightness", &c. This view is also taken by the *Váyu-Pur.*, which says: भान्ति यस्मात्ततो ऽम्भांसि; comp. *Wilson*'s transl. of the Vishńu-Pur. p. 40 note.

अम्भसाकृत Tatpur. m. f. n. (-तः-ता-तम्) Done with water; (an instance of the *Káś.* on *Páń.* VI. 3. 3.; and mentioned by *Ujjwalad.* on Uń. S. IV. 209). E. अम्भस्, in the instrum., which here retains its case-affix, and कृत.

अम्भसान्निधि Tatpur. m. (-धिः) The ocean; e. g. *Śiśupálab.*: स तप्तकार्तस्वरभास्वराम्बरः कठोरताराधिपलाञ्छनच्छविः । विदिद्युते वाडवजातवेदसः शिखाभिराश्लिष्ट इवाम्भसां निधिः (*Mallin.*: अ° = समुद्रः). Compare अपांनिधि, अम्भोनिधि, अम्बुनिधि, and similar compounds. (It is possible that अम्भसांनिधिः is not a compound, but a combination of two distinct words; comp. the remark on अम्भसां पतिः, p. 408 *b*, l. 48. 49). E. अम्भसाम् (gen. plur. of अम्भस्) and निधि.

अम्भस्य m. f. n. (-स्यः-स्या-स्यम्) Being in the water (according to the *Gańa* दिगादि of the *Káśiká* on *Páń.* IV. 3. 54.). E. अम्भस्, taddh. aff. यत्.

अम्भस्सरण. See अम्भःसरण.

अम्भस्सार. See अम्भःसार.

अम्भस्सू. See अम्भःसू.

अम्भस्स्थ or **अम्भस्स्थ.** See अम्भःस्थ.

अम्भाव Tatpur. m. (-वः) The becoming अम्; e. g. इ of हि in हम्म्; *Kátyáy. Vártt.* (to *Páń.* VIII. 1. 15.): हम्हमिति पूर्वपदस्य चाम्भाव उत्तरपदस्य चात्वम्. E. अम् and भाव.

अम्भिणी f. (-णी) The name of a female teacher who is said to have received the White Yajurveda from Áditya (Sun) and transmitted it to Vách (Speech); *Śatap.*, *Bṛihadár.*: वागम्भिण्या अम्भिण्यादित्यादादित्यानीमानि शुक्लानि यजूंषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते. E. Perhaps changed from अम्भृणी, a femin. of the next word.

अम्भृण (ved.) 1. m. [f. n.] (-णः[-णी?-णम्]) [1]Great. [[2]Roaring, inspiring terror.] Both meanings — the first on the authority of Yáska — are given to the word by *Sáyańa*, in this *Ṛigv.*-verse: पिशङ्गभृष्टिमम्भृणं पिशाचिमिन्द्र संमृण (*Sáy.*: अम्भृणमतिभयंकरं शब्दायमानम् । अण शब्दे । यद्वा गम्भृणमतिभयंकरं शब्दायमानम् । यद्वा । महान्तमतिप्रवृद्धमित्यर्थः । अम्भृण इति महन्नाम । अम्भृणो माहिन (*Nigh.* 3. 3.) इति तत्र पाठात्).

2. m. (-णः) [1]The name of a Ṛishi whose daughter Vách (hence called Ámbhṛiṅí) composed the Ṛigv.-hymn 10. 125.; according to the Ṛigv.-Anukram. [2]The name of the two Soma-vessels called *Pútabhṛit* and *Ádhavanîya*;

e. g. *Vájas. S.*: कुम्भीश्चामभृणी सुते स्थालीभि स्थालीराप्नोति (*Mahídh.*: अम्भृणी पूतभृदाधवनीयौ — viz. सोमपात्रविशेषौ). E. According to Sáyańa, as quoted, a mutilated form of बम्भृण, which would be derived from the frequentat. of भ्रम् "to make a noise", with krit aff. अन्; but this E. and the meaning 1. 2. based on it, have little plausibility. It seems that the word is derived from भृ, with pref. अम्, and krit or uń. aff. न, when it would literally mean "supporting, holding", and thus assume the sense of "great", as well as that of a large vessel. Modern "exegetes" have made of the proper name Ambhŕińa a "big bucket" which, they say, is a figurative expression for "cloud"; when Vách, his daughter, as they continue, would be the "thunder", which — thunder — they conclude, then composed the *Ŕigveda*-hymn 10. 125. But since this interesting speculation is founded on the word अम्भृण — settled p. 409 *a*, l. 47 ff. —, and since it is not quite clear why a Ŕishi could not have borne the name of Ambhŕińa (Great), and why he could not have had a daughter Vách, and why this daughter could not have composed some verses, like other women, it is perhaps better to abide for the present by the prosaic account of the native commentators, than to follow this transcendental flight on the back of the imaginary Gańa-word अम्भृण.

अम्भोज Tatpur. 1. m. f. n. (-जः-जा-जम्) Born or produced in water.

2. m. (-जः) The moon; e. g. *Bhágav.-Pur.* (as quoted by *Rájá Rádhákántad.*): पिबन्तं त्वन्मुखाम्भोजच्युतं हरिकथामृतम्. Comp. अब्ज 2. 1. ² The ratan, Calamus rotang; (*Nigh. Pr.*: जलवेत, i. e. जलवेतस, but without stating whether the word is *m.* or *n.*; comp. अब्ज 2. 4.). [*Rádhákánt.* concludes, from the words of the *Amarak.*: पुष्कराह्वस्तु सारसः, that the synonyms of पुष्कर "lotus" mean also the Indian crane, hence also अम्भोज — see 3. —; but the commentators take पुष्कराह्व as a special name of the crane.]

3. n. (-जम्) A lotus, Nelumbium speciosum (*Śabdar.*: पद्म &c.; *Rájan.*: नलिन; *Nigh. Pr.*: कमठ); e. g. *Hitop.* (ed. Schlegel-Lassen): नरेश्वरे जगत्सर्वं निमीलति निमीलति। सूर्योदय इवाम्भोजं तत्प्रबोधे प्रबुध्यते (ed. *Wilkins*: °जगत्सर्वं मुन्मीलति निमीलति &c.; ed. *Seramp.*, *Johnson*, *Calc.*, and *Bombay*: नरेशे जीवलोको ऽयं निमीलति निमीलति। उदेत्युदीयमाने च रवाविव सरोरुहम्); or *Bhaṫṫik.*: ततः क्रोधाग्निलापातकम्प्राम्भाम्भोजसंहतिः। महाह्रद इव क्षुभ्यन्कपिमाह स रावणः. Compare अब्ज 4. 1.

4. f. (-जा) Licorice, Glycirrhiza glabra (*Nigh. Pr.*: वल्ली क्षेष्ठीमध, i. e. मधुयष्टिका). E. अम्भस् and ज.

अम्भोजखण्ड n. (-ण्डम्) A multitude of lotus flowers; (according to a *Vártt.* to *Páń.* IV. 2. 51., ascribed by the Calc. editors to the *Káśiká*). E. Apparently a Tatpur., अम्भोज and खण्ड; but, according to this Vártt, अम्भोज, taddh. aff. खण्ड; since the accent of the word — udátta on the penultimate — would not result from the Tatpur., and since खण्ड itself does not preserve its usual sense in this word.

अम्भोजजनि Bahuvr. m. (-निः) The same as the next (*Wilson*). E. अम्भोज and जनि.

अम्भोजजन्मन् Bahuvr. m. (-न्मा) A name of the god Brahman (masc.); e. g. (the Prologue to the) *Dhúrtasamág.*: हर्षादम्भोजजन्मप्रभृतिदिविषदां संसदि प्रीतिमत्या लज्जा मौलौ पुरारेर्दुहितृपरिणये साध्वतं चुम्ब्यमाने &c. Compare the preceding, अब्जज, अम्भोजजन्मजनि, अम्भोजयोनि, पद्मभू, पद्मयोनि, and similar compounds. E. अम्भोज and जन्मन्, "sprung from the lotus" (which arose from the navel of Vishńu).

अम्भोजनाल Tatpur. m. n. (-लः-लम्) A stalk of the lotus (*Nigh. Pr.*: कमलनाल). E. अम्भोज and नाल.

अम्भोजन्मजनि Bahuvr. m. (-निः) The same as अम्भोजजन्मन्; e. g. *Bhágav.-Pur.*: अम्भोजन्मजनिस्तदन्तरगतो मायार्भकस्येशितुर्दृष्ट्वं मञ्जु महित्वमन्यदपि तद्वत्सानितो वत्सपान्। नीत्वा &c. (*Śridharasw.*: अम्भोजन्मनः पद्माज्जनिर्यस्य स ब्रह्मा). E. अम्भोजन्मन् and जनि.

अम्भोजन्मन् Bahuvr. n. (-न्म) A lotus; e. g. *Hemach.*: ....कोकनदं तु रक्तके। अम्भोजन्मकुमुदयोः....; compare also *Śridharasw.* on the preceding word. E. अम्भस् and जन्मन्.

अम्भोजयोनि Bahuvr. m. (-निः) The same as अम्भोजजन्मन्; e. g. *Prabodhach.*: सद्मनुपगतो ऽहं पूर्वमम्भोजयोनेः (*Rámad.*: अ° हिरण्यगर्भस्य; *Maheśwaranyáyál.*: अ° ब्रह्मणः). E. अम्भोज and योनि.

अम्भोजिनी f. (-नी) ¹ A multitude of lotus flowers (*Gańa* to *Páń.*). ² A place containing lotus flowers; (scil. भूमि; *Gańa* to *Páń.*; *Śabdar.*: कुमुद्वती स्यात्कुमुदवती कैरविणीत्यपि। तथा कुमुदिनी च स्यादुत्पलिन्यपि कुत्रचित्। स्यात्पद्मिनी कमलिनी विसिनी च सरोजिनी। अम्भोजिनी च नलिनी पुष्करिण्यरविन्दिनी। अब्जिनी पुटकिनी नालिकिन्यादयो ऽपि च); e. g. *Bhartŕih.*: अम्भोजिनीवननिवासविलासमेव हंसस्य हन्ति नितरां कुपितो विधाता &c. E. अम्भोज, taddh. aff. इनि, and fem. aff. ङीप्.

अम्भोद Tatpur. m. (-दः) ¹ A water- or rain-cloud; e. g. *Mahábh. Vanap.*: दुर्दिनाम्भोदसदृशो दीप्ताक्षो वामनाकृतिः। ....यज्ञवाटं गतः श्रीमान्दानवेन्द्रस्य वै तदा; or *Bhaṫṫik.*: शौणज्योणितमम्भोदा वायवो ऽवाम्बुदुःसहाः; or *ibid.*: सजलाम्भोदसंरावं हनूमन्तं सहाङ्गदम् .... अब्रवीत्; or: एष प्रावृषिजाम्भोदनादी भ्राता विरौति ते &c. ² A fragrant grass, Cyperus rotundus or pertennis (*Rájanigh.*: मुस्त; *Nigh. Pr.*: भद्रमोथ, i. e. भद्रमुस्तक). Compare the next, अम्बुद, and other words meaning cloud. ³ Talc (? comp. अभ्र p. 334 *b*, l. 8). E. अम्भस् and द.

अम्भोधर Tatpur. m. (-रः) ¹ A water- or rain-cloud (*Śabdaratn.*); e. g. *Ritusanh.*: ससीकराम्भोधरमत्तकुञ्जरस्तडित्पताको ऽशनिशब्दमर्दलः। समागतो राजवदुद्धतध्वनिर्घनागमः कामिजनप्रियः प्रिये; or *Daśakumár.*: शरदम्भोधरोत्सङ्गशयिनीमिव सौदामिनीं राजकन्यामपश्यम्. Comp. the preceding. ² The same as अम्भोद 2. (This meaning is inferred from the statement of some Koshas that words meaning cloud mean also मुस्त.) ³ The same as अम्भोद 3. (likewise inferred; comp. अभ्र p. 334 *b*, l. 8). ⁴ (In arithmetic, it is sometimes used to denote) the numeral *17* (according to a native compilation). — Comp. अम्बुधर. E. अम्भस् and धर.

अम्भोधि Tatpur. m. (-धिः) ¹ The ocean (*Śabdaratn.*); e. g. *Bhaṫṫik.*: उदतारिषुरम्भोधिं वानराः सेतुनापरे; or *ibid.*: संगच्छ रामसुग्रीवौ भुवनस्य समृद्धये। रत्नपूर्णाविवाम्भोधी हिमवान्पूर्वपश्चिमौ; or *Naishadhach.*: गुणी पयोधिर्निकाकारणस्य न हानिवृद्धी कथमेतु चन्द्रः। चिरेण सो ऽयं भजते तु

यत्ने न नित्यमम्भोधिरिवाच चिचम्; or *Sáhityad.* (as an instance of one kind of the figures of speech called अर्थान्तरन्यास q. v.): बृहत्सहायः कार्यान्तं क्षोदीयानपि गच्छति। संभूयाम्भोधिमभ्येति महानद्या नगापगा; or *Hemach.*: वेला.... अक्लिष्टमरणे ऽम्भोधेस्तीरनीरविकारयोः; or *ibid.*: जलेन्द्रो जम्बले ऽम्भोधौ &c. [2] (In arithmetic, it is sometimes used to denote) the numeral *4* (there being four oceans); e. g. *Grahalághava*: खं सप्ताष्टयमाश्च चक्रनिघ्ना नागाम्भोधिघटीयुताभमुक्ताः &c. (*Mallári*: .... नागाम्भोधि। ४८। घटीभिर्युक्ताः &c.). Comp. अम्बुधि and अम्भोनिधि. E. अम्भस् and धि.

अम्भोधिपल्लव Tatpur. m. (-वः) Coral (*Nigh. Pr.*: पोवंळें, i. e. प्रवाल). Compare the next. E. अम्भोधि and पल्लव, "the sprout of the ocean".

अम्भोधिवल्लभ Tatpur. m. (-भः) Coral (*Rájan.*: प्रवाल). Compare the preceding. E. अम्भोधि and वल्लभ, "the beloved of the ocean".

अम्भोनिधि Tatpur. m. (-धिः) [1] The ocean (*Śabdaratn.*); e. g. *Mahábh. Ádip.*: पाञ्चालरथमास्थाय अविचक्तो धनंजयः। विक्षोभ्याम्भोनिधिं पार्थस्तं नागमिव सो ऽग्रहीत्; or *Bhaṭṭik.*: द्रष्टुं प्रक्रममाणो ऽसौ सीतामम्भोनिधेस्तटम्। उपाक्रंस्ताकुलं घोरैः क्रममाणैर्निशाचरैः. [2] A name or epithet of Vishńu: the 517[th] amongst his thousand names in the *Anuśásanap.* of the *Mahábh.*; the god being so called, either "because he is the resting place of the four अम्भांसि", i. e. "gods, men, manes, and demons" (see अम्भस्, p. 409 *a*, l. 10 ff.), or "because he is, or appears as, the ocean"; *Anuśás.*: अम्भोनिधिरनन्तात्मा &c. (*Śankara*: अम्भांसि देवादयो यस्मिन्निधीयन्त इत्यम्भोनिधिः। तानि ह वा एतानि चत्वार्यम्भांसि देवा मनुष्याः पितरो ऽसुरा इति श्रुतेः॥ सागरो वा। सरसामस्मि सागर इति भगवद्वचनात्; *Gangádhara*: देवा मनुष्याः पितरो ऽसुराश्च चत्वारि चाम्भांसि निधिश्च तेषाम्। सेव्यो ऽथवाम्भो ऽपि निधीयते ऽस्मिन्नम्भोनिधिः सागररूप उक्तः). [3] (In arithmetic, it is sometimes used to denote) the numeral *4* (according to a native compilation). — Comp. अम्भोधि and अम्बुनिधि. E. अम्भस् and निधि.

अम्भोऽभिगामिन् Tatpur. m. f. n. (-मी-मिनी-मि) Approaching the water; *Patanj.* on a *Vártt.* to *Páń.* (III. 2. 1.): किमेतस्य ज्ञापने प्रयोजनं काण्डलावः। काण्डानि लावो ऽस्येति बहुव्रीहिर्न भवति। भवति बहुव्रीहिरपि मांसे कामो ऽस्य। मांसकामः। मांसकामक इति वा। न त्वम्भोऽभिगमा। न त्विदं भवति। अम्भो ऽभिगमो ऽस्या अम्भोऽभिगमा। इति। किं तर्हि। अम्भोऽभिगामीत्येव भवति. E. अम्भस् and अभिगामिन्.

अम्भोराशि Tatpur. m. (-शिः) [1] The ocean (*Rájanigh.*, *Nigh. Pr.*: समुद्र). Comp. अम्बुराशि. [2] A *sign* of the zodiac which is (imagined to be) connected with water, viz., either मर्कट or कर्क (Cancer), or the nether half of मकर (the fabulous animal which ends in the tail of a fish, and corresponds with Capricorn) or मीन (Pisces); e. g. *Muhúrtachintám.*: अम्भोराशौ वा तदंशे प्रशस्तं नौकायानं सर्वसिद्धिप्रदायि (*Daivajnar.*: अम्भोराशाविति। जलराशौ लग्नगते सति। अथवा लग्नान्तरे तदंशे जलराश्यंशे सति नौकायानं सर्वसिद्धिप्रदायि स्यात्); but the meaning of the word अम्भोराशि, in the foregoing quotation, becomes still clearer from *Bhaṭṭotpala*'s explanation of जलराशि, in his commentary on a verse of his astrological work *Vṛihajjátaka*, which runs thus: लग्ने जलजे ऽस्तगे ऽपि वा चन्द्रे पोतगता प्रसूयते॥ आप्योदयमाप्लगः शशी संपूर्णः समवेक्षते ऽथवा मेषूरणबन्धुलग्नगः स्यात्सूतिः सलिले न संशयः; *Vṛitti*: लग्ने जलज इति। लग्ने जलजे जलराशौ कर्कटमकरपश्चिमार्धमीनानामन्यतमे तस्मादस्तगे सप्तमस्थानस्थे चन्द्रे पूर्णे वापूर्णे च पोतगतैव प्रसूयत इति वाशब्दः प्रकाराय॥ अथोदकमध्यप्रसवज्ञानवैतालीयेनाह। आप्योदय इति। आप्यराशयो मकरपश्चार्धकर्कमीनास्तेषामन्यतमस्योदये। आप्योदये जलराशिर्लग्ने भवति शशी चन्द्रश्चाप्यगो जलराशिस्थः। तदा सूतिः प्रसवः सलिले जलसमीपे। न संशयः। निश्चयाद्वाच्यः। अथवा संपूर्णः शशी लग्नमाप्योदयं समवेक्षते पश्यति। तथापि सलिले जलसमीपे प्रसूतिः। मेषूरणबन्धुलग्न इति &c. E. अम्भस् and राशि; in the second meaning, with the ellipsis of ज (i. e. अम्भोज and राशि).

अम्भोरुह् Tatpur. n. (-रुट्) A lotus; comp. the next, अब्ज, अम्बुज, and similar compounds; e. g. *Bharatamalla* on the *Amarak.*: अम्भःप्रभृतिभ्यो रुहः क्विबिति दृश्यते। अम्भोरुहामतिदुरूहमिदं चरित्रमिति मधुप्रभृतिमहाकविप्रयोगः; or *Dhúrtasamág.*: वक्त्राम्भोरुहि विस्मिताः सचकिता वक्षोरुहि स्फारिताः .... पार्वत्याः प्रतिमाचचिवनगतयस्तन्वन्तु भद्राणि वः. E. अम्भस् and रुह्, "growing in water".

अम्भोरुह Tatpur. 1. n. (-हम्) A lotus; comp. the preceding (*Śabdaratn.*, *Rájanigh.*, *Nigh. Pr.*: कमल); e. g. *Bhágav.-Pur.*: तस्यां च साम्भोरुहकर्णिकायामवस्थितो लोकमपश्यमानः। परिक्रमन्व्योम्नि विवृत्तनेत्रश्चत्वारि लेभे ऽनुदिशं मुखानि (viz. Brahmá); or *Gítagov.*: .... विश्वद्दिभुप्रक्रियाम्। पादाम्भोरुहधारिवारिधिसुतामक्ष्णां दिदृक्षुः शतैः। कायव्यूहमिवाचरन्नुपचितीभूतो हरिः पातु वः; or *Dhúrtasamág.*: यन्नेत्राञ्जनभङ्गिलङ्गिममयस्मेराननाम्भोरुहा....। मन्नावेङ्गितसंगतिं तनुलतामालोक्य गोपायति प्रायस्तत्कथयत्यनङ्गरचनामङ्के छशाङ्कीस्थिताम्.

2. m. (-हः) A proper name: one of the sixty-three sons of Viśwámitra; according to the *Anuśásanap.* of the *Mahábhárata.* E. अम्भस् and रुह.

अम्मय m. f. n. (-यः-यी-यम्) Made of water, consisting of water (*Amarak.*, *Siddh. k.*); e. g. *Śankara* (on the words of the *Kaushítaki Br. Up.*, आपो वै खलु मे लोको ऽयं ते ऽसौ): आपो मम तस्मादसावम्मयो मदीयो ऽनेककोटियोजनविस्तीर्णः सर्वसुखभूमिः .... लोको ब्रह्मलोकः; or see the quot. from the *Raghuv.*, p. 379 *b*, l. 31. E. अप्, taddh. aff. मयट्.

अम्यक् (probably, Tatpur. ind.) (ved.) Towards, here. This is apparently the meaning of the word in the following *Ṙigveda*-verse, where it seems to be used with the ellipsis of "come": अम्यक्सा त इन्द्र ऋष्टिरस्मे सनेम्यभ्वं मरुतो जुनन्ति; *Yáska*, who, in a discussion in his introduction, denies that this word can be called obscure (अविस्पष्टार्थ), renders it, in this verse, अमाक्तेति वाभ्यक्तेति वा 'come here' or 'come towards'; and Sáyańa explains it by प्राप्नोति, without, however, giving its etymology. This formation of the word corresponds with that of other compounds ending in अच्, e. g. अमुमुयच्, अदमुयच्, and more especially सम्यच्, whereas its adverbial use is analogous to that of अन्वक्, अवाक्, &c. — The positiveness, therefore, with which the explanation of Yáska has been superseded, by declaring अम्यक् to be the third person aor. of म्यच्, is of the same value as the like positiveness

with which म्यक्ष् has been asserted to mean "to glitter, to glimmer", instead of "to go, to move", as "erroneously" stated by Yáska. For, while an aorist अम्यक् would be against all grammatical analogy, there is no reason whatever to doubt of Yáska's having had a correct understanding of the sense of म्यक्ष् q. v. E अम् III. (the prefix) and अच् II., with an insertion of य्.

अम्र. See आम्र.

अम्रदिमन् Tatpur. m. (-मा) Absence of softness; (an instance of Patanjali on *Páń.* V. 1. 119. v. 9). E. अ neg. and म्रदिमन्.

अम्रात. See आम्रात.

अम्रातक. See आम्रातक.

I. **अम्ल** m. (-म्लः) [1] Sourness, acidity (*Amarak.*, *Hemach.*, *Med.*, *Śabdar.*, *Rájan.* &c.); one of the six kinds of taste or flavour; accord. to the native division of रस, q. v. (*Suśr.*: रसः .... षोढा विभज्यते। तद्यथा। मधुरोऽम्लो लवणः कटुकस्तिक्तः कषाय इति; *ibid.*: वज्यः कफानिलौ हन्ति दाडिमाम्लोऽग्निदीपनः। दध्यम्लः कफकृद्रूक्षः स्निग्धो वातहरो गुरुः। तक्राम्लः पित्तकृत्प्रोक्तो विषरक्तप्रदूषणः; or *Jayanár.* on the *Kańáda-S.*: क्षितिजलयोरेवास्ति। स च षड्विधः कषायमधुरलवणकटुतिक्ताम्लभेदात्). It is defined by *Suśruta* as the taste which produces tenderness of the teeth, discharge from the mouth, and conduces to purity: यो दन्तहर्षमुत्पादयति मुखास्रावं जनयति श्रद्धां चोत्पादयति सोऽम्लः; it comes, according to him, "from the plenitude of terrestrial heat" (*Suśr.*: भूम्यग्निगुणबाहुल्यादम्लः; and, on another occasion, when treating of the taste of *water*: लोहितकपिलपाण्डुपीतनीलशुक्लेष्ववनिप्रदेशेषु मधुराम्ललवणकटुतिक्तकषायाणि यथासंख्यमुदकानि संभवन्तीत्येके। तत्तु न सम्यक्। तत्र पृथिव्यादीनामन्योन्यानुप्रविष्टकृतः सलिलरसो भवत्युत्कर्षापकर्षेण तत्र स्वगुणभूयिष्ठायां भूमावम्लं लवणं च). Its effect on the body is described by *Suśruta* as follows: अम्लो जरणः पाचनः पवनिग्रहणोऽनुलोमनः कोष्ठविदाही बहिःशीतः क्लेदनः प्रायशो हृद्यश्चेति। स एवंगुणोऽप्येक एवात्यर्थमुपसेव्यमानो दन्तहर्षनयनसंमीलनरोमसंवेजनकफविलयनशरीरशैथिल्यान्यापादयति। तथा क्षताभिहतदग्धदष्टभग्नशूनरुग्णप्रच्युतावमूत्रितविसर्पितच्छिन्नभिन्नविश्लेषोत्पिष्टादीनि पाचयत्याग्नेयस्वभावात्परिदहति कण्ठमुरो हृदयं चेति; or *Rájanigh.*: अम्लाभिधः प्रीतिकरो रुचिप्रदः प्रपाचनोऽग्ने पटुतां च यच्छति भ्रान्तिं च तुष्टिं कफपाण्डुदोषकः कार्श्यं च कासं कुरुतेऽतिसेवितः. Other descriptions of its effects occur in *Charaka*, the *Bhávaprakáśa* &c. — *Rájá Rádhák.* quotes, amongst others, that given by *Rájavallabha.* Of the six kinds of रस mentioned above, two, three, four, five, and all the six, may combine in certain groups, the first of which always designates the flavour or taste which accompanies the rest; those combinations into which *acidity* enters are the following *31*: [a] मधुराम्लः, [b] अम्ललवणः, [c] अम्लकटुकः, [d] अम्लतिक्तः, [e] अम्लकषायः; [f] मधुराम्ललवणः, [g] मधुराम्लकटुकः, [h] मधुराम्लतिक्तः, [i] मधुराम्लकषायः, [k] अम्ललवणकटुकः, [l] अम्ललवणतिक्तः, [m] अम्ललवणकषायः, [n] अम्लकटुकषायः, [o] अम्लकटुतिक्तः, [p] अम्लतिक्तकषायः; [q] मधुराम्ललवणकटुकः, [r] मधुराम्ललवणतिक्तः, [s] मधुराम्ललवणकषायः, [t] मधुराम्लकटुकतिक्तः, [u] मधुराम्लकटुकषायः, [v] मधुराम्लतिक्तकषायः, [w] अम्ललवणकटुकतिक्तः, [x] अम्ललवणकटुकषायः, [y] अम्ललवणतिक्तकषायः, [z] अम्लकटुतिक्तकषायः; [aa] मधुराम्ललवणकटुतिक्तः, [bb] मधुराम्ललवणकटुकषायः, [cc] मधुराम्ललवणतिक्तकषायः, [dd] मधुराम्लकटुतिक्तकषायः; [ee] अम्ललवणकटुतिक्तकषायः; [ff] मधुराम्ललवणकटुकतिक्तकषायः (comp. e. g. *Gaudap.* on the *Sánkhyakár.*: यथा मधुराम्ललवणकटुतिक्तकषायषड्रसोपबृंहितस्य संयुक्तस्यान्नस्य साध्यते &c.). For substances which have an acid taste, see अम्लवर्ग, and compare the next compounds. [2] Common citron, Citrus medica (*Nigh. Pr.*: महाळुंग, i. e. मातुलुङ्ग). Comp. अम्ला 4. [3] The Mangosteen tree (*Nigh. Pr.*: कोकंबी). [4] Wood-sorrel, Oxalis monadelphia or Rumex vesicarius (*Hemach.*, *Rájan.*: अम्लवेतस; *Nigh. Pr.*: चुका, i. e. चुक्रिका). Comp. अम्ला 3. and अम्लिका. [5] A kind of sour gruel (*Nigh. Pr.*: कांजीभेद). [6] An eructation or belch (*Nigh. Pr.*: ढेंकर). Comp. अम्लिका 6.

2. n. (-म्लम्) [1] Buttermilk, with a fourth part water; or rather the residue of coagulated milk from which, after pouring in water and after churning, the butyrous portion has been extracted (*Rájan.*: तक्र; comp. *Wilson* s. v.; *Nigh. Pr.*: ताक; comp. *Molesworth* s. v.). [2] The same as अम्लाध्युषित (the eye-disease), of which it seems to be an abbreviation; e. g. *Suśruta*: शुष्काक्षिपाककफपित्तविदग्धदृष्टिरम्लाख्यशुक्रसहितार्जुनपिष्टकेषु .... न शस्त्रपतनं प्रवदन्ति तज्ज्ञाः; or *ibid.*: एषोऽम्लाख्येऽशुक्रमसाध्यं शुक्ले कार्यः सर्वः स्वातिसरामोक्षवर्ज्यः.

3. f. *A.* (-म्ला) See अम्लिका. [1] The tamarind tree, Tamarindus Indica (*Bhávapr.*: चिञ्चा or तिन्तिडी; *Nigh. Pr.*: चिंच). Comp. अम्लवती. [2] Mimosa abstergens, or a variety of it (*Nigh. Pr.*: शिकेकाई and शिकेकाईभेद). [3] Wood-sorrel; comp. अम्ल 1. 4. and अम्ली, अम्लिका (*Nigh. Pr.*: चुका). [4] The common citron that grows wild; comp. अम्ल 1. 2. (*Nigh. Pr.*: रानमहाळुंग).

B. (-म्ली) [1] Wood-sorrel; comp. अम्लिका, अम्ला 3. and अम्ल 1. 4. (*Hemach.*: चाङ्गेरी; *Med.*, *Uńádik*: चाङ्गेरिका). [2] The Ratan, Calamus rotang (*Nigh. Pr.*: जलवेत). E. The *Uńadi-S.* derive it from अब् 'to sound', uń. aff. क्ल, when the original form of the word would be अम्क्ल, and अम्ल, a curtailed form; besides this E., however, *Ráyam.*, *Bharatam.*, *Mathureśa*, and other comm. on the *Amarak.*, mention an E. अम्, 'to be sick', kŕit (or uń.) aff. क्ल or ल; and this etym. is that of the *Uńádik.* also. The double form अम्ल and अम्क्ल is mentioned by all the comm. and by the *Dwirúpak.* Though both etym. appear doubtful, the latter is, nevertheless, more plausible than the former, and it would lead to the inference that अम्क्ल is the secondary, and अम्ल the original form. The fem. अम्ली is probably an abbreviation of अम्लिका q. v.; it is likewise written अम्क्ली; comp. अम्लिकी.

II. **अम्ल** m. f. n. (-म्लः-म्ला-म्लम्) Acid, sour; e. g. *Manu*: शौचं यथार्हं कर्तव्यं क्षाराम्लोदकवारिभिः; or *Yájnav.*: त्रपुसीसकताम्राणां क्षाराम्लोदकवारिभिः। भस्माद्भिः कांस्यलोहानां शुद्धिः प्लावो द्रवस्य तु; or *Suśr.*: मद्यमम्लं तथा रूक्षं तीक्ष्णमुष्णं च वीर्यतः। आशुकारि च तत्पीतं क्षिप्रं व्यापादयेद्ध्रुवम्; or comp. the quot. given above col. *a*, l. 32, and s. v. अमलप. — Also अम्क्ल; see the E. of I. E. अम्ल I., taddh. aff. अच् (*Gańa to Páń.*, and *Gańaratnam.*).

अम्लक 1. m. (-कः) [1] A species of the bread-fruit tree, Arto-

carpus lacucha (*Śabdaratn.*: लकुच). ² The same as अम्ल 1. 2-6. (*Nigh. Pr.*).

2. n. (-कम्) The same as अम्ल 2. 1. (*Nigh. Pr.*).

3. f. *A.* (-म्लका) Wood-sorrel; comp. अम्ला 3. and the next (*Nigh. Pr.*: चुका).

B. (-म्लिका) See अम्ला and अम्ली. ¹ Wood-sorrel, or a white variety of it; compare the preceding and अम्ली (*Bhávapr.*: चुक्रिका; *Sureśw.*, *Ajayap.*: चाङ्गेरी; *Rájanigh.*: क्षुद्राम्लिका or श्वेताम्लिका; *Nigh. Pr.*: चुका or श्वेतपिठोंडी; *Ainslie, Mat. Ind.* II. p. 324). ² The tamarind tree, Tamarindus Indica; comp. अम्लवती (*Amarak.*, *Hemach.*, *Med.*, *Bhávapr.*: तिन्तिडी; *Sureśw.*: तिन्तिडीका; *Rájanigh.*, *Ajayap.*, *Nigh. Pr.*: चिञ्चा; *Ainslie, Mat. Ind.* I. p. 425). ³ Sage, Salvia Bengalensis (*Rájan.*: पलाशी). ⁴ Solanum pubescens (*Nigh. Pr.*: चिंचोर्डी). ⁵ Hibiscus cannabinus (*Nigh. Pr.*: आंबाडी). ⁶ An eructation or belch; comp. अम्ल 1. 6. (*Hemach.*, *Med.*: अम्लोद्गार). — The word is also written अम्ल्लिका, आम्लिका, आम्ल्लिका, अम्लीका, आम्लीका, and आम्ल्लीका; but whether in all its meanings, or in some only, may be doubtful. The *Dwirúpak.* of *Bharatas*, gives these forms: आम्ल्लिका स्यादाम्लिका च आम्ल्लीकाप्यम्ल्लिका तथा. Other varieties of this word are mentioned by other comm. on the *Amarak.*, which has only the second meaning. The *Bhávaprakáśa* has this definition: अथ अम्बिली । अम्लिका चुक्रिकाम्लीका चुक्रा दन्तशठापि च । अम्ला च चिङ्का चिञ्चा च तिन्तिडिका च तिन्तिडी ॥ अम्लीकामा गुर्वातहरी पित्तकफास्रकृत् । पक्का तु दीपनी रुच्या सरोष्णा कफवातनुत्. E. अम्ल, taddh. aff. कन्; the femin. अम्लका, if correct, is irregular.*

अम्लकाण्ड Tatpur. n. (-ण्डम्) A species of grass, called लवणतृण (*Rájan.*; लोणागवत *Nigh. Pr.*). E. अम्ल and काण्ड.

अम्लकान्त Tatpur. m.(?) (-न्तः?) A white variety of garlic (*Nigh. Pr.*: श्वेतलसुन, i. e. श्वेतलशुन). E. अम्ल and कान्त.

अम्लकेशर Tatpur. m. (-रः) Common citron, Citrus medica (*Ratnamálá*: मातुलुङ्ग); comp. अम्लकेशर and the next. E. अम्ल and केशर.

अम्लकेसरी Tatpur. f. (-री) A large variety of the lime tree. Compare the preceding, of which it is probably an orthographic variety, in the fem. (*Nigh. Pr.*: थोरईडलिंबू). E. अम्ल and केसरी.

अम्लगन्धक Bahuvr. n. (-कम्) Gum myrrh, myrrha (*Rájanigh.*: बोल; *Ainslie, Mat. Ind.* I. p. 242). E. अम्ल and गन्ध, samás. aff. कप्.

अम्लगन्धि Bahuvr. m. f. n. (-न्धिः-न्धिः-न्धि) Having a sour smell; e.g. *Suśruta*: यो.... दुर्वर्णः सततमधःशयो ऽम्लगन्धिर्वा श्रुगुर्भिषजो ऽप्यपूतमार्तम्. E. अम्ल and गन्ध, samás. ád. इ (compare *Páń.* V. 4. 135.).

अम्लगोरस Karmadh. m. (-सः) Sour buttermilk; see तक्र (*Nigh. Pr.*: आंबटताक). E. अम्ल and गोरस.

अम्लचुक्रिका Karmadh. f. (-का) ¹ The same as अम्लशाक 1. 2. q. v. (*Rájanigh.*). ² The same as सार, which term *Molesworth* renders, "a dilute mixture of tamarinds, mangosteens, and similar fruits, squeezed in any pulse-decoction or in water, with salt, assafœtida, &c." (*Nigh. Pr.*, where the word, however, is written °क्रिक). Compare the next. E. अम्ल and चुक्रिका.

अम्लचूड Bahuvr. m. (-डः) ¹ The same as अम्लशाक 1. 2. (*Rájanigh.*). ² The same as अम्लचुक्रिका 2. (*Nigh. Pr.*: सार). E. अम्ल and चूडा.

अम्लजम्बीर Karmadh. m. (-रः) The common lime, Citrus acida; or a large variety of it (*Rájanigh.*: अम्लनिम्बूक; *Nigh. Pr.*: ईडलिंबू). E. अम्ल and जम्बीर.

अम्लजम्बीरक m. (-कः) The same as the preceding (*Nigh. Pr.*). E. अम्लजम्बीर, taddh. aff. कन्.

अम्लता f. (-ता) Sourness, acidity; e. g. *Suśr.*: पित्तं हि विदग्धमम्लतामुपेत्याग्निमेन्दत्वात्. Comp. अम्लिमन् and आम्ल्य. E. अम्ल, taddh. aff. तल्.

अम्लत्वच् Bahuvr.(?) f.(?) (-त्वक्) The same as the Mahr. चारोळी (*Nigh. Pr.*), which term is rendered by *Molesworth*, "¹ A seed of the tree चार or Chirongia sapida. ² A seed of चंदन or Syrium myrtifolium". E. अम्ल and त्वच्.

अम्लदोलक Bahuvr. m.(?) (-कः?) ¹ Yellow wood-sorrel, Oxalis corniculata (*Nigh. Pr.*: चुका, i. e. चुक्रिका, or चांगेरी). Comp. अम्लिका. E. अम्ल and दोल, samás. aff. कप्.

अम्लद्रव्य Karmadh. n. (-व्यम्) ¹ Any sour substance (comp. e. g. अम्लशाक). ² Sour buttermilk; see तक्र (*Nigh. Pr.*: ताक). E. अम्ल and द्रव्य.

अम्लनायक Karmadh. m. (-कः) The same as अम्लवेतस 1. q. v. (*Rájanigh.*, *Nigh. Pr.*). E. अम्ल and नायक.

अम्लनालिका Karmadh. f. (-का) The same as अम्लिकाकन्द. E. अम्ल and नालिका.

अम्लनिम्बूक Karmadh. m. (-कः) The common lime, Citrus acida. Comp. अम्लजम्बीर (*Rájanigh.*); or a large variety of it (*Nigh. Pr.*: मोठें ईडलिंबू). E. अम्ल and निम्बूक.

अम्लनिशा Karmadh.(?) f. (-शा) ¹ Turmeric-coloured zedoary, or the plant producing it; Curcuma zerumbet or zedoaria, Rox., or Amomum zedoaria, Linn. Also Curcuma amhaldi or mango-smelling ginger (*Molesworth* s. v. अंबेहळद. *Rájanigh.*: शटी; *Nigh. Pr.*: अंबेहळद). ² Sage, Salvia Bengalensis (*Nigh. Pr.*: कापूरकाचरी). E. अम्ल and निशा.

अम्लपञ्चक Tatpur. n. (-कम्) Five acid plants or fruits taken collectively, viz., *according to some,* — the jujube (Zizyphus jujuba), the pomegranate (Punica granatum), the dried rind of the mangosteen fruit, Yellow wood-sorrel (Oxalis corniculata), and *Indian* sorrel (Rumex vesicarius); (*Rájanigh.*: कोल, दाडिम, वृक्षाम्ल, चुक्रिका, अम्लवेतस); *according to others,* — the common lime (Citrus acida), orange (Citrus aurantium), *Indian* sorrel, tamarind (Tamarindus Indica), and common citron (Citrus medica); (*Rájanigh.*: जम्बीर, नारङ्ग, अम्लवेतस, तिन्तिडीक, बीजपूर); *according to others*, jujube, pomegranate, mangosteen, tamarind, and *Indian* sorrel (the *Chúdámańi* in the *Nigh. Pr.*: बोर, डाळिंब, कोकंब, चिंच, आम्लवेतस); or, *according to others*, the same as the latter, with elephant- or wood-apple (Feronia elephantum or Cratœva Valanga), instead of jujube (*Vaidyabhúsh.* in the *Nigh. Pr.*: the same as the *Chúdám.*, with कवठ instead of बोर). The *Rájanigh.* gives the definition just quoted, s. v. अम्लपञ्चकफल; the *Nigh. Pr.* s. v. अम्लपञ्चक. Comp. the next, आम्लपञ्चक and पञ्चाम्ल, — where similar aggregates of five acid plants or fruits are enumerated, — and चतुरम्ल, which is the aggregate of four such vegetable substances. See also अम्लवर्ग. E. अम्ल and पञ्चक.

अम्लपञ्चकफल Tatpur. n. (-लम्) The same as the preceding (*Rájanigh.*). E. अम्लपञ्चक and फल.

अम्लपच Bahuvr. 1. m. (-चः) A plant, Bauhinia tomentosa (*Rájanigh.*: अश्मन्तक; *Nigh. Pr.* s. v. अम्लपचक: आपटा, or आपटा). Also अम्लपचक.

2. f. (-ची) [1] Sage, Salvia Bengalensis (*Rájanigh.*: पलाशी). [2] Yellow wood-sorrel, Oxalis corniculata; also अम्लपचिका or अम्लपर्णी (*Rájanigh.*: क्षुद्राम्लिका; *Nigh. Pr.*: चुक्रा, i. e. चुक्रिका). Comp. आम्लपचक and क्षुद्रपचा. E. अम्ल and पच; the femin. either is derived with (probably) aff. ङीष् (which formation, however, does not follow from any rule of *Páń.*), or, more probably, is a contraction of अम्लपचिका.

अम्लपचक Bahuvr. 1. m. (-कः) The same as अम्लपच (*Nigh. Pr.*, which gives this form only).

2. f. (-चिका) The same as अम्लपची 2. 2. (*Nigh. Pr.*, which gives this meaning only). Comp. अम्लोटक. E. अम्ल and पच, samás. aff. कप्.

अम्लपनस Karmadh. m. (-सः) A tree, Artocarpus lacucha (*Wilson*). Compare क्षुद्रपनस and क्षुद्राम्लपनस. E. अम्ल and पनस.

अम्लपर्णी Bahuvr. f. (-र्णी) The same as अम्लपची 2. 2. (*Nigh. Pr.*). E. अम्ल and पर्ण, fem. aff. ङीष्.

अम्लपादप Karmadh. m. (-पः) The Mangosteen tree, Garcinia purpurea (*Nigh. Pr.*: कोकंबी). E. अम्ल and पादप.

अम्लपित्त Karmadh. n. (-त्तम्) Acidity of stomach, vomiting of bile (*Wise, Hindu System of Medicine* p. 353; this term seems to correspond with अरोचक of *Suśruta*). Also आम्लपित्त. E. अम्ल and पित्त, "sour bile".

अम्लपित्तविदग्धदृष्टि. See आम्लपित्तविदग्धदृष्टि.

अम्लपिष्ट Tatpur. n. (-ष्टम्) The juice of acid vegetable substances (comp. अम्लवर्ग); e. g. *Suśruta* (in his treatment of *fever*): दुर्बलस्य समाध्मातमुदरं सरुजं दिहेत् । दारुहैमवतीकुष्ठशताह्वाहिङ्गुसैन्धवैः । अम्लपिष्टैः सुखोष्णैश्च &c. E. अम्ल and पिष्ट.

अम्लपुष्पिका Bahuvr. f. (-का) A plant from which a kind of hemp is obtained, Bengal hemp or Crotolaria juncea (*Nigh. Pr.*: रानताग). E. अम्ल and पुष्प, samás. aff. कप् and fem. aff. टाप्.

अम्लपूर Tatpur. n. (-रम्) The Mangosteen tree, Garcinia purpurea (and probably also the dried rind of the Mangosteen fruit) (*Rájanigh.*: वृक्षाम्ल; *Nigh. Pr.*: कोकंबी; *Dhanwantari*, as quoted by *Vallabhagańi*: वृक्षाम्लं तिन्तिडीकं च शाकाम्लं रक्तपूरकम् । अम्लवृक्षोऽम्लशाकं तदम्लपूरो महीरुहः). Compare the next, and, for its properties, अम्लवृक्षक. E. अम्ल and पूर.

अम्लफल Bahuvr. 1. m. (-लः) A species of the mango tree (*Rájanigh.*: आम्र).

2. n. (-लम्) [1] The same as अम्लपूर (*Rájanigh.*: वृक्षाम्ल; *Nigh. Pr.*: कोकंब). [2] A seed of the tree Chirongia sapida (*Nigh. Pr.*: चारोळी).

3. f. (-ला) A small variety of flat-jointed or broad Prickly-pear, which is a variety of Cactus Indicus or Opuntia Dillenii (*Nigh. Pr.*: लघुकंथारी). E. अम्ल and फल; (2. 2. perhaps a Karmadh.).

अम्लबाष्प. See अम्लवाष्प.

अम्लबीज. See अम्लवीज.

अम्लभेदन Bahuvr. m. (-नः) *Indian* sorrel, Rumex vesicarius (*Rájanigh.*: अम्लवेतस; *Nigh. Pr.*: आम्लवेतस). E. अम्ल and भेदन.

अम्लमेह Tatpur. m. (-हः) One of the six urinary diseases which are produced by disordered bile, and are capable of relief, but not of cure. In this disease, the urine has a sour taste and smell. Compare the next; and, for the other urinary diseases produced by the same cause, see नीलमेह, हरिद्रामेह, क्षारमेह, मञ्जिष्ठामेह, and शोणितमेह; *Suśruta*: पित्तान्नीलहरिद्राम्लक्षारमञ्जिष्ठाशोणितमेहाः षड्याप्या दोषदूष्याणां विषमक्रियत्वात्. E. अम्ल and मेह.

अम्लमेहिन् Tatpur. m. f. n. (-ही-हिनी-हि) Passing urine of a sour taste and smell, or having the disease अम्लमेह q. v.; e. g. *Suśr.*: मेहति .... अम्लरसगन्धमम्लमेही. E. अम्ल and मेहिन् or अम्लमेह, taddh. aff. इनि (in which case the word is no compound).

अम्लरस I. Tatpur. m. (-सः) Sourness, acidity.

II. Bahuvr. m. f. n. (-सः-सा-सम्) Having a sour taste, sour. Comp. the quot. s. v. अम्लमेहिन्. E. अम्ल and रस.

अम्लरुहा Tatpur. f. (-हा) A variety of the betel-plant or piper betel, met with in the province of *Malwa* (*Rájanigh.*: नागवल्लीभिद्). Its properties are thus described in the *Rájan.*: नाम्ना याम्लरुहा सुतीक्ष्णमधुरा (MS. सुतीक्ष्णा मधुरा) रुच्या हिमा दाहतृत्पित्तोद्रेकहरा सुदीपनकरी वल्या सुखामोदिनी । स्त्रीसौभाग्यविवर्धिनी मदकरी श्रेया सदा वल्लभा गुल्माध्मानविवर्धजिच्च कथिता सा मालवे तु स्मृता. Comp. अम्लवाटिका. E. अम्ल and रुह, fem. aff. टाप्.

अम्ललोटिका. See आम्ललोटिका.

अम्ललोणिका Karmadh. f. (-का) Yellow wood-sorrel, Oxalis corniculata (*Amarak.*: चाङ्गेरी or चुक्रिका or अम्बष्ठा; *Háráv.*: चाङ्गेरी or क्षुद्राम्ला; *Rájan.*: अम्बष्ठा; *Nigh. Pr.*: चुका, i. e. चुक्रा = चुक्रिका). Also आम्ललोणिका. Compare the next. E. अम्ल and लोणिका; (the latter word, probably a contraction of लवणिका, being used, amongst other words, in the same sense). The commentators on this word in the Amarak., however, give another, improbable and ungrammatical E., viz. अम्ल-ल (cutting, i. e. destroying, scil. indigestion, by their taste, as tamarinds and similar plants) and ऊन (inferior, scil. to such plants); the न of the latter word being changed to ण, and the compound receiving the taddh. aff. कन्; e. g. *Ráyamuk.*: अम्लेन रसेन लुनात्यरुचिम् । पृषोदरादिः (*Páń.* VI. 3. 109.) । अम्लं रसं लान्तीति । अम्ललाः । तिन्तिडीकादयः । तेभ्य ऊना हीना अम्ललोणा । ततः स्वार्थे कनि णत्वे णत्वे वा । अम्ललोणिका; or *Bhánud.*: अम्ललेभ्य ऊना । स्वार्थे कन् । पृषोदरादित्वात्सः. — According to the *Vidyávinoda*, as quoted by *Bharatam.*, there occurs also the reading — or rather mis-reading — अम्ललोलिका. *Ramánátha* mentions अम्ललोणी q. v.

अम्ललोणी Karmadh. f. (-णी) The same as the preceding (*Hemach.*: अम्बष्ठा स्यादम्ललोण्याम् &c.; *Viśwapr.*: अम्बष्ठा चाम्ललोण्यां स्यात् &c.; *Trikáńd.*: अम्ललोण्यां दन्तशठा; see also *Ramánátha* under the foregoing word). Comp. अम्लवती. E. अम्ल and लोणी; or a contraction of अम्ललोणिका.

अम्ललोलिका. A reading, or rather mis-reading, of अम्ललोणिका, q. v. (*Vidyávinoda*).

अम्लवक्त्र. See आम्लवक्त्र.

अम्लवती f. (-ती) [1] The same as अम्ललोणी (*Rájanigh.*: चुक्राम्लिका; *Nigh. Pr.*: चुका). [2] The tamarind tree, Tamarindus Indica. Also आम्लवती. — Comp. अम्ला 3. and अम्लिका. (*Nigh. Pr.*: चिंच, i. e. चिञ्चा.) E. अम्ल, taddh. aff. मतुप् and fem. aff. ङीप्.

अम्लवर्ग Tatpur. m. (-र्गः) A class of acid substances, especially plants with acid leaves or fruits. — *Suśruta* names as such the following: [1]दाडिम — [2]आमलक — [3]मातुलुङ्ग — [4]आम्रातक — [5]कपित्थ — [6]करमर्द — [7]बदर — [8]कोल — [9]प्राचीनामलक — [10]तिन्तिडीक — [11]कोशाम्र — [12]भव्य — [13]पारावत — [14]वेत्रफल — [15]लकुच — [16]अम्लवेतस — [17]दन्तशठ — [18]दधि — [19]तक्र — [20]सुरा — [21]शुक्त — [22]सौवीरक — [23]तुषोदक — [24]धान्याम्ल — प्रभृतीनि समासेनाम्लो वर्गः, i. e. "[1]the pomegranate, [2]Emblic myrobalan, [3]common citron, [4]the hog-plum, [5]Elephant- or wood-apple, [6]Carissa carondas, [7]jujube, [8]Plumbago(?), [9]Flacourtia sapida, [10]tamarind, [11]Mangifera sylvatica, [12]Averrhoa carambola, [13]a kind of lime, [14]the fruit of the ratan, [15]Artocarpus lacucha, [16]Indian sorrel, [17]Yellow wood-sorrel; — [18]coagulated milk, [19]sour buttermilk, [20]spirituous liquor, [21-24]sour gruel made from fruits, different sorts of rice, corn, and the like". — The *Rájanigh.* mentions [1]चाङ्गेरी, [2]लकुच, [3]अम्लवेतस, [4]जम्बीरक, [5]पूरक, [6]नारङ्ग, [7]दाडिम, [8]कपित्थ, [9]अम्ल, [10]वीजाम्लक, [11]अम्लष्ठा, [12]करमर्दक, [13]निम्बूक, i. e. "[1]Yellow wood-sorrel, [2]Artocarpus lacucha, [3]*Indian* sorrel, [4]common lime, [5]common citron, [6]orange, [7]pomegranate, [8]Elephant- or wood-apple, [9]mangosteen, [10]garcinia cambogia, [11]hog-plum, [12]Carissa carondas, [13]another kind of lime. — The *Chúd́ámańi* (according to the *Nigh. Pr.*) has the following: [1]Yellow wood-sorrel (चुका), [2]Artocarpus lacucha (चुद्रफणस), [3]*Indian* sorrel (आम्लवेतस), [4]lime (ईडलिंबू), [5]citron (महाळुंग), [6]orange (नारिंग), [7]pomegranate (डाळिंब), [8]Elephant- or wood-apple (कविंठ), [9]tamarind (चिंच), [10]mangosteen (कोकंब), [11]a kind of creeper called आवटवेल, [12]Carissa carondas (करवंदी), and [13]another kind of lime (लिंबू). — The *Vaidyabhúshańa* (as quoted by the *Nigh. Pr.*) gives [1]mangosteen (कोकंब), [2]tamarind (चिंच), [3]Averrhoa carambola (कर्मर), [4]a kind of lime (लिंबू); in general, any sour substance (आंबहरभग्यांची). Also आम्लवर्ग. E. अम्ल and वर्ग.

अम्लवल्ली Karmadh. f. (-ल्ली) An esculent root, called *Triparńi*, probably a sort of Arum (*Rájan.*: त्रिपर्णी; *Nigh. Pr.*: त्रिपर्णीकन्द). For its properties see त्रिपर्णी. E. अम्ल and वल्ली.

अम्लवाटक Karmadh. 1. m. (-टकः) Hog-plum, Spondias mangifera (*Nigh. Pr.*: आंबाडा).

2. f. (-टिका) A variety of the betel plant or piper betel (*Rájan.*: नागवल्लीभेद). Also अम्लवाटी. Its properties are thus described in the *Rájan.*: स्यादम्लवाटी कटुकाम्लतिक्ता रूक्षा तथोष्णा मुखपाककर्त्री विदाहपित्तास्रविकोपनी च विष्टम्भदा वातनिबर्हणी च. Comp. अम्लरुहा. E. अम्ल and वाटिका.

अम्लवाटी Tatpur. f. (-टी) The same as अम्लवाटिका q. v. E. अम्ल and वाटी, or a contraction of अम्लवाटिका.

अम्लवाष्प Bahuvr. m. (-ष्पः) Probably, Amaranthus tristis (*Nigh. Pr.*: आंबटमाठ). E. अम्ल and वाष्प.

अम्लवास्तुक Karmadh. n. (-कम्) [1]A large variety of the Yellow wood-sorrel or Oxalis corniculata (*Nigh. Pr.*: थोरचुका). [2]A kind of sour gruel, the water of boiled rice in a state of spontaneous fermentation (*Rájan.*: चुक्रम्). Comp. अम्लशाक 2. 2. and अम्लसार. — Also अम्लवास्तूक and आम्लवास्तुक. E. अम्ल and वास्तुक.

अम्लवास्तूक. See the preceding.

अम्लविदुल Karmadh. m. (-लः) *Indian* sorrel, Rumex vesicarius (*Nigh. Pr.*: आम्लवेतस). E. अम्ल and विदुल.

अम्लवीज Bahuvr. n. (-जम्) The Mangosteen tree, Garcinia purpurea; or the dried rind of the Mangosteen fruit. Compare the next. (*Rájan.*: वृक्षाम्ल.) E. अम्ल and वीज.

अम्लवृक्ष Karmadh. m. (-क्षः) The same as the preceding (*Rájan.*: वृक्षाम्ल; *Nigh. Pr.*: कोकंबी; see also *Dhanwantari* s. v. अम्लपूर). Also वृक्षाम्ल; and see the next. E. अम्ल and वृक्ष.

अम्लवृक्षक 1. m. (-कः) The same as the preceding.

2. n. (-कम्) Probably the dried rind of the Mangosteen fruit; *Bhávapr.*: वृक्षाम्लं तिन्तिडीकं च चुक्रं स्यादम्लवृक्षकम्; its properties are thus defined in the same work: वृक्षाम्लमाममम्लोष्णं वातघ्नं कफपित्तलम्। पक्वं तु गुरु संग्राहि कटुकं तुवरं लघु। अम्लोष्णं रोचनं रूक्षं दीपनं कफवातहृत्। तृष्णाशोषग्रहणीगुल्मशूलहृद्रोगजन्तुजित्. E. अम्लवृक्ष, taddh. aff. कन्.

अम्लवेतस Karmadh. 1. m. (-सः) Also आम्लवेतस and वेतसाम्ल. *Indian* sorrel, Rumex vesicarius (*Ainslie, Mater. Ind.* I. p. 399: "the Rumex vesicarius has obtained the name of sorrel in India, owing to its resemblance to the Rumex acetosa, in taste and other qualities."). The *Rájanigh.* mentions the following synonyms of this plant: [1]अम्लः, [2]वेधी, [3]रसाम्लः, [4]आम्लवेतसः, [5]वेतसाम्लः, [6]अम्लसारः, [7]शतवेधी, [8]वेधकः, [9]भीमः, [10]भेदनः, [11]भेदी, [12]राजाम्लः, [13]अम्लभेदनः, [14]अम्लाङ्कुशः, [15]रक्तसारः, [16]फलाम्लः, [17]अम्लनायकः, [18]सहस्रवेधी, [19]वीराम्लः, [20]गुल्मकेतुः, [21]वराभिधा, [22]शङ्खद्रावी, [23]मांसद्रावी. The *Amarak.* has merely सहस्रवेधी, शतवेधी, and चुक्रः (*masc.*); the *Ratnam.*: वराङ्गी and चुक्रः (*masc.*); *Hemach.* (in the Nánárthas) and the *Viśwapr.* mention चुक्रः (*masc.*), and भीमः in the sense of अम्लवेतस; the former also अम्लः. On the other hand, it seems doubtful whether *Hemach.* is right where, in the *Abhidhánach*, he gives as synonymous, तिन्तिडीकम्, चुक्रम् (*neuter*), वृक्षाम्लम्, and अम्लवेतस; for no other Kosha known to me renders any of the first three words in the sense of अम्लवेतस, or अम्लवेतस (*m.* or *n.*) in the sense of तिन्तिडीक, &c. The *Viśwaprakáśa*, on the contrary, distinctly says that only the masculine of चुक्र means अम्लवेतस, viz.: चुक्रस्त्वम्ले ऽम्लवेतसे। चुक्री चाङ्गेरिकायां स्याद्वृक्षाम्ले चुक्रमिष्यते; and the *Bhávaprakáśa*, after having defined अम्ली (अम्लिका चुक्रिकाम्लीका चुक्रा दन्तशठापि च। अम्ला च चिञ्चिका चिञ्चा तिन्तिडीका च तिन्तिडी), continues: स्यादाम्लवेतसश्चुक्रः शतवेधी सहस्रजित्. — The femin. चुक्री or चुक्रिका, qq. vv., is never used synonymously with अम्लवेतस). Compare also अम्लीय.

2. n. (-सम्) The fruit of the former. Its properties are thus described in the *Rájanigh.*: अम्लवेतसमत्यम्लं कषायोष्णं च वातजित्। कफार्शःश्रमगुल्मघ्नमरोचकहरं परम्; and in the *Bhávaprak*: अम्लवेतसमत्यम्लं भेदनं लघुदीपनम्।

हृद्रोगमूलगुल्मघ्नं पित्तलोहितदूषणम् । रुच्यं विषमदद्दोषघ्नं प्लीहोदावर्तनाशनम् । हिक्कानाहारविश्वासकासाजीर्णवमिप्रणुत् । कफवातामयध्वंसि छागमांसद्रवलक्षत् । चणकाम्लं गुणांतेषं(?) लौहसूचीद्रवलक्षत्. Compare also *Wise, Hindu Syst. of Med.*, p. 154. E. अम्ल and वेतस.

अम्लशाक Karmadh. 1. m. (-कः) [1] The Mangosteen tree, Garcinia purpurea (*Nigh. Pr.*: कोकंबी). [2] Probably, the dried rind of the Mangosteen fruit (*Rájan.*: अम्लद्रव्यविशेषः; शाकाम्लम्, शुक्लाम्लम्, अम्लचुक्रिका, चिंचाम्लम्; and *Dhanwantari* s. v. अम्लपूर; compare also अम्लचूड). Its properties are thus described in the *Rájan.*: अम्लशाकस्त्वतीवाम्लो वातघ्नः कफदाहकृत् । सास्थिन शर्करामिश्रो दाहपित्तकफार्तिनुत्.

2. n. (-कम्) [1] The same as the masc. 2. (*Rájan.*: वृक्षाम्लम्). [2] A kind of sour gruel, the water of boiled rice in a state of spontaneous fermentation (*Rájan.*: चुक्रम्). Compare अम्लवास्तुक and अम्लसार. E. अम्ल and शाक.

अम्लशाकाख्य Bahuvr. m.(?) (-ख्यः?) A large variety of Yellow wood-sorrel or Oxalis corniculata (*Nigh. Pr.*: थोरंचुका). E. अम्लशाक and आख्या.

अम्लष्टा f. (-ष्टा) Yellow wood-sorrel, Oxalis corniculata (*Nigh. Pr.*: आंबोती). E. Apparently a corrupt form of अम्लष्ठा 1.

अम्लसार Bahuvr. 1. m. (-रः) [1] *Indian* sorrel, Rumex vesicarius (*Rájan.*: अम्लवेतस; *Nigh. Pr.*: आम्लवेतस). [2] The common lime, Citrus acida (*Rájan.*, *Nigh. Pr.*: निम्बू); or a variety of it (*Nigh. Pr.*: ईडलिंबू). [3] The marshy date tree, Phoenix or Elate paludosa (*Rájan.*: हिन्ताल; *Nigh. Pr.*: थोरकांटेताड).

2. n. (-रम्) [1] Sour gruel, the water of boiled rice in a state of spontaneous fermentation (*Rájan.*: काञ्जिक; *Nigh. Pr.*: कांजी or कांजीभेद, a kind of it); comp. अम्लवास्तुक 2. and अम्लशाक 2. 2. [2] A dilute mixture of tamarinds, mangosteens, and similar fruits, squeezed in any pulse-decoction or in water, with salt, assafœtida, &c. (*Nigh. Pr.*: सार, as rendered by *Molesworth*). E. अम्ल and सार.

अम्लसम्भविका f. (-का) The tamarind tree, Tamarindus Indica (*Nigh. Pr.*: चिंच). E. अम्ल and सम्भव, taddh. aff. कन् and fem. aff. टाप्.

अम्लहरिद्रा Karmadh. f. (-द्रा) Zedoary, Curcuma zedoaria or zerumbet (*Rájan.*: शटी). E. अम्ल and हरिद्रा.

अम्लाक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Acidulated (*Wilson*). E. अम्ल and अक्त.

अम्लाङ्कुश Karmadh. m. (-शः) *Indian* sorrel, Rumex vesicarius (*Rájan.*, *Nigh.*: अम्लवेतस). E. अम्ल and अङ्कुश.

अम्लाटन m. (-नः) Globe amaranth, Gomphrena globosa (*Bhávaprak.*, *Nigh. Pr.*); *Bhávapr.*: अम्लानो ऽम्लाटनः (MS. I. O. °ठनः) प्रोक्तस्तथाम्लातक इत्यपि । कुरण्टको (MS. I. O. °ष्टको) वर्णपुष्पः स एवोक्तो महासहा । अम्लाटनः (MS. I. O. °ठनः) कषायोष्णस्निग्धः स्वादुस् तिक्तकः. Compare the next and अम्लान. E. ?

अम्लात Tatpur. m. n. (-तः-तम्) The same as the preceding and the next. Comp. अम्लान and the *Viśwapr.* s. v. अभिम्लातक. E. See अम्लान.

अम्लातक m. (-कः) The same as the preceding (*Rájan.*: अम्लान). Comp. अम्लान and the *Viśwapr.* s. v. अभिम्लातक. E. अम्लात, taddh. aff. कन्.

अम्लादि Tatpur. f. (?) (-दिः) A large variety of yellow wood-sorrel or Oxalis corniculata (*Nigh. Pr.*: थोरचुका). E. अम्ल and आदि.

अम्लाध्युषित Tatpur. 1. m. f. n. (-तः-ता-तम्) "Covered, through (the eating of) sour (articles of food)"; अम्लाध्युषिता दृष्टिः is the same as 2.; e. g. *Suśruta* (in enumerating certain diseases of the eye): दृष्टिस्तथाम्लाध्युषिता &c.

2. n. (-तम्) (In medicine.) Scil. नेत्र. A disease which affects the whole eye; described by *Suśruta* in the following manner: अम्लेन भुक्तेन विदाहिना वा संछाद्यते सर्वत एव नेत्रम् । शोफान्वितं लोहितकैः सनीलैरेतादृगम्लाध्युषितं वदन्ति; "when, through (the eating of) sour or pungent (articles of) food, the eye is quite covered (closed?), swollen, red, and marked with black (spots), (such a disease) is called *Amládhyushita*". Also with the ellipsis of नेत्र, e. g. *Suśruta* (in enumerating eye-diseases): अभिष्यन्दो ऽधिमन्थो ऽम्लाध्युषितं शुक्तिकाह्वया &c. (*Wise, Hindu Syst. of Medicine*, p. 293, gives a definition which slightly varies from that just quoted). E. अम्ल and अध्युषित.

अम्लान Tatpur. 1. m. f. n. (-नः-ना-नम्) [1] Unfading, undecaying; unfaded, unimpaired; e. g. *Márkaṅd.-Pur. (Devím.)*: अम्लानपङ्कजां मालां शिरस्युरसि चापराम् । अददज्जलधिस्तस्मै &c.; or (figuratively) *Śiśupálab.*: अथ वपुरभिवेक्तुं तास्तदाश्रोभिरीयुर्वनविहरणखेदम्लानमम्लानशोभाः (scil. अङ्गनाः; *Mallin.*: अम्लानशोभाः । अक्षीणकान्तयः). [2] Clean, pure (*Hemach.*: अमल; *Viśwapr.*, *Med.*, *Bhúripr.*, *Śabdaratn.*: निर्मल).

2. m. (-नः) [1] Globe amaranth, Gomphrena globosa (*Amarak.*, *Med.*: महासहा; *Trikáṅḍ.*: कुरण्टक; *Hem.*: झिण्टीभेद; *Viśwapr.*, *Bhúripr.*: झिण्टिकाभेद; *Śabdar.*: वृक्षभेद); or a white, blue, or yellow variety of it (*Nigh. Pr.*, according to various authorities, श्वेतकोरांटा, नीलकोरांटा or पिंवळाकोरांटा; *Sureśwara*: वाणपुष्प, i. e. the blue variety of it). For the red variety, see अपरिम्लान, रक्ताम्लान, रक्ताम्लातक, शोणाम्लान. Comp. अम्लात, अम्लातक, अम्लाटन, and अम्लानकुसुम. [2] Rosa glandulifera (*Rájan.*: राजतरणी), or a wild variety of it (*Nigh. Pr.*: रानशेवंती).

3. f. (-ना) A large variety of the wild Rosa glandulifera (*Nigh. Pr.*: थोररानशेवंती). E. अ neg. and म्लान (which is the regular form, whereas म्लात, in अम्लात, is either irregular — compare अभिम्लात — or corrupt); Globe amaranth is said to bear this name "because its flowers do *not fade soon*"; *Ráyamukuṭa*: पुष्पमाशु म्लानमस्य न भवतीत्यम्लानः.

अम्लानकुसुम Bahuvr. n. (-मम्) Globe amaranth; the same as अम्लान 2. 1. (*Hemach.* nán. 4. 341.: महासहा स्यादम्लानकुसुमं माषपर्ण्यपि; this half-verse, which occurs before वरारोहो गजारोहे &c. in an I. O. MS. of Hemach., is omitted in the Calcutta ed. of the Nánárthas; *Viśwapr.*: महासहा माषपर्ण्यामम्लानकुसुमे ऽपि च). E. अम्लान and कुसुम.

अम्लानि I. Tatpur. f. (-निः) [1] Freshness, verdure. [2] Vigour. E. अ neg. and म्लानि.

II. Bahuvr. m. f. n. (-निः-निः-नि) [1] Unfading. [2] Vigorous. E. अ priv. and म्लानि. (*Wilson.*)

अम्लानिनी f. (-नी) A multitude of, or a place containing, Globe amaranths (*Trikáṅḍ.*, *Śabdar.*). E. अम्लान, taddh. aff. इनि, fem. aff. ङीप्; scil. भूमि; (see *Páṇini* V.

2. 135., IV. 2. 51. v. 1., and *Gaṅaratnam.*, where similar formations are taught). Comp. अम्लोत्थिनी.

अम्लायनी Tatpur. f. (-नी) A flowering shrub, Jasminum elongatum, Graham. (*Nigh. Pr.*: मेवाळी; see *Molesworth* s. v.). E. (probably) अ neg. and म्लायनी (म्लै, krit aff. ल्युट्, fem. aff. ङीप्).

अम्लिका. See अम्लक 3. *B.*

अम्लिकाकन्द Tatpur. m. (-न्दः) A bulbous root, also called अम्लमालिका (*Nigh. Pr.*). E. अम्लिका and कन्द.

अम्लिकावटक Tatpur. m. (-कः). Also आम्लिकावटक. A cake made of pulse, ground and fried (see वटक), and afterwards steeped in water previously prepared with a tamarind-fruit which has been soaked and ground in it. Such a dish is said to stimulate digestion and, besides, to possess all the other properties of the वटक cake (according to the manner in which this kind of cake is prepared; see s. v. वटक). Compare कुष्माण्डकवटी, माषवटी, मुद्गवटी; and, for made dishes in general, see कृतान्न; *Bhávaprak.*: अम्लिकां स्वेदयित्वा तु जलेन सह मर्दयेत्। तन्नीरे कृतसंस्कारे वटकान्मज्जयेज्जनः। आम्लिकावटकास्ते तु रुच्या वह्निप्रदीपनाः। वटकस्य गुणैः पूर्वैरते ऽपि च समन्विताः. E. अम्लिका and वटक.

अम्लिमन् m. (-मा) Sourness, acidity (*Gaṅaratnam.*). Comp. अम्लता and आम्ल्य. E. अम्ल, taddh. aff. इमनिच्.

अम्लिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) I. Distinct, clear; e. g. *Bhaṭṭik.*: प्रमेदिताः सपुचास्ते सुखान्तावाढविक्रमाः। अम्लिष्टनादा निरगुः फाण्टचित्रास्त्रपाणयः (*Jayam.*, *Bharatas.*: अम्लिष्टनादाः। विस्पष्टवाचः).

II. Not rubbed off; e. g. *Bhaṭṭik.*: पयोधरांश्चन्दन°; see the quotation s. v. अमृष्टमृज. E. अ neg. and म्लिष्ट.

अम्ली. See अम्ल 3. *B.*

अम्लीका. See अम्लिका s. v. अम्लक 3. *B.*

अम्लीभूत Tatpur. m. f. n. (-तः-ता-तम्) Become sour; e. g. *Suśruta*: अम्लीभूतं (scil. वारि) कफोत्क्लेशि न हितं तत्पिपासवे. E. अम्ल, taddh. aff. च्वि, and भूत.

अम्लीय m. (-यः) The same as अम्लवेतस q. v. (*Nigh. Pr.*: आम्लवेतस). E. अम्ल, taddh. aff. छ.

अम्लेच्छत्व Tatpur. n. (-त्वम्) Something else than a barbarism in grammatical speech; other than a mere barbarism; e. g. *Nágojibh.* on *Kaiyy.* to *Patanjali* (in the Introd. to *Páń.*): नन्वम्लेच्छत्वादीनां बहुत्वाद्गुरुणामनुग्रहो न्याय्य इति &c. E. अ neg. and म्लेच्छत्व.

अम्लोटक m. (-कः) The same as अश्मन्तक (*Ratnamálá*). E. Compare अम्लपत्रक, of which it seems to be a corruption.

अम्लोद्गार Karmadh. m. (-रः) Sour eructation or belch. See अम्लिका 4. E. अम्ल and उद्गार.

अय् (अय — भ्वादि — उदात्त — अनुदात्तेत् or, according to some, स्वरितेत्) r. 1st cl. átm.; or, according to some, par. and átm. (अयते or, according to some, अयति and अयते; अयेत; आयत; अयताम्; अयाञ्चक्रे — *Páń.* III. 1. 37., *Vop.* VIII. 55. 114. —; अयिता; अयिष्यते; आयिष्ट — 2d plur. आयिढ्वम् or आयिध्वम् or आयिड्ढ्वम्, *Páń.* VIII. 3. 79., *Vop.* VIII. 114. —; अयिषीष्ट — 2d plur. अयिषीढ्वम् or अयिषीध्वम् or अयिषीड्ढ्वम्, *ibid.* —; *desid.* अयियिषते; *caus.* आययति; आयियत्. Though these forms, quoted by the *Dhátuvṛittis*, may be referred to इ, if this dhátu is inflected as a भ्वादि, i. e. according to the 1st cl., the native grammarians, inclusive of the commentaries on the Dhátupáṭha, look upon them as coming from a separate *dhátu* अय्; and this distinction is here retained, not only because it affords a clearer insight into the forms which belong either to अय् or to इ *cl.* 1., but also because such forms as पलायितुम् &c. cannot be referred, in a regular way, to इ q. v. Compare also p. 419*b*, l. 31 ff. The voice in which, according to the chief authorities, this dhátu is inflected, is the *átm.* [*Yáska's Nigh.*: अयते], and its place in the Dhátupáṭha is therefore amongst the अनुदात्तेत् [comp. *Westergaard's Dhátup.* § 14. 4.]; as, however, not only अयति, but other *parasm.* forms occur in the Vaidik as well as in the later literature, *Kshíraswámin* and *Káśyapa* put it amongst the स्वरितेत् q. v. [after दाश्; comp. *Westergaard* § 21. 18.]. *Mádhava*, who mentions this circumstance, does not seem to approve of this arrangement by the two grammarians; for he says that it is not in conformity with that of the old authorities, and, in support of his view, quotes also Haradatta, who in his comment. on *Páń.* VIII. 2. 19. states that अयति is there अनुदात्तेत्. *Bhaṭṭojidikshita*, on the other hand, solves or rather cuts the difficulty, by stating that dhátus which are अनुदात्तेत् need not always be inflected in the átm., in contradistinction from those which are ङित्, and, on account of the anubandha ङ्, are *always* inflected in that voice; [comp. *Páń.* I. 3. 12.; *Mádh. Dhátuvṛ.*: अस्मादनन्तरं — viz. after दाश् — स्वामिकाश्यपावयतिं पठतः। तदनार्षं प्रतीयते। यदाह। उपसर्गस्यायतावित्यत्र हरदत्तः। अयतिरनुदात्तेदिति; *Bhaṭṭojid. Dhátuvṛ.*: अथ कथमुदयति विततोर्ध्वरश्मिरज्जाविति माघः। — i. e. *Śiśupálab.* 4. 20. — इटकिटकटी — comp. *Westergaard*, § 9. 34. — इत्यत्र प्रश्लिष्टस्य भवति। यद्वा। अनुदात्तेत्त्वलक्षणमनित्यम्। चक्षिङो (comp. *Páń.* II. 4. 54.) ङित्करणाज्ज्ञापकात्]. Forms like आयम् and आयन् may, therefore, be derived from अय्; but, though Sáyaṅa derives them so sometimes in his comm. on the Vedas, it is better, perhaps, in optional cases of this kind, to refer them to इ, where instances will be found. — If the inflected verb, or a derivative, of अय् is combined or compounded with an उपसर्ग (q. v.) which immediately precedes it and contains a र्, this sound, according to *Páń.* VIII. 2. 19., is changed to ल्. To judge, however, from Kátyáyana's Várttikas and the Bháshya on them, the only combinations contemplated by this rule of Páṅini were, at the time of *Kátyáyana* and *Patanjali*, प्र, परा, and परि. Forms like दुरयते and निरयते (or दुरयण, दुरयन, and निरयण) some explain as arising from the first part of these forms being दुस् and निस्; whereas, according to their theory, दुर् and निर् followed by अयते would result in दुलयते and निलयते; yet it is doubtful at least whether the Káśiká acknowledges the correctness of combinations like the latter two. Even प्लयय, in the room of प्रत्यय, is apparently countenanced by some: others, on the contrary, absolutely reject such a form; inasmuch as, according to them, प्रत्यय comes from इ with प्रति, and therefore does not fall under the rule which merely relates to अय्. See the prefixes

named as under). [1] To go (*Dhátup.* of *Mádh.*, *Maitr.*, *Hemach.* &c.: गतौ); [a] to go *towards*; e. g. *Rigv.*: नीचायमानं जसुरिं न श्येनं श्रवश्चाच्छा पशुमच्च यूथम् (*Sáy.*: नीचा । नीचैः । अयमानम् । गच्छन्तम्); or *ibid.*: मनोजवा अयमान आयसीमतरत्पुरम् (*Sáy.*: अयमानः । गच्छन्); or *Atharv.*: यो अद्य देव सूर्य त्वां च मां चान्तरायति &c.; or *Bhattik.*: आयिष्ट मारुतिस्तत्र तौ चाप्यहृषतां ततः (*Jayam.*: आयिष्ट । आगतवान्) or *Nalod.*: सह दीनायत (i. e. दीना । आयत) तेन स्वगृहं च भैमी यये ऽमुनायततेन (i. g. अमुना । आय-ततेन; *Tiká*: आयत । गतवती); or *ibid.*: ध्वनिसमुदायं तारं दधतो ऽस्य हयास्तं तदायन्सारम् (*Tiká*: आयन्त । आजग्मुः); or *Prabodh.*: (जगत्) अस्माते प्रभवत्यथास्तमयते तत्त्वावबोधोदयात् (*Rámadása*: अस्तमयते प्रलीयते); or (*caus.*) *Chhánd. Up.*: पृथग्वर्त्मात्मा वैश्वानरो ऽयं त्वमात्मानमुपास्से तस्मात्त्वां पृथग्बलय आयन्ति पृथग्रथश्रेणयो ऽनुयन्ति (where the word, though a causal form, has apparently the sense of the primitive verb; *Śankara*: आययन्ति आगच्छन्ति; it may also represent, though not necessarily, आयन्ति with prefix आ); [b] to go *away*; e. g. *Rigv.*, *Sámav.*: निःषहमाणो यमते नायते धन्वासहा नायते (*Sáy.*: नायते । न गच्छति । शत्रोः सकाशान्न पलायते); or *Mádh. Dhátuvr.*: मा भवानयियत्. [The commentator on the *Nalodaya* infers from the meaning "to go" also one "to know," but the correctness of his view seems to be liable to doubt; comp. s. v. अयत्.] [2] To obtain (lit., to go into or towards); e. g. *Rigv.*: यदिन्द्र पूर्वो अपराय शिक्षन्नयज्ज्यायान्कनीयसो देष्णम् (*Sáy.*: अयत् । प्राप्नुयात्); or *Nalod.*: अयि भवने चायस्व स्वभुवं पुष्कर मुदं जने ऽचायस्व (*Tiká*: मुदं हर्षमयस्व प्राप्नुहि). — With

अन्तर् — To intervene; e. g. *Mrichchh.*: दुर्दुरक उपसृत्यान्तरयति. Comp. अन्तरय.

अप — To go away; e. g. *Rigv.*: यद्देवा अदःसलिले सुसंरब्धा अतिष्ठत । अत्रा वो नृत्यतामिव तीव्रो रेणुरपायत (*Sáy.*: अपायत । अपागच्छत्); or (*let*) *Atharv.*: यथा शेपो अपायातै स्त्रीषु चासदनावयाः; or *ibid.*: अपेरिवास्य दहत एति शुष्मिण उतेव मत्तो विलपन्नपायति. Comp. also the instance under आ.

अभि — To approach; e. g. with hostile intent, *Rigv.*: अभ्येनं वज्र आयसः सहस्रभृष्टिरायतार्चन्ननु स्वराज्यम् (*Sáy.*: अभ्यायत । हन्तुमाभिमुख्येनागच्छत्); or *Atharv.*: येनोद्यतो वज्रो ऽभ्यायताहिं स नो मुञ्चत्वंहसः.

अव — To come down; e. g. *Atharv.*: अवायन्तां पक्षिणो ये वयांस्यन्तरिक्षे दिवि ये चरन्ति.

आ — To come towards; to approach; e. g. *Atharv.*: यो अद्य स्तेन आयति स संपिष्टो अपायति; compare also above, l. 15.

आ pr. उप (i. e. उपा) — To come towards, into; e. g. *Rigv.*: मर्तश्चिद्वो नृतवो रुक्मवक्षस उप भ्रातृत्वमायति (*Pada*: आ । अयति; *Sáy.*: उपायति । उपगच्छति); or *ibid.*: यो मे पृणाद्यो ददद्यो निबोधाद्यो मा सुन्वन्तमुप गोभिरायत् (*Pada*: आ । अयत्; *Sáy.*: उपायत् । उपगच्छेत्).

उद् — [1] To rise, to get up; e. g. *Rigv.*, *Atharv.*: यथा नातः पुनरेकश्चनोदयत्तद्वामस्तु सहसे मन्युमच्छवः (*Sáy*: उदयत् । उद्गच्छेत्). [2] To go up, to come in sight; e. g. *Mahábh. Áśwam.*: अद्यप्रभृति कौन्तेय यवस्व समयो हि ते । मुहूर्तो यज्ञियः प्राप्तश्चोदयन्तीह याजकाः. [3] To rise (as the sun, moon, clouds, &c.); e. g. *Praśnop.*: अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति &c. .... । स एष वैश्वानरो विश्वरूपः प्राणो ऽग्निरुदयते । .... सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः; or *Mahábh. Vanap.*: अत्रैव प्रतितिष्ठन्ति पुनरत्रोदयन्ति च । सप्त देवर्षयस्तात वसिष्ठप्रमुखास्तदा; or *Rámáy.*: प्रकाशं तु गतो मार्गश्चन्द्रेणोदयता तदा; or *Śiśupálab.*: उदयदहिमरोचिर्ज्योतिषाक्रान्तमन्तर्मधुन इव तथैवापूर्णमद्यापि भाति (*Mallin.*: उदयत उदीयमानस्याहिमरोचिषो ऽर्कस्य &c.); compare also the quotation p. 417*b*, l. 30; or *Mrichchh.*: उदयन्तु नाम मेघा भवतु निशा वर्षमविरतं पततु &c. [4] To arise from, to originate in; e. g. *Śatap.*: यथाग्नेर्धूम उदयत एवमेषामूष्मोदयते; or *Prabodhach.*: मोहः को ऽयमहो महानुदयते लोकस्य शोकावहः; or (in connection with the former meaning) *Atharv.*: अनु सूर्यमुदयतां हृद्द्योतो हरिमा च ते.

उद् pr. अभि (i. e. अभ्युद्) — To rise in regard to (some or something); e. g. *Mahábh. Virátap.*: यो निमित्तमनर्थानां बहूनां मम भारत । तं श्वोऽभीवन्तमादित्यः प्रातरभ्युदयिष्यते.

दुस् or दुर् — (Perhaps) To go away; for दुलयते see above p. 417*b*, l. 45 seqq., and the following prefix.

निस् or निर् — To go out, to come out; e. g. *Rigv.*: नाहमतो निरया दुर्गहैतत्तिरश्चता पार्श्वान्निर्गमाणि (*Pada*: निः । अय; *Sáy.*: निरया । निरयाणि । निर्गच्छानि). For the change of निर् to निल् in निलयते, see above p. 417*b*, l. 45 ff.; *Kátyáy.* and *Patanj.* have no remark on the change of र् to ल्, in निर् and दुर्, as in forms like दुलयते and निलयते; *Kaiyyata* disapproves of them: न च निर्दुरोरवकाश इति वक्तुं शक्यमेवं हि निर्दुरो(र)यताविति वक्तव्यं स्यात्; likewise *Nágojibh.*: निर्दुरोर्ग्रहणेन निराययति । इत्यादौ व्यर्थविशेषणत्वेनातिप्रसङ्ग इति केचित्; the *Káśiká* seems to take the same view: निस् । दुस् । इत्येतयोस्तु रुत्वस्यासिद्धत्वाल्लत्वेन न भवितव्यम् । निरयणम् । दुरयणम्; the *Siddhántak.*, however, finds means to justify the change: निस्दुसो रुत्वस्यासिद्धत्वान्न लत्वम् । निरयते । दुरयते । निर्दुरोस्तु । निलयते । दुलयते; *Mádhava* also admits of it: न चानन्तरो निर्दुरो रेफो ऽवकाश इति वाच्यम् । तर्हि लाघवार्थं तावेवोपाददीत; and likewise *Hemach. Dhátuparáy.*: निलयनम् । दुलयनम् । निर्दुसोस्तु सो रुत्वस्य परे लत्वे ऽसिद्धत्वान्निरयणम् । अच स्वरादिति नस्य णत्वम् । अक्वुरुपसर्गे निर इत्यत्र दुरो वर्जनात्स्वरादिणत्वाभावे दुरयनम्.

परा — (which in this combination, becomes पला, according to all authorities; e. g. *Patanjali* [on *Kátyáy.*'s *Várttika* to *Pán.* VIII. 2. 19., उपसर्गस्येति चेदेकादेशे ऽप्रसिद्धिः]: प्लायते । पलायते; or comp. the *Káśiká* under परि —); e. g. (in the *átmanep.*) *Nirukta*: अपापकं अघाम कमहं आतुको ऽस्मन्नीतः पलायते; or *Mahábh. Vanap.* (*Draup.*): राजपुत्र निवर्तस्व न ते युक्तं पलायनम् । कथं ह्यनुचरान्हित्वा शत्रुमध्ये पलायसे; or *Hitop.*: ततो दूरादवलोक्य व्याघ्रबुद्ध्या क्षेत्रपतयः सत्वरं पलायन्ते; or *ibid.*: यावदनेन मुनिना जीवितव्यं तावदिदं मम स्वरूपाख्यानमकीर्तिकरं न पलायिष्यते; or *Bhattik.*: न वा पलायाञ्चक्रे विर्दयाञ्चक्रे न राक्षसः; or *Jayam.* on a passage of the *Bhattik.*: मा पलायध्वमित्युच्चैस्तानवादीत्; or *Hitop.*: एकदा घण्टमादाय पलायमानः कश्चिच्चौरो व्याघ्रेण व्यापादितः; seldom in the *parasm.*; e. g. *Mahábh. Ádip.*: यत्र यत्र च दृश्यन्ते प्राणिनः स्वाण्डवालयाः । पलायन्तः प्रवीरौ तौ तत्र तत्राभ्यधावताम् (*v. l.*: पलायतस्तत्र तत्र तौ वीरौ पर्यधावताम्); or *Hitop.* (edd. Seramp., London,

Calc., Bombay): यदाहं शब्दं करोमि तदाह समुत्थाय सत्वरं पलायिष्यसि (similarly ed. Johns.: त्वं सत्वरमुत्थाय प°; Lassen-Schlegel, however: °सत्वरमपसरिष्यसि). — An instance of the *infin.* is, *Hitop.*: (the traveller) महापङ्के निमग्नः पलायितुमक्षमः; of the *part. fut. pass.*, in the Seramp., Calc., and Bombay edd. of the *Hitop.* (towards the end of the first book): ततो ऽहं मन्थरस्य बन्धनं छेत्स्यामि समाहिते (*v. l.* संनिहिते) युष्माकं भवद्भ्यां पलायितव्यम्. See also पलायित and compare पलायन. — The conjugation of पलाय् as if it were a primitive dhátu must be looked upon as a poetical liberty; comp. पलाय्, pref. वि; line 28. [The reading in the present ed. of the *Bhaṭṭik.* XV. 56.: तमाद्राया-पलायिष्ट is wrong; a good I. O. MS. of the text and several comm. gives: °च पलायिष्ट.]

परा — pr. प्र (i. e. प्रपरा — which becomes प्रपला —) To flee forth, to flee (used emphatically); e. g. *Rámáy. Yuddhak.* (in the later recension; ed. Gorresio): विपक्षवद्गा होते त्वक्तप्रहरणा दिशः। वानराः प्रपालयन्ते चासादुत्फुल्ललोचनाः; (in the earlier recension; ed. Calc., Bombay: .... पलायन्ते ऽच हरयस्त्रासाद्°); or *Bhaṭṭik.*: अमृष्यमाणस्तत: शब्दं प्रपलायन्त चान्यतः; or *ibid.*: आक्रन्दिषुः सखीनाङ्गन्प्रपलायिषतास्विदन् (*v. l.* °मिदन्); or *ibid.*: अकोकूयिष्ट तत्सैन्यं प्रपलायिष्ट चाकुलम्; or the *Ṭíká* on the *Nalod.*: धायात्। प्रपलाय्य गच्छेत्.

परा — pr. वि (i. e. विपरा — which becomes विपला —) To flee in various directions; e. g. *Rámáy. Ayodhy.* (in the earlier recension): ततस्तु भृशसंत्रस्ताः सर्वे सस्त्रीजनः। कुशमाश्राय शत्रुघ्नं व्यपलायत सर्वशः; where पलाय् is treated as if it were a primitive dhátu; see above line 9 ff.; (the later recension which, in general, has a peculiar dislike of grammatical difficulties, and mostly avoids them by paraphrasing or otherwise, gives this Śloka thus: सहसा विनिनादार्तौ दृष्ट्वा कुब्जासुहृज्जनः। कुशमाश्राय शत्रुघ्नं भयसंविग्नमानसः).

परा — pr. सम् (i. e. संपरा — which becomes संपला —) To flee (emphatically); e. g. *Bhaṭṭik.*: अकूकुचद्वानरानीकं संपलायिष्ट चायति.

परि — which, in this combination, becomes पलि; according to a *Várttika* of *Kátyáyana.* There may be a doubt, however, whether this change had taken place as early as at *Páṇini's* time, since *Patanjali's* discussion on the *Sútra* VIII. 2. 19. seems to imply that Páṇini's rule merely concerns the case in which no letter intervenes between the prefixal र् and अय्, the substitution of आ for the final अ or आ of the upasarga and the initial अ of अय् not being considered as the intervening of a letter; (एकादेशे कृते नास्ति व्यवधानम्). *Kátyáyana,* it is true, finds fault with the whole wording of the Sútra, since, according to him, it would not account either for प्लायते and पलायते, on the one hand, or for पल्ययते, on the other; but in this view, he is refuted by Patanjali, who, while admitting the expediency of the Várttika relating to परि, *satisfactorily* shows that the Sútra does account for the two former combinations. — The Káśiká generalizes the result of this discussion, which does not extend beyond the *upasargas* named, and says that the change takes place if the element intervening between the prefixal र् and the dhátu is the result of the एकादेश alluded to before, or if that which intervenes consists of one वर्ण only; (for this term see s. v. and comp. the Introd. to the MánavaK.S. p. 35 ff.): उपसर्गस्य यो रेफस्तस्यायतौ परतो लकार आदेशो भवति। प्लायते। पलायते। अत्र यो ऽयमेकादेशस्तस्य स्थानिवद्भावाद्यतिरुपसर्गस्य च विभागे सति यद्ययतिग्रहणं रेफविशेषणं तदा येन नाव्यवधानं तेन व्यवहिते ऽपि वचनप्रामाण्यादिति। एकेन वर्णेन व्यवधाने ऽपि सति लत्वं भवति। तथा च पल्ययत इत्यत्रापि भवति). To go round; e. g. *Śatap.*, *Bṛihadár.*: आदित्यज्योतिः सम्राडिति होवाच चक्षुषैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीत्येवमेवैतद्याज्ञवल्क्यस्य (*v. l.* विपर्येती°°; *Sankara*: पल्ययते पर्येति क्षेत्रमारण्यं वा तत्र गत्वा कर्म कुरुते विपल्येति विपर्येति च यथागतम्).

परि — pr. उप (i. e. उपपरि — which becomes उपपलि —) To revert towards; e. g. *Śatap.*: अथ पराङ्कुर्यावर्तते .... । अथोपपल्ययय अयति (*Sáyaṇa*: अपायनन्तरं पर्यवर्तनं [MS. I. O. परावर्तनं] विधत्ते। अथेति। पराङ्मुखः सन्। पिण्डाभिमुख्यं विहाय पर्यावर्तेतेत्यर्थः। .... उक्तकालानन्तरं पर्यावर्तमानस्य मन्त्रजपं विधत्ते। अथेति। उपपल्यय्य पिण्डसमीपं परिप्राप्य).

परि — pr. वि (i. e. विपरि — which becomes विपलि —) To revert, to return; e. g. *Śatap.*: अथ स पुनर्विपल्ययते तस्योपरि बन्धुः (*Sáyaṇa*: सो ऽयः पुनर्विपल्ययते। विपरिवर्तते। उपधानकाले कर्मणो ऽङ्गभावं प्रतिपद्यत इत्यर्थः).

प्र — (which becomes प्ल) To go forth; प्लायते (see *Patanj.* &c. under परा —, and परि —).

प्रति — This combination, which in the causal only (प्रत्याययति) might be referred to अय्, is better connected with इ (इण्; not इङ्, which forms °आपयति); since प्रत्याययति &c. is used in a figurative sense ("to inspire confidence", &c.), whereas अय्, in its simple and in its combined state, always retains the unmetaphorical meaning "to go". The same view is taken e. g. by the *Káśiká,* — in its counter-instance प्रत्याययति to *Páṇ.* II. 4. 46., which rule treats of इ (इण्), not of अय्, — and by *Kaiyyaṭa* and *Bhaṭṭojid.* (on *Páṇ.* VIII. 2. 19.), who reject, in प्रत्यय, the change of प्रति to प्लति, on the ground that प्रत्यय comes from इ (इण्), not from अय्; *Kaiyy.*: प्रतेरयतिपरस्य प्रयोगो नास्ति। इण एव तेन योग इत्याहुः; *Siddhántak.*: प्रत्यय इति सिद्धं रूपम्; and this opinion is probably the correct one, though, according to the *Káśiká,* some admit a form प्लत्ययते; *Káś.*: .... प्रतेरपि तु प्राप्नोति (viz. the change of र् to ल्)। तत्र केषांचिद्दर्शनं भवितव्यमेव प्लत्ययत इति। प्रथमपक्षदर्शनाभिनिविष्टास्तु प्रत्ययत इत्येवं भवितव्यमिति मन्यन्ते। अपरे पुनः प्रतिशब्दोपसृष्टस्यायतेः प्रयोगमेव नेच्छन्ति.

[वि — See अय् and वे, which are treated as primitive dhátus.]

सम् — To come together, to meet; e. g. *Ṛigv.*: ऊर्ध्वा धीतिः प्रत्यस्य प्रयामन्यधायि शस्मन्त्समयन्त आ दिशः (*Sáy.*: समयन्ते। अभिमुखं संगच्छन्ते); or *ibid.*: सं यद्विषो ऽयन्त शूरसाता उरुं नो ऽवः पार्ये अहन्दाः (*Sáy.*: समयन्ते संगच्छन्ते; this verse is noticed by the *Ṛik-Prátiś.* on account of the elision of अ after विषो).

For — आयम्, — आयन् *in combination with any of these prefixes, see s. v.* इ.

I. अय 1. m.f.n. (-यः-या-यम्) (ved.) Going, going towards, moving from one place to another, moving always or everywhere, nimble; e. g. *Rigv.*: सखा अयासः स्वसृतो ध्रुवच्युतो दुध्रकृतो मरुतो भ्राजदृष्टयः (*Sáy.*: अयासः। देवयजनदेशं प्रति गन्तारः); or *ibid.*: परा शुभ्रा अयासो यव्या साधारण्येव मरुतो मिमिक्षुः (*Sáy.*: अयासो ऽभिगन्तारः); or *ibid.*: विद्युद्रथा मरुत ऋष्टिमन्तो दिवो मर्या ऋतजाता अयासः (*Sáy.*: अयासः सततगमनशीलाः); or *Rigv.*, *Vájas*: ता वां वास्तून्युश्मसि गमध्यै यत्र गावो भूरिशृङ्गा अयासः (*Yáska*: अयासो ऽयनाः; *Sáy.*, *Mahídh.*: गन्तारः; viz. गावः, i. e. रश्मयः); or *Rigv.*: तपो वसो चिकितानो अचित्तान्वि ते तिष्ठन्तामजरा अयासः (*Sáy.*: अयासः सर्वत्रगमनस्वभावाः). See the E. — In the *Rigv.* or *Sámav.* verse: अया चित्तो विपानया हरिः पवस्व धारया, *Sáyańa* takes अया for an irregul. instrum. fem. of अय (अय पय गतौ। पचाद्यच्। तृतीयाया आकारः। कर्मार्थमितस्ततो गच्छन्तीभिः। अनया क्षिपा &c., where, according to him, the singular, अया and क्षिपा — from क्षिप् "finger" —, stands in the room of the plural); but it is more probable that अया is here, as elsewhere in the Rigv., the instrum. fem. of the pronoun अ; see s. v. अया. [In the classical literature, the word does not occur in this sense, except perhaps in some compounds; comp. for instance अव्यय (in the Appendix) and प्रत्यय.] E. According to *Sáyańa* and *Mahídh.*, अय्, kŕit aff. अच् (on account of *Pán.* III. 1. 134.); but, since the Vaid. nom. plur., अयासः, would be the only case to be accounted for, according to this E., and as there occur also the forms अयासम्, अयासाम्, it is possible — though not necessary —, that अयासः is a nom. plur of अयस् m. (as has been observed already by *Benfey*, in his Glossary to the Sámav.; but not of अयास् (i. e. अ and यास्), as others opine, for such a derivation would be meaningless).

2. m. (-यः) [1] The going, or moving towards; (in this sense used in compounds only; e. g. in अत्यय, अन्वय, अस्तमय, उदय &c.). [2] (In a kind of chess play) A rightward move with the chessmen on the chess- or backgammon-board. For this meaning, see the detailed explanation s. v. अयानय. [3] Good luck, favourable fortune (*Amarak.*: शुभावहो विधिः; *Hemach.*: दैवं शुभम्; *Vallabhagańi* on the latter: दैव इष्टफले ऽयः पुंसि); e. g. *Haláyudha*: इष्टानिष्टफलं प्राप्तिः स्मृतं दैवमयानयम्; or *Raghuv.*: सगुप्तमूलप्रत्यन्तः शुद्धपार्ष्णिरयान्वितः .... प्रतस्थे (*Mallin.*: अयान्वितः शुभदैवान्वितः); or *Nalod.*: किमुते दयितादयनोदयतोदयतो ऽस्ति ममेह सुखम् (*Tiká*: अयः शुभदैवं तस्य तोदः पीडनं च यतो एत उदयो ऽभ्युदयो वा यस्य तादृशात्); or *Amaruśat.*: स्फुटो रे स्वान्यासः कथमपि स तादृक्परिक्षतो (i. e. °क्षता। उ) मतायेन व्यक्तं पुनरयमवैः सैव तरुणी (in the Sántapaksha of *Jnánánandak.*'s comm.: रे इन। हे ईश्वर। हे मताय गतो ऽयः शुभावहो विधिर्यस्य सः &c.). [4] Gain, profit. (This meaning is usually ascribed, not to अय, but आय; as the present ed. of *Jayamangala*'s comm. on the *Bhattik.*, however, gives and explains it, it may be mentioned here, though with a doubt as to its correctness, since a good MS. of the I. O. differs in this passage, from the printed text.) *Bhattik.*: (भरतः) आकर्णयामास न वेदनादान्न चोपलेभे वणिजां पणायान् (*Jayam.* — ed. —: वणिजां .... पण्यलाभान्। .... ईयन्ते प्राप्यन्ते वणिग्भिरित्ययाः। लाभाः। एरजिति — *Pán.* III. 3. 56. — इणः कर्मण्यच्। पणानामयाः पणायास्तान् &c.; MS. I. O. No. 544: वणिजां .... पण्यलाभान्। आयविक्रयस्योच्छिन्नत्वात्। पणन्त इति वणिजः। पणेरिज्यादेशेत्यौणादिकः (*Un. S.* 2. 70.)। पणन्त इति पण इत्यप्। पणाया इति पाठान्तरम् &c. — Acc. to the same MS., *Vidyávin.* and *Harihara* analyse, पण-आय; but *Rámach.*: पणानामयो लाभः. There are also various readings, in this verse, for पणायान्; but they do not concern अय. [5] A die, for playing with (apparently because "it may bring good luck to the gambler"; comp. *Ánandagiri* as quoted p. 421 *a*, l. 32 ff.; or, according to a comm. on *Śankara*'s comm. on the Chhándogya, as quoted in *Weber*'s *Ind. Studien*, because "victory &c. is obtained by it": ईयते प्राप्यते जयादि तेनेत्ययः); the same as अक्ष (*Sáyańa* on the *Śatap.*: अयशब्दो ऽक्षवाची). — Playing with dice is mentioned, as a prevalent habit, as early as in the *Rigveda*, where allusion is made to it in one hymn (I. 41. 9.), and another hymn (X. 34.) is entirely devoted to the description of a gambler's condition; in the ritual portion of the Vedas (e. g. in the *Śatap.*), it occurs in connection with certain ceremonies (comp. e. g. s. v. अभिषेचनीय p. 288 *b*, l. 4); and, in the epic literature, it is a main ingredient in the history of some of the leading personages (e. g. Nala). From the *Rigveda*-hymns referred to we may conclude that, at the time of their composition, the dice were little shells made of the dark brown fruit of the Beleric myrobalan (....विभीतकविकारो ऽक्षः), whence they are called "tawny" (बभ्रवः; *Sáy.*: बभ्रुवर्णाः), and that one of the games at dice was played with four, and another with fifty-three, dice (I. 41. 9.: चतुरश्चिद्ददमानाद्बिभीयात्; *Yáska*: चतुरो ऽक्षान्धारयत; X. 34. 8.: त्रिपञ्चाशः क्रीळति व्रातः; *Sáy.*: एषामक्षाणां त्रिपञ्चाशः। त्र्यधिकपञ्चाशत्संख्याको व्रातो क्रीळति); but further particulars are not stated. — The *Vájas. S.* alludes to, and the *Śatap.* expressly mentions, a game with *five* dice, which, according to the latter work, were put into a vessel अक्षावपन (*Sáy.*: अक्षावपनं पात्रम्। अक्षा उप्यन्ते ऽस्मिन्नित्यक्षावपनमक्षस्थानावपनपात्रम्) and then thrown on a dice-board (अधिदेवन). In commenting on another ceremony of the *Śatap.*, Sáyańa observes that these dice were shells made of gold, or, according to some, of the fruit of the Beleric myrobalan; four such dice, collectively, were called by the name of the first age of the world, *Kŕita*; and five collectively, by that of the fourth or present age, *Kali*. At the particular ceremony where it occurs, the game itself was played with five dice; they were tossed up, and, if they all fell one way, either on the convex or on the concave side of the shells, the player had won, otherwise, lost (*Sáyańa* on *Śatap.* V. 4. 4. 6.: यजमानहस्ते पञ्चाक्षावपनं विधत्ते। अयेति। अक्षा नाम कपर्दका सुवर्णनिर्मिताः। विभीदकफलानि सौवर्णानि वेत्येके। ते चाक्षा द्यूतस्थाने निवपनीयाः। तेषां चतुर्णामक्षाणां कृतसंज्ञा। पञ्चानां कलिसंज्ञा। तथा च शाखान्तरे स्तोमसंख्यायां कृतादिव्यवहारः कृतः। ये वै चत्वारः स्तोमाः कृतं तत्। अथ ये पञ्च कलिः स इति। यदा पञ्चाप्यक्षा उत्पन्ना भवन्ति तदा देवितुर्जयो भवति। पञ्चसु विकल्पास्तु जय एव भविष्यतीत्यन्यचोक्तम्).

In this passage उत्पन्नाः is either a clerical mistake for उत्तानाः, or perhaps an equivalent for उत्ताना अवाञ्चो वा, an expression which occurs elsewhere, e. g. in a similar definition of *Mahidh.* on *Váj.* 10. 28.: चतुर्णामक्षाणां कृतसंज्ञा पञ्चमस्य कलिरिति। यदा पञ्चाप्यक्षा एकरूपा पतन्ति। उत्ताना अवाञ्चो वा तदा देवितुर्जयः; where the reading पञ्चमस्य, however, is open to doubt, since, according to it, the four dice would bear the collective name of Kŕita, and the "*fifth*" alone, that of Kali, whereas Sáyańa supports his definition with a quotation explaining the analogy between the name of four and five Ṣtomas, on the one hand, and that of four and five dice, on the other. This is probably the game called पञ्चिका, which is defined by *Kaiyyaṭa*, the *Káśiká*, &c. very much in the same manner as the game described by the Vaidik commentators; see s. v. पञ्चिका. — Another kind of game which was played with *four* dice, is made mention of in the *Chhándogya*, and by the commentators on that Upanishad. Its four dice were severally marked with four, three, two dots, and one, and called by the respective names of the four mundane ages, *Kŕita*, *Tretá*, *Dwápara*, and *Kali* (where probably the similarity between त्रि and त्रेता, द्वि and द्वापर, suggested two of these names, and then led to the other two). They were distributed, it seems, amongst four persons; and it also seems that the player who had the *Kŕita*-die and threw it so as to fall with its number upwards won the game (*Chhánd.*: ....कृतायविजितायाधरेऽयाः संयन्ति &c.; *Sankara*: लोके कृतायः कृतो नामायो द्यूतसमये प्रसिद्धश्चतुरङ्कः स यदा जयति द्यूते प्रवृत्तानां तस्मै विजिताय तदर्थमितरे त्रिद्व्येकाङ्का अधरेऽयास्त्रेताद्वापरकलिनामानः संयन्ति संगच्छन्तेऽन्तर्भवन्ति। चतुरङ्के कृताये त्रिद्व्येकाङ्कानां विद्यमानत्वादन्तर्भवन्तीत्यर्थः; *Ánandag.*: द्यूतस्य समयः संकेतस्तदनुष्ठानकालो येन द्यूतविद्यायामेजति सोऽयोऽस्य कश्चिद्भागोऽयशब्दवाच्यस्तत्र चतुरङ्को भागश्चत्वारोऽङ्काश्चिह्नान्यस्मिन्निति व्युत्पत्तेः। तस्मै स कृतनामश्चवहृतेन यदा द्यूते प्रवृत्तानां मध्ये स कोऽपि जयति तदा तस्मै कृतनामवते विजितायाधरेऽयाः संयन्तीति संबन्धः। ....तानेव विशिनष्टि। त्रेतेति। अयस्य यस्मिन्भागे त्रयोऽङ्काः स त्रेतानामायो भवति। यत्र तु द्वावङ्कौ स द्वापरनामकः। यत्रैकोऽङ्कः स कलिसंज्ञ इति विभागः। तादर्थ्येनेतराङ्कानामन्तर्भावमुक्तं व्यक्तीकरोति। चतुरङ्क इति। तदन्तर्भवन्ति तस्मिन्कृते त्रेतादयस्तेऽन्तर्भवन्तीति यावत्। महासंख्यायामवान्तरसंख्यान्तर्भावः प्रसिद्ध एवेत्यर्थः). — At the epic period, the figure of a cow seems to have been painted on the *common*, and that of a bull, on the *principal*, die of the game; for, where the *Mahábhárata* relates that Kali resolved to defeat Nala by means of a game at dice which the latter was to play with Pushkara, it says: कलिश्चैव वृषो भूत्वा गवां पुष्करमभ्ययात्, which words *Arjunam.* explains: गवां शारीणाम्। वृषो बलिवर्दर्हिरस्यस्य कपर्दस्य, and *Nílak.*: अत्र गोशब्दो लक्षितलक्षणयाऽक्षशब्दवाच्येषु पाशेषु वर्तते। वृषः श्रेष्ठः पाशश्रेष्ठो भूत्वा. — The *Bhavishya-Puráńa*, as quoted in the Tithitattwa of Raghunandana, tells us that a die was used to determine, at a game of chess, which of the chess-pieces had to make the first move; पञ्चकेन पटी राजा चतुष्केणैव कुञ्जरः। त्रिकेणैव चलत्यश्वः पार्श्वे नौका द्वयेन तु; "if, on throwing the die, the number should turn up *five*, the King or one of the Pawns must move; if *four*, the Elephant; if *three*, the Horse; and, if the throw be *two*, then, O Prince, the Ship must move". This is the translation of this passage as given by Professor D. Forbes, in his interesting essay on "the Origin and Progress of Chess"; and he adds the following note to it: "The die alluded to is an oblong, four-sided one, used by the natives of India to this day in some of their own peculiar games, such as the game of Chaupar, in which, according to Abu-l-Fazl, the dice used had 'on one side, one spot; on the second, two; on the third, five; and, on the fourth, six'. In a similar manner, the dice for the Chaturanga had the four numbers, two, three, four, five; the three and four, as also the two and five, being opposite each other, so as to make the amount seven, as in our own cubic die". The use made of dice, for prognosticating future events, such as the acquirement of wealth, marriage, the birth of a son, recovery from disease, &c. is described in a little treatise, called *Páśaka-Kevali*, which was edited by Prof. *Weber*, in the Journal of the *Königl. Akad. der Wissensch. of Berlin*. — [6] A proper name: one of the Prajápatis in the second Manwantara, that of Swárochisha; according to the *Matsyapuráńa* (as quoted in *Wilson*'s *Vishńup.*). E. According to *Ráyamuk.* on meaning 3. (in reference to *Páń.* III. 1. 134.), इ (इण्), kŕit aff. अच्; according to *Bhánudíksh.* on the same meaning, इ (इण्), kŕit aff. घ (in reference to *Páń.* III. 3. 118.); according to *Jayam.* on meaning 4., and the gloss on meaning 5. quoted p. 420*b*, l. 14, it would be इ (इण्), kŕit aff. अच् (in reference to *Páń.* III. 3. 56.); and the *Káśiká* gives of अय, in general, the same E., where naming the word as exemplifying *Páń.* I. 1. 72. The same work mentions it also amongst the words of the Gańa वृषादि (*Páń.* VI. 1. 203.), which have the udátta on the first syllable.

II. अय m. f. n. (-यः-या-यम्) Lucky, fortunate; (a meaning of very doubtful correctness, given by a commentator on the *Nalodaya*; see s. v. अयता). E. अय, taddh. aff. अच्; (the word being referred by him to the Gańa अर्शआदि, *Páń.* V. 2. 127.; but probably on no other authority than his own).

अयःकण्टकसञ्छन्न Tatpur. m. f. n. (-न्नः-न्ना-न्नम्) Set round with iron spikes; e. g. *Hemach. Pariś.*: अयःकण्टकसंछन्ना शतघ्नीव महाशिला. E. अयस्-कण्टक, and सञ्छन्न.

अयःकिट्ट Tatpur. n. (-ट्टम्) Rust of iron; e. g. *Hemach.*: सिंहाणं तु घ्राणमलेऽयःकिट्टे &c. Comp. अयःकीट. E. अयस् 2. 1. and किट्ट.

अयःपत्र Tatpur. n. (-त्रम्) A sheet of iron; e. g. *Suśruta*: ....भूयोऽमितप्तान्ययःपत्राणि प्रचिपेत्. Comp. लोहपत्र. E. अयस् 2. 1. and पत्र.

अयःपात्र. See अयस्पात्र, which is the more correct form.

अयःपान Tatpur. n. (-नम्) "Drinking iron"; the name of a hell; one of the twenty-eight hells mentioned in the *Bhágavata-Puráńa*. E. अयस् 2. 1. and पान.

अयःपिण्ड. See अयस्पिण्ड.

अयःप्रतिमा Tatpur. f. (-मा) An image of iron (*Hemach.*). Compare लोहप्रतिमा. E. अयस् 2. 1. and प्रतिमा.

अयःशङ्कु or अयश्शङ्कु I. Tatpur. m. (-ङ्कुः) An iron javelin, an iron bolt; &c. See शङ्कु.

II. Bahuvr. m. (-ङ्कुः) "Having an iron javelin, &c."; the proper name of a Dánava or demon that belonged to the army of Bali, and, together with the latter, was vanquished by Vishńu, in his Avatára as a dwarf *(Harivanśa)*. E. अयस् 2. 1. and शङ्कु; the proper name is, perhaps, likewise a Tatpur.; comp. शङ्कु.

अयःशय or **अयश्शय** Tatpur. m. f. n. (-यः-या-यम्) (ved.; literally, resting in iron, i. e.) Made of iron, consisting of iron; *Vájas. S.*: या ते ऽग्ने ऽयःशया तनूर्वर्षिष्ठा गह्वरेष्ठा । उग्रं वचो अपावधीत्त्वेषं वचो अपावधीत्स्वाहा । या ते अग्ने रजःशया तनूर्वर्षिष्ठा गह्वरेष्ठा । उग्रं &c. (as before) । या ते अग्ने हरिशया तनूर्वर्षिष्ठा गह्वरेष्ठा । उग्रं &c. (as before) (*Mahídh.*: अयसि शेत इत्ययःशया लोहमयीत्यर्थः । लोहमयपुरव्यापित्वेन तद्रूपा सती; *Sáyańa* on the same passage in the *Śatap.* III. 4. 4. 24. &c.: अयःशया । अयोरूपेत्यर्थः; in the "Extracts" of the present ed. of the Śatap. the detailed comm. of Sáyańa on this whole passage is skipped altogether). The words अयःशया, रजःशया, and हरिशया appear in the *Taittir. S.* as अयाशया, रजाशया, हराशया; the whole passage running thus: या ते अग्ने ऽयाशया रजाशया हराशया तनूर्वर्षिष्ठा गह्वरेष्ठोग्रं वचो अपावधीं त्वेषं वचो अपावधीं स्वाहा (where *Sáyańa* explains, अयाशया लोहनिर्मिता). The arrangement of these last words in the three Mantras quoted, such as they appear in the *Vájas. S.*, is due to the Mímánsá; but Sáyańa, where quoting this passage, in his comm. on the *Aitareya. Br.*, according to the arrangement of the Vájas., retains the readings of the Taittiríya S., अयाशया, &c. E. अयस् 2. and शय.

अयःशिरस् or **अयश्शिरस्** I. Tatpur. n. (-रः) A head of iron.

II. Bahuvr. m. (-राः) "Having a head of iron"; the proper name of a Dánava that belonged to the body-guard of Bali, and, together with the latter, was vanquished by Vishńu, in his Avatára as a dwarf *(Harivanśa)*. E. अयस् 2. 1. and शिरस्.

अयःशूल or **अयश्शूल** Tatpur. n. (-लम्) An iron dart, an iron spit; applied figuratively to a violent proceeding, in the derivative आयःशूलिक q. v.; *Patanjali* (on *Pán.* V. 2. 76.): अयःशूलेनान्विच्छति स आयःशूलिकः । किं चातः । शिवभागवते प्राप्नोति। एवं तर्ह्युत्तरपदलोपो ऽत्र द्रष्टव्यः । अयःशूलमिवायःशूलम् । यो मृदुनोपायेनान्वेष्टव्यानर्थान्रभसेनान्विच्छति स उच्यत आयःशूलिकः. E. अयस् 2. 1. and शूल.

अयःस्थूण or **अयस्स्थूण** or **अयस्थूण** Bahuvr. 1. m. f. n. (-णः -णी-णम्) Having iron rods or spikes; e. g. (a car or the upper part of a car, covered with iron spikes so as to protect its occupant against hostile arrows), *Ŕigv.*: हिरण्यरूपमुषसो व्युष्टावयःस्थूणमुदिता सूर्यस्य । आ रोहथो वरुण मित्र गर्तमतश्चक्षाथे अदितिं दितिं च (*Sáyańa*: .... हिरण्यरूपमयःस्थूणमयोमयशङ्कुं गर्तं रथं हे वरुण हे मित्र युवां गर्तमारोहथो यज्ञं प्राप्तुम्. — Though the corresponding verse of the *Vájas. S.* differs in several respects from that of the Ŕigv., and does not contain the word अयःस्थूण, the meaning of this word, as an epithet of गर्त, results more clearly from the comm. of *Mahídara* than from that of Sáyańa. The verse of the *Vájas.* runs thus: हिरण्यरूपा उषसो विरोक उभाविन्द्रा उदिथः सूर्यश्च । आरोहतं वरुण मित्र गर्तं ततश्चक्षाथामदितिं दितिं च; *Mahídh*: .... हे वरुण हे मित्र मित्रावरुणौ देवविशेषौ युवां गर्तं रथोपरिभागं गर्तसदृशमारोहतम् । परबाणेभ्यो रक्षितुं चर्मकीलकादिभिराच्छादितो रथस्योपरिभागो गर्तसदृशो भवति । रथो ऽपि गर्त उच्यते). The formation of the feminine is taught by a *Gańa* to *Pán.* IV. 1. 41., which occurs also in the *Gańaratnamahodadhi*.

2. m. (-णः) The proper name of a reputed Ŕishi; e. g. *Śatap.*: .... अयस्थूणगृहपतीनां वै शौल्बायनो ऽध्वर्युरास (*Sáy.*: अयस्थूणाख्यः कश्चिदृषिः । अयस्थूणो गृहपतिर्येषां ते तथोक्ताः । तेषां सत्रयागमनुतिष्ठतां शौल्बायनाख्य ऋषिरध्वर्युरास). — His descendant is called आयःस्थूण (*Gańa* to *Pán.* IV. 1. 112. and *Gańaratnam.*); and the descendants of the latter, collectively, अयःस्थूणाः (*Gańa* to *Pán.* II. 4. 63. and *Gańaratnam.*). E. अयस् 2. 1. and स्थूणा.

अयक्ष्म Bahuvr. 1. m. f. n. (-क्ष्मः-क्ष्मा-क्ष्मम्) [1] Free from consumption (see यक्ष्मन्), or free from disease in general; e. g. *Vájas. S.*: यथा नः सर्वमिज्जगदयक्ष्मं सुमना असत् (*Mahídh.*: अयक्ष्मं नीरोगम्); or (water) *ibid.*: ता (scil. आपः) अस्मभ्यमयक्ष्मा अनमीवा &c.; comp. s. v. अमृत p. 379 *a*, l. 11 (*Mahídh.*: अयक्ष्माः प्रबलरोगराजरहिताः । अनमीवाः सामान्यरोगनिवर्तकाः । नास्त्यमीवा याभ्यः; i. e. waters free themselves from the [most powerful] disease, and therefore removing disease in general &c.; the same idea is expressed in the) *Atharv.*: इमा आपः प्र भराम्ययक्ष्मा यक्ष्मनाशनीः (where अयक्ष्म is, therefore, distinguished from यक्ष्मनाशन, comp. अयक्ष्मंकरण); or (food) *Ŕigv.*, *Sámav.*: पवस्व वृष्टिमा सु नो ऽपामूर्मिं दिवस्परि । अयक्ष्मा बृहतीरिषः (*Sáy.*: अयक्ष्मा यक्ष्मरहितानि अनामयानि । बृहतीर्महान्ति । इषो ऽन्नानि आपवस्व). [2] Not afflicted, firm, strong; e. g. (a weapon) *Vájas. S.*: या ते हेतिर्मीढुष्टम हस्ते बभूव ते धनुः । तयास्मान्विश्वतस्त्वमयक्ष्मया परि भुज (*Mahídh.*: अयक्ष्मया नास्ति यक्ष्मा रोगो यस्यास्तया निरुपद्रवया दृढया अनुपद्रवकारिण्या वा (where *Mahídh.*, therefore, admits also the meaning "not causing oppression, not afflicting"; but it seems less suitable to the context than the former).

2. n. (-क्ष्मम्) Freedom from dangerous disease; e. g. *Vájas. S.*: ऋतं च मे ऽमृतं च मे ऽयक्ष्मं च मे ऽनामयच्च मे जीवातुश्च मे .... यज्ञेन कल्पन्ताम् (*Mahídh.*: यक्ष्मणो ऽभावो ऽयक्ष्मं धातुक्षयादिरोगाभावः । अनामयत् .... सामान्यव्याध्यादिराहित्यम्; where अयक्ष्म is distinguished from "absence of disease in general"); or (perhaps; *healthiness*, in general) *ibid.*: सुजातं जातवेदसमयक्ष्माय त्वा संसृजामि प्रजाभ्यः (*Mahídh.*: यक्ष्मणो रोगस्याभावो ऽयक्ष्मं तस्मै रोगाभावाय). See also s. v. अयक्ष्मत्व. E. अ priv. and यक्ष्म; (according to Mahídhara's explan., the *neuter* would be a Tatpur.; either अ neg. and यक्ष्मन्, samás. aff. — probably — टच्, or अ neg. and यक्ष्म; but the former E. would be at variance with *Pán.* V. 4. 71., and the latter, with the accent of the word — udátta on the last syllable; neither etym., moreover, would square with the neuter gender of the word).

अयक्ष्मङ्करण Tatpur. m. f. n. (-णः-णी-णम्) Making healthy, wholesome; e. g. (water) *Atharv.*: शं त आपः शिवा आपो ऽयक्ष्मंकरणीरापः. Comp. s. v. अमृत, p. 380 *b*, l. 49 ff., p. 383 *a*, l. 49 ff. and the references given there. E. अयक्ष्म, in the accusative, and करण (or अयक्ष्म, with ágama मुम्, and करण, i. e. कृ, kŕit aff. ख्युन्; according to *Pán.* III. 2. 56., where, however, this word is not mentioned amongst those known

to Páńini); in the femin., with ङीप्; IV. 1. 15. v. 5. and *Patanjali's Ishti.*

अयक्ष्मताति f. (**ति:**) Freedom from consumption, or healthiness in general; e. g. *Átharv.*: अयक्ष्मतातिं मह इह धत्तं ती नो मुञ्चतमंहसः. Compare the next. E. अयक्ष्म, taddh. aff. तातिल् (according to *Páń.* IV. 4. 144.; — for the affix comp. also IV. 4. 142. 143. and V. 4. 41. —; the formation अयक्ष्म°, however, does not seem to have existed at the time of Páńini).

अयक्ष्मत्व n. (**-त्वम्**) The same as the preceding; e. g. *Śatap.* (in reference to *Vájas. S.* 11. 38.): आपो देवीरुपसृज मधुमतीरयक्ष्माय प्रजाभ्य इति रसो वै मधु रसवतीरयक्ष्मत्वाय प्रजाभ्यः &c. E. अयक्ष्म, taddh. aff. त्व.

अयक्ष्यमाण Tatpur. m. (**-णः**) One who does not wish, or is not going, to sacrifice; e. g. *Jaimini-Sútras*: अयक्ष्यमाणस्य च पवमानहविषां कालनिर्देशादाभ्यन्तर्याद्विशेषः स्यात् ॥ इष्टिरयक्ष्यमाणस्य तादर्थ्ये सोमपूर्वत्वम्. E. अ neg. and यक्ष्यमाण.

अयजत् Tatpur. m. (**-न्**) One who does not perform sacrifices, *impious*; e. g. *Sáyańa* (on a verse of the Rigv.): ये ऽयजन्तो जनाः .... हिंसन्ति. Compare the next. E. अ neg. and यजत्.

अयजमान Tatpur. m. (**-नः**) One who does not perform sacrifices, impious; e. g. (one who does not perform the Haviryajnas) *Vájas. S.*: असुन्वन्तमयजमानमिच्छ स्तेनस्येत्यामन्विहि तस्करस्य (*Mahidh.*: असुन्वन्तं सोमयागमकुर्वाणम् । अयजमानमन्यैर्हविर्यज्ञैर्यजनमकुर्वाणं च त्वमिच्छ प्रतिगच्छ तं गृहाणेत्यर्थः). Compare the preceding and अयज्ञ II., अयज्यु, अयज्वन्, अयाजक. E. अ neg. and यजमान.

अयजुष्क Bahuvr. m. f. n. (**-ष्कः-ष्का-ष्कम्**) Not containing mantras of the Yajurveda; e. g. *Śatap.*: तूष्णीम् वा एतस्य । यदयजुष्केण क्रियते &c. E. अ priv. and यजुस्, samás. aff. कप्; for the change of न to ण in this instance, comp. *Patanj.* on *Páń.* VIII. 4. 35. v. 1., where अयजुष्केण is alleged as an instance.

अयज्ञ I. Tatpur. m. (**-ज्ञः**) [1]No-sacrifice, the time when no-sacrifice is performed; e. g. *Manu*: राजा च श्रोत्रियश्चैव यज्ञकर्मण्युपस्थितौ । मधुपर्केण संपूज्यौ न त्वयज्ञ इति स्थितिः ॥ (*Medhát.*: न त्वयज्ञ इति प्रतिषेधो ऽर्वाक्संवत्सरात्प्रोर्ध्वमिति वेदितव्यम्; *Kull.*: न तु यज्ञव्यतिरेकेण. Instead of the second páda of this verse, यज्ञकर्म°, there seem to be several various readings, as *Medhátithi* observes, इह द्वितीये पादे ऽनेकधा पाठप्रतिपत्तिं केचित्पठन्ति; he mentions, तते यज्ञ उपस्थितौ and यज्ञकर्मण्युपस्थिते). [2]A ritual proceedure which, from incompleteness, excess, or other essential defects, has not the value of a sacrifice, and therefore is no-sacrifice; e. g. *Taitt. Sanh.*: अयज्ञो वा एष यो ऽसामोपप्रयन्तो अध्वरम् (*Sáy.*: यः सामरहितः स यज्ञ एव न भवति; this passage is given as an instance of an *arthaváda,* by the Mimánsists); or *Taitt. Bráhm.*: अयज्ञो वा एष यो ऽपत्नीकः; or *Jaimini-Sútra*: अयज्ञवचनाच्च (*Śabara*: एवं हि भवति वचनं न षोडशी नाम यज्ञो ऽस्तीत्याह; compare also s. v. अयज्ञत्व); or *Śatap.*: स यद्वाभ्यामूनं तदूनं सो ऽयज्ञो यत्पञ्चभिरतिरिक्तं तदतिरिक्तं सो ऽयज्ञः (*Sáy.*: यद्यज्ञसंबन्ध्यङ्गं द्वाभ्यामूनं भवति तदूनमेव न संपूर्णम् । अत एवायज्ञः संभवति । यत्तु यज्ञसंबन्ध्यङ्गं पञ्चसंख्ययातिरिक्तं तदतिरिक्तमेव यज्ञशरीरमतिक्रम्य वर्तते । अतो ऽप्ययज्ञो भवति । द्वाभिवदङ्गानामतिरेको ऽपि विरोध इति न्यायात्; this gloss on *Śatap.* XI. 1. 2. 9. is not "*extracted*" in the present ed.). E. अ neg. and यज्ञ (with the udátta on the first syllable).

II. Bahuvr. m. (**-ज्ञः**) One who does not perform sacrifices, impious, wicked; e. g. *Rigv.*: न्यक्रतून्ग्रथिनो मृध्रवाचः पणीँरश्रद्धाँ अवृधाँ अयज्ञान् । प्र प्र तान्दस्यूँरग्निर्विवाय पूर्वश्चकारापराँ अयज्यून् (*Sáy.*: अयज्ञान् । यज्ञहीनान् .... । अयज्यून् । अयजमानान्); or *ibid.*: एता त्वा ते श्रुत्यानि केवला यदेक एकमकृणोरयज्ञम् (*Sáy.*: अयज्ञं यज्ञरहितमसुरम्). Comp. अयजमान and the words mentioned there. E. अ priv. and यज्ञ (with the udátta on the last syllable).

अयज्ञत्व n. (**-त्वम्**) The not having the value of a sacrifice (comp. अयज्ञ I. 2.); e. g. *Jaimini-Sútra*: गुणादयज्ञत्वम् (*Śabara*: वैकल्पिकत्वात्पक्षे स यज्ञो नास्तीति भक्त्यायज्ञ इत्युच्यते तस्मात्प्राकृतषोडशीति प्रयोजनम् &c.). E. अयज्ञ I. 1., taddh. aff. त्व.

अयज्ञदत्त Tatpur. m. (**-त्तः**) The wretch Yajnadatta; (an instance given by the *Káśiká* on *Páń.* VI. 2. 159., to illustrate that Tatpur., in which the latter part is a name, and the first, the negative अ, in the sense of abuse, have the udátta on the *last* syllable). E. अ implying deter., and यज्ञदत्त.

अयज्ञसाच् Tatpur. m. (**-क्**) (ved.) Performing ritual acts which have not the value of a sacrifice, performing useless rites (see अयज्ञ I. 2); e. g. *Rigv.*: न ये देवास ओहसा न मर्ता अयज्ञसाचो अप्यो न पुत्राः (scil.: "O Mitra and Varuńa, kill them"; *Sáy.*: अयज्ञसाचो न यज्ञयुक्ताः (°चो ऽयज्ञयुक्ताः?) । वृथाकर्माणि कुर्वन्त इत्यर्थः). E. अयज्ञ I. 2. and साच्.

अयज्ञाङ्ग Tatpur. n. (**-ङ्गम्**) That which forms no essential part of a sacrificial ceremony; e. g. *Jaimini-Sútra*: तद्विकल्पमयज्ञाङ्गमर्थस्य गुणभूतत्वात्. E. अ neg. and यज्ञाङ्ग.

अयज्ञिय Tatpur. m. f. n. (**-यः-या-यम्**) The same as अमेध्य 1. 2. — [1]Not fit to perform a sacrifice or to be connected with sacrificial functions; e. g. *Atharv.*: अयज्ञियो हतवर्चा भवति नैनेन हविरत्तवे । सर्वं मर्त्यस्य तन्नास्ति क्रव्याच्चेदनिराहितः; or *Śatap.*: यदयज्ञियान्यज्ञेन प्रसजति (*Sáy.*: अयज्ञियान् । अयज्ञार्हान्सिनाव्यादीन्); or *Sáy.* (on *Śatap.*: अग्नि वै &c., see p. 393 *a*, l. 31): अयज्ञियस्य पत्न्या नाभेरधोभागस्य यज्ञियस्योपरिभागस्य मध्ये संनहनेन साङ्कर्यनिवरणात्. [2]Not fit to be used for sacrificial purposes; e. g. *Rigv.*: शंसामि पित्रे असुराय शेवमयज्ञियाद्यज्ञियं भागमेमि (*Sáy.*: अयज्ञियात् । अयज्ञार्हात्प्रदेशान्निर्गत्य यज्ञियं यज्ञार्हं वेदिलक्षणं भूभागं हविर्लक्षणं वा । एमि प्राप्नोमि); or *Śatap.*: एते यज्ञ &c., see p. 393 *a*, l. 43. 44; or *Jaiminiyany.*: अयज्ञिया वै माषा वरका कोद्रवा इति माषादिधान्येष्वयज्ञियत्ववचनस्य तन्निषेधे पर्यवसानात् । तस्मान्नार्हा माषाद्याः; or *Dáyabhága*: यथा मुद्गापचारे माषप्रतिनिधौ मुद्गानां माषाणां च यज्ञसंबन्धे ऽयज्ञिया वै माषा इति माषा निषिद्धाः &c. E. अ neg. and यज्ञिय; with the udátta on the last syllable, according to *Páń.* VI. 2. 155. and V. 1. 71.

अयज्यु Tatpur. m. (**-ज्युः**) One who does not perform sacrifices, impious (as demons who obstruct sacrifices &c.); e. g. *Rigv.*: प्रास्य पारं नवतिं नाव्यानामपि कर्तमवर्तयो ऽयज्यून् (*Sáy.*: अयज्यून् । अयजमानान् । यज्ञविहीनानसुरादीन्); or *ibid.*: प्रासस्मिन्द्र मर्त्यमयज्युं शवससते (*Sáy.*: अयज्युम् । अयष्टारं यज्ञविघातिनं राक्षसादिं). Comp. अयजमान and the words mentioned there. E. अ neg. and यज्यु.

अयज्वन् Tatpur. m. (-ज्वा) The same as the preceding; e. g. *Rigv.*: देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो ऽभुवत् (*Sáy.*: अयज्वनो यागमकुर्वतो जनान्); or *ibid.*: धनोरधि विषुणक्ते व्यायन्नयज्वानः सनकाः प्रेतिमीयुः (*Sáy.*: अयज्वानः। यज्ञविरोधिनः); or *Manu*: अयज्वनां तु यद्वित्तमासुरस्वं तदुच्यते (*Kull.*: यागादिशून्यानाम्). E. अ neg. and यज्वन्.

अयत् I. m. f. n. (-न्-न्ती-त्) [1] Going; e. g. *Nalodaya*: अथ पवनाशमयं तं क्वापि इवायी ददर्श नाशमयन्तम् (*Tiká*: अयन्तं गच्छन्तम्); or *ibid.*: अथ सहसा दमयन्त्या सा दमयन्त्यास्तथमं निद्रा मुमुचे। जीवितसादमयन्त्या सादमयं त्वामनक्तत स च यदा तस्याः (*Tiká*: जीवितस्य सादमवसादं विनाशमयन्त्या गच्छन्त्या). [2] Understanding, hearing; (this meaning is inferred, by the comm. on the Nalodaya, on the ground that dhátus meaning "to go" mean also "to know"; but the correctness of this inference, in the case of अय्, is at least doubtful); e. g. *Nalod.*: अथ तरसा रङ्गे ऽयं नृपतिगणो ऽखिल पदेषु सारं नेयम्। यज्ञलसारङ्गे ऽयन्दमयन्त्री वाचितुलितसारङ्गेयम् (*Tiká*: सारम्। उत्कृष्टम्। नेयम्। अयन्। गीतं शृण्वन्निति भावः। गत्यर्थो ज्ञानार्थः). E. अय्, kṛit aff. शतृ.

II. Tatpur. or Bahuvr. m. f. n. (-त्-त्-त्) Making no exertion, having no energy (to effect a purpose); e. g. *Bhaṭṭik.*: स्वपोषमपुष्यदुष्माच्या पथिमृगशावकाः। अयुतश्चेन्दुना सार्धं तां प्रश्नुत गता यतः (scil. Sítá); the latter words, as *Bharatam.* says, being also read गतायतः, and then explained as an epithet of पथि°; viz., [a] गतं गमनम्। भावे क्तः। न यतन्त इत्ययतः। कर्तरि क्विप्। गताय अयतो ऽयतवन्तः। स्थिराः सन्त इत्यर्थ इत्याद्धः। [b] गताय नास्ति यत्। यत्नो येषां तादृशाः सन्त इत्यन्ये). E. अ neg. and यत् (making an effort); or अ priv. and यत् (an effort).

अयत Tatpur. m. f. n. (-तः-ता-तम्) [1] Unchecked, uncontrolled; e. g. *Hitopad.*: उपांशुक्रीडितो ऽमात्यः स्वयं राजायते ऽयतः। अवज्ञा क्रियते तेन सदा परिचयाद्ध्रुवम्; (all the editions, except that of Professor *Johnson*, read and understand राजायते यतः; but the view taken by the latter seems to be the correct one). [2] Not conforming one's self to the restraints of cleanliness, decency, &c.; e. g. *Kaṇáda-Sútra*: अयतस्य शुचिभोजनादभ्युदयो न विद्यते नियमाभावात् (*Śankara*: अयतस्य यमरहितस्यासंयतस्येति यावत्। हस्तौ पादौ प्रक्षाल्याचम्य वाग्यतो भुञ्जीत भोज्यमाणः प्रयतो ऽपि द्विराचामेदित्यादिबोधितयमरहितस्य भोजनं नाभ्युदयाय किं तु पापाय). E. अ neg. and यत.

अयता f. (-ता) [1] The condition of good luck. [2] The condition of one who is fortunate. Both meanings have been discovered by a comm., in the following verse of the *Nalodaya*: नलेन पुर्यतायतायतायता पुरेव सा (*Tiká*: [a] नलेन .... सा पुरी .... अतायत। विस्तारिता। कीदृशी पुरी। अयतायता। अयः शुभदैवम्। अस्यास्तीति शेषः। तस्य भावो ऽयता। तया आयता विशाला [i. e. nom. fem. of अयता — आयत] ....; [b] यद्वा। अयो विद्यते यस्यासौ। अयः। अर्शआदिभ्यो ऽजित्यच् (*Páṇ.* V. 2. 127.)। तस्य भावो ऽयता शुभदैववत्त्वं तामेति प्राप्नोतीत्ययतायत्। तेन [i. e. instr. masc. of अयता — अयत्]; another analysis yields to the same comm. an instrum. masc. of अय — तायत्; but this explanation, as well as that under b, is at variance with correct grammar). E. अय I. and II., taddh. aff. तल्.

अयत्न Tatpur. m. (-त्नः) Absence of effort or exertion; e. g. *Daśakumár.*: स्वामाभिनिविशिनोस्य वामयत्नसाध्यः समागमः; अयत्नेन [a] without effort, gently; e. g. *Mahábh. Ádip.*: दुर्योधनादयः सर्वे भ्रातरः सह संगताः। मृदुपूर्वमयत्नेन प्रत्ययुध्यन्महाहवे; [b] without trouble, easily; e. g. *Manu*: तद्वाप्नोत्ययत्नेन यो हिनस्ति न किंचन; or *Hitopad.*: मित्रत्वं तावदस्माभिः सहायत्नेन निष्पन्नमेव भवतः; अयत्नतः "easily"; e. g. a quotation by the *Vedántasára*: उत्पन्नात्मावबोधस्य ह्यद्वेष्टृत्वादयो गुणाः। अयत्नतो भवन्त्यस्य न तु साधनरूपिणः. E. अ neg. and यत्न.

अयत्नज Tatpur. m. f. n. (-जः-जा-जम्) Produced without effort, involuntary. According to the *Daśarúpa*, there are twenty अलङ्कार, or graces of young women, which are सत्त्वज, or manifest themselves when their youthful minds are as yet pure or unaltered (by love, &c.); three of them are शरीरज (*Sáhityad.*: अङ्गज) or produced by sensual emotions; seven are अयत्नज or involuntary, and the remaining ten are स्वभावज (or स्वाभाविक), i. e. depending on individual disposition. The later *Sáhityad.*, which often copies the *Daśarúpa*, has the same division, but assigns eighteen graces to the last class. *Daśarúpa* (ed. *Hall*, p. 89 ff.): यौवने सत्त्वजाः स्त्रीणामलंकारास्तु विंशतिः। भावो हावश्च हेला च त्रयस्तत्र शरीरजाः॥ शोभा कान्तिश्च दीप्तिश्च माधुर्यं च प्रगल्भता। औदार्यं धैर्यमित्येते सप्त भावा अयत्नजाः &c. According to the *Sáhityad.* (ed. *Roer*, p. 50), the first ten may be possessed also by young men; भावाद्या दश पुंसां भवन्त्यपि. — *Hemachandra* (3. 171-173.; or vv. 507-509) follows the enumeration of the Daśarúpa. E. अयत्न and ज.

अयत्नतस् ind. Without effort, easily. See अयत्न. E. अयत्न, taddh. aff. तसि.

अयत्नवत् Tatpur. m. f. n. (-वान्-वती-वत्) [1] Making no exertion, having no energy to effect a purpose. Compare अयत् II. col. a, l. 27. [2] Not forced, easy; e. g. *Daśarúpa*: कुर्यादयत्नवदलंकृतिभिः प्रबन्धं वाक्यैरुदारमधुरैः स्फुटमन्दवृत्तैः. E. अ neg. and यत्नवत्.

अयथम् Tatpur., Avyayíbh. (ved.) Without effort, easily; e. g. *Rigv.*: सुपर्ण इत्था नखमासिषायावरुद्धः परिपदं न सिंहः। निरुद्धश्चिन्महिषस्तर्ष्यावान्गोधा तस्मा अयथं कर्षदेतत्॥ (*Sáy.*: गोधा। गमयति वर्णानिति गीर्वाक्। तत्र निधीयमानत्वाद्गोधा .... गायत्री। अयथम्। अयत्नेन लीलयतीत्यर्थः ....) ॥ तेभ्यो गोधा अयथं कर्षदेतत् .... (*Sáy.*: गोधाः पूर्वोक्ता गायत्री। अयथम्। अनायासेन). E. अ and यथ, which, according to Sáyaṇa, would apparently come from यथ्, a synonym or another form of यत्; when the accent of the word, udátta on the second syllable, is irregular. [Both meaning and E., however, seem artificial; the word is perhaps synonymous with अयथा, and a Tatpur. of अ and यथम्, or an Avyayíbh. of अ and यथा.]

अयथा Tatpur. ind. Not in a manner corresponding with the nature of a thing, not as it ought to be, not as it is expected or intended to be. See अयथाद्योतन and अयथाजातीयक. E. अ neg. and यथा.

अयथाकालोक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Not used according to its time; as, for instance, an affix which, implying past time, is used in connection with another affix implying future time; e. g. *Káśiká* (on *Páṇ.* धातुसंबन्धे

प्रत्यया:): धात्वर्थे धातुशब्द:। धात्वर्थानां संबन्धो धातुसंबन्ध:। विशेषणविशेष्यभाव:। तस्मिन्सत्ययथाकालोक्ता अपि प्रत्यया: साधवो भवन्ति। अग्निष्टोमयाज्यस्य पुत्रो जनिता। कृत: कट: श्वो भविता। भाविकृत्यमासीत्। अग्निष्टोमयाजीति भूतकाल:। जनितेति भविष्यत्काल:। तत्र भूतकालो भविष्यत्कालेन संबध्यमान: साधुर्भवति. E. अ and यथाकाल-उक्त.

अयथाजातीयक Tatpur. m. f. n. (-क:-का-कम्) Not corresponding with the nature of a thing, contrary to expectation or intent. See s. v. अयथाद्योतन, and compare अयथा. E. अ neg. and यथाजातीयक.

अयथातथ Tatpur. ind. (-थम्) Not in a manner producing the effect intended, uselessly; or, in a manner causing an effect the reverse of that intended, incongruously. [This is the form implied by *Páń.* VII. 3. 31.; comp. the *Káśiká* s. v. अयथातथा; but in *Manu* 3. 240.: होमे प्रदाने भोज्ये च यदेभिरभिवीक्ष्यते। दैवे कर्मणि पित्र्ये वा तद्गच्छत्ययथातथम्, the last word does not represent an Avyayíbh., but the accus. neuter of a Tatpurusha; viz. "such a sacrificial ceremony goes into *uselessness*, or into incongruousness, i. e. becomes useless, or produces an effect the reverse of that intended"; *Kull.*: क्रियमाणं कर्म तदर्थं क्रियते तन्न साधयति; *Medhát.*: यदर्थं क्रियते तद्विपरीतं संपादयति.] E. अ neg. and यथातथ.

अयथातथा Tatpur. ind. The same as the preceding. This form is given by *Patanjali*, when criticizing the manner in which *Páńini* (VII. 3. 31.) accounts for the etymology of the derivatives आयथातथ्य and अयाथातथ्य; for, according to him, the former should be derived from अयथातथा, and the latter analysed into अ and याथातथ्य (from यथातथा), whereas Páńini derives both from अयथातथ(म्); a similar remark applying to आयथापुर्य and अयाथापुर्य (see अयथापुरम्); *Patanj.*: अयं योग: शक्यो वक्तुम्। कथमयाथातथ्यम्। आयथातथ्यम्। अयाथापुर्यम्। आयथापुर्यम्। यदा तावत्पूर्वपदस्य वृद्धिस्तदैवं विग्रह: करिष्यते। न यथातथा। अयथातथा। अयथातथाभाव:। आयथातथ्यम्। यदोत्तरपदस्य वृद्धिस्तदैवं विग्रह: करिष्यते। यथातथाभाव:। याथातथ्यम्। न याथातथ्यम्। अयाथातथ्यम्; *Kaiyyaṭa*: न यथातथेति। यथातथेत्ययं निपातो ऽविपरीतार्थवृत्तिरिति केचिदाहु:। अन्ये तु यथातथाशब्दयो: सुप्सुपेति (II. 1. 4.) समास एतदर्थं इत्याहुस्ततो ऽभिति समासे कृते ब्राह्मणादिषु (V. 1. 124.) दर्शनात्। ष्यञ्। स्वरे ऽपि नास्ति विशेष: &c.; *Nágojibh.*: एतौ पदार्थानतिवृत्तावव्ययीभावौ। तथाभावमनतिक्रान्तं यथातथं सत्यम्। पुरा यथा भूतं यद्वस्तु तद्यथापि तथाभावमनतिक्रान्तं यथापुरम्। अत एव सूत्रे ह्रस्वनिर्देश इति। केचित्तु। एतस्य यथातथाभाव इति भाष्येण विरुध्येत। तस्मात्सूत्रे ऽपि दीर्घपाठ एवोचित इति। परे। अयं निपात इति। विशिष्टो निपात इत्यर्थ:। अविपरीतार्थ: सत्यरूपो ऽर्थ:। एतदर्थं इति। सत्यरूपार्थ इत्यर्थ:; *Káśiká* (on Páń. and Patanj.): .... अयथातथ। अयथापुरेति ब्राह्मणादिषु (V. 1. 124.) नञ्समासावेतौ द्रष्टव्यौ। सूत्रे तु यथातथयथापुरशब्दौ यथासादृश्य इत्यव्ययीभावसमासौ (II. 1. 7.)। तथा हि नपुंसकाश्रयं ह्रस्वत्वं कृतम्। भाष्ये तु यथा दर्शितम्। अयथातथाभाव इति तथा सुप्सुपेति (II. 1. 4.) समासो लभ्यते. Compare अयथा, अयथायथम्, and the words mentioned there. The *Gańaratnam.* reads Sútra VII. 3. 31., like Patanjali, यथातथा°, not यथातथ°. E. अ neg. and यथातथा.

अयथातथाभाव Tatpur. m. (-व:) Unfitness, incongruousness. See the preceding. E. अयथातथा and भाव.

अयथादृष्ट Tatpur. m. f. n. (-ष्ट:-ष्टा-ष्टम्) Not appearing as on former occasions; not of the same appearance as before; e. g. *Śankara*'s *Upaskara*: चैत्रो यथादृष्ट: केशवान्। कालान्तरे ऽयथादृष्ट:। केशविनाशतो दृष्ट इत्यर्थ:. E. अ neg. and यथादृष्ट.

अयथादृष्टत्व n. (-त्वम्) An appearance different from that which it used to be; e. g. *Kańáda-Sútra*: यथादृष्टमयथादृष्टत्वात् (*Śankara*: संशयहेतुरिति शेष: ....। अयथादृष्टत्वाद्वितीयेऽयथादृष्टमपि संशायकम्; *Jayanáráy.*: यथादृष्टमिति। केशसहचरितत्वेन दृष्टमेव चैत्रत्वम्। अयथादृष्टत्वात्केशाभावसहचरितत्वेन कदाचिद्दृष्टत्वात्। संशयप्रयोजकमिति शेष:. E. अयथादृष्ट, taddh. aff. त्व.

अयथाद्योतन Tatpur. n. (-नम्) The intimating of an occurrence or act which is contrary to expectation or intent; e. g. *Kátyáy. Vártt.* on *Páń.* (II. 1. 10.): अयथाद्योतने; *Patanj.*: अक्षादयस्तृतीयान्ता: परिणा सह समस्यन्त इति वक्तव्यम्। पूर्वोक्तस्य यथा न तत्। अयथाजातीयके द्योत्ये। अक्षेणेदं न तथा वृत्तं यथा पूर्वमिति। अक्षपरि। शलाकापरि; *Kaiyy.*: अयथाद्योतन इति। अक्षकाले ऽक्षादीनामेकरूपं यद्वर्तनं तद्विपरीतं पराजये यद्वर्तनं तयदा परिणा द्योत्यते तदा समास:. E. अयथा and द्योतन.

अयथानुष्ठान Tatpur. n. (-नम्) An improper or wrong proceeding; e. g. (in the performing of a religious rite) *Sáyańa* (on the *Rigv.*-verse: पान्ति मित्रावरुणाववद्यात्....): अवद्यात्। गर्ह्यात्। अयथानुष्ठानात्.... पान्ति। रक्षन्ति. E. अयथा and अनुष्ठान.

अयथापुर Tatpur. ind. (-रम्) Not as it was before, not as formerly. See अयाथापुर्य, आयथापुर्य, and *Nagojibh.*'s explanation s. v. अयथातथा. (There is no *Bháshya* of *Patanjali* on this word; but, to judge from the gloss of *Nagojibh.*, there is no reason to suppose that he assumed a form यथापुरा — like यथातथा — in his comm. on *Páńini*'s *Sútr.* VII. 3. 31.). E. अ neg. and यथापुर.

अयथाबल Tatpur. ind. (-लम्) Not according to one's strength, in a manner exceeding one's strength; e. g. *Śiśupálab.*: अयथाबलमारम्भो निदानं क्षयसंपद: (*Mallin.*: अयथाबलम्। शक्त्यतिक्रमेण). E. अ neg. and यथाबल.

अयथाभिप्रेत Tatpur. ind. (-तम्) Not as is desirable, in an undesirable manner. See the next. E. अ neg. and यथाभिप्रेत.

अयथाभिप्रेताख्यान Tatpur. n. (-नम्) The telling a thing in an undesirable or improper manner; (as, for instance, the announcing to a father the birth of a son, in a low, and that of a daughter, in a loud, voice; whereas the former, being a pleasant message, ought to be delivered loudly, and the latter, being an unpleasant one, with a depressed voice); e. g. *Páńini*: अव्यये ऽयथाभिप्रेताख्याने कृञ: क्त्वाणमुलौ (*Purushottamavŕ.*: आख्यानं सद्यन्नभिप्रेतं भवति। अन्यसदाख्यानविलक्षणत्वात्। वस्तुतो ऽसदपि ह्यसद्वदवधानं सद्वत्त्वमनभिप्रेतमित्युभयसंग्रहाय। तथा पदमत्र कश्चित्किंचिदाह। माठरस्य ग्रामतो ब्राह्मण पुत्रस्ते जात इति प्रियमुच्चैराख्येयमपि नीचै:कृत्य कथयतीति विवक्षायामिदम्। वृषली वृषली जात:(?)। आवेदयन्त इत्याख्यानद्वारेण ज्ञापयन्त:। क्त्वाग्रहणं तृतीयाप्रभृतीन्यन्यस्य(?) परं क्त्वा चेति (II. 2. 21. 22.) यत्सूत्रमस्ति

तथैतस्यैव संप्रत्ययार्थम्। तेनोर्विःक्त्वेति समासे ल्यप्। समासाभावपक्षे। उर्वीः कृत्वा। इति च; *Siddh.K.*: अयथाभिप्रेताख्यानं नामाप्रियस्योर्विः प्रियस्य नीचैः कथनम् &c.; *Praudhamanor.*: अयथाभिप्रेतशब्द आख्यानक्रियाविशेषणम्। यथाभिप्रेतं न भवति तथा। आख्यान इत्यर्थः। तदेतदाह (scil., the *Siddh.K.*) । अयथेत्यादिना &c. (Neither the Bháshya &c., nor the Káśiká or the Siddh.K. explains the word as the Calc. editors of Páń. do: अयथाभिलषितार्थाख्यान; it seems that the relation of both parts of the compound would have remained clearer, had the Pańdits omitted the word अर्थ from their paraphrase.) E. अयथाभिप्रेत(म्) and आख्यान.

अयथामात्र Tatpur. ind. (-त्रम्) Not according to measure or quantity. Pronouncing vowels not according to their proper quantity is pointed out by the *Ŕik-Prátiś.* as one of the defects of pronunciation: अयथामात्रं वचनं स्वराणाम्; *Uvaía*: ह्रस्वदीर्घप्लुतानामयथामात्रोच्चारणं दोषो भवति. E. अ neg. and यथामात्र.

अयथामुखीन Tatpur. m. f. n. (-नः-ना-नम्) With the face turned away; e. g. *Bhaííik.*: मानेन तल्पेष्वयथामुखीना मिथ्याप्रसुप्तैर्गमितत्रियामाः (*Jayam.* &c.: अयथामुखीनाः पराङ्मुखाः). E. अ neg. and यथामुखीन.

अयथायथम् Tatpur. ind. Not according to the proper order, not according to rule, not as it ought to be; e. g. *Śatap.*: एतद्वा एतदयथायथं करोति यदग्नौ सामिधिते बर्हिर्वेदेति (*Sáy.*: अयथायथम्। यथाक्रमं न भवतीत्यर्थः) or *ibid.*: एतद्वा एतदयथायथं करोति यदग्नौ सामिचित एतां दिशमेति (*Sáy.*: अयथायथम्। अयथास्वम्। अन्याय्यम्); or *ibid.*: विश्वास्त्वां प्रजा उपावरोहन्त्वित्ययथायथमिव वा एतत्करोति (*Sáy.*: अयथायथम्। अयथास्वम्। यस्य यदुचितं तस्य तद्वैपरीत्यं कृतं भवति); or *ibid.*: तद्वै कनिष्ठं छन्दः सद्गायत्री प्रथमा छन्दसां युज्यते तदु तद्वीर्येणैव यच्छ्येनो भूत्वा दिवः सोममाहरत्तदयथायथं मन्यन्ते यत्कनिष्ठं छन्दः सद्गायत्री प्रथमा छन्दसां युज्यते (*Sáy.*: तद्वै तच सामिधेनीषु तत्तेन वीर्येण यच्छ्येनो भूत्वा सोममाहरत्। तद्यायथास्वं स्वस्थानविपर्यासं मन्यन्ते विद्वांसः (MS. I. O. 1509: स्वंस्थान°; MS. I. O. 657: स्वस्थान°; the *Edition* of the comm. on I. 8. 2. 10. has "extracted" these words thus: तद्वै तच सामिधेनीषु स्थानविपर्यासं मन्यन्ते विद्वांसः). Compare अयथा, अयथातथा, अयथास्वम्, अयथोचित. — E. अ neg. and यथायथम्.

अयथार्थ Tatpur. 1. m. f. n. (-र्थः-र्था-र्थम्) Unsuitable to the subject, sense, &c. (see अर्थ), incorrect, incongruous; e. g. *Tarkasangraha*: स्मृतिरपि द्विविधा। यथार्थायथार्था। प्रमाजन्या यथार्था। अप्रमाजन्यायथार्था; or *ibid.*: अयथार्थानुभवस्त्रिविधः संशयविपर्ययतर्कभेदात्; (where अयथार्थ might also be referred to 2.).

2. ind. (-र्थम्) In a manner unsuitable to the sense, &c. (see अर्थ), incorrectly, incongruously; e. g. *Jaimini-Sútra*: वचनात्त्वयथार्थमैन्द्री स्यात्; (*Śabara*: नैतदस्तीन्द्रार्थमुपस्थानमिति। अयथार्थमैन्द्री स्यात्। कुतो वचनसामर्थ्यात्.... नास्ति वचनस्यातिभारः &c.). E. अ neg. and यथार्थ.

अयथावत् Tatpur. ind. Inaccurately, erroneously (*Wilson*). E. अ neg and यथावत्.

अयथाशास्त्रकारिन् Tatpur. m. f. n. (-री-रिणी-रि) Not acting according to the scriptures, irreligious; e. g. *Nárada*: व्याधितः कुपितश्चैव विषयासक्तचेतनः। अयथाशास्त्रकारी च न विभागे पिता प्रभुः. E. अ neg. and यथाशास्त्रकारिन्.

अयथास्व Tatpur. ind. (-स्वम्) The same as अयथायथम् q. v.; see there *Sáyańa*'s gloss. E. अ neg. and यथास्वम्.

अयथेष्ट Tatpur. ind. (-ष्टम्) Not according to wish, not as intended or desirable; e. g. *Kátyáy.'s Vártt.* (on *Páń.* VIII. 2. 1.): तत्रायथेष्टप्रसङ्गः; *Patanj.*: तत्रायथेष्टं प्रसज्येत; *Kaiyy.*: अयथेष्टमपि प्राप्नोति न तु यथेष्टमेवेत्यर्थः (the *same* words are a Vártt. on *Páń.* VIII. 2. 106., where *Patanj.* adds the the same explanation as before). E. अ neg. and यथेष्ट.

अयथोक्त Tatpur. ind. (-क्तम्) Not in accordance with what has been stated, not agreeably to rule; e. g. *Ŕik-Prátiś.*: संयोगानां स्वरभक्त्या व्यवायो विक्रमणं क्रमणं चायथोक्तम्. E. अ neg. and यथोक्त.

अयथोचित Tatpur. m. f. n. (-तः-ता-तम्) Improper, unfitting; e. g. *Panchatantra*: वैकल्यं धरणीपातमयथोचितजल्पनम्। संनिपातस्य चिह्नानि मद्यं सर्वाणि दर्शयेत् (where the first part of अयथोचितज° might also be the Tatpur. ind. अयथोचितम् "improperly", when the former compound would not be a Karmadh.). E. अ neg. and यथोचित.

अयदीक्षित Tatpur. (?) m. (-तः) A proper name: "the nephew of Apyayadikshita; he possessed a general knowledge of the sciences, and his skill in poetry was considerable. He was raised, on account of his talents, to the dignity of prime-minister to Tirumala Náyaka, Rájá of Madura..... After the death of his father, Ayadíkshita wrote a work which he called Nílakańtha-Vijaya, to commemorate the victories, in religious controversies, of his father, in various provinces. In this poem an excellent description is given of the different countries; this work is in the dramatic style." (*Cavelly Venkaía Rámaswámin*). E. (apparently) अय and दीक्षित.

अयन 1. m. [f. n.] (-नः [-नी-नम्]) Going, in the habit of moving; e. g. *Vájas.S.*: ....अयनाय स्वाहा प्रायणाय स्वाहा (*Mahidh.*: अयते ऽयनः); or *Yáska* (on the word अयासः, as an epithet of गावः, i. e. रश्मयः, in the *Ŕigv.*, *Vájas.*): .... अयासो ऽयनाः; or *the same* (on the word आयुः) वायुरयनः. [The use of अयन in this sense is extremely rare, and its uncompounded state is probably restricted to Vaidik writings; as the latter part of compounds, it occurs e. g. in प्रायण, पारायण, fem °णी, रसायन; fem. °नी; but instances of this kind are likewise rare; for it is at least doubtful whether, in such compounds — which are merely used in the *masc.* — as नारायण, वातरायण, &c. the latter part *is* not अयन 2.; *and* the femin. in आ of समुद्रायण, पुष्पायण, परायण, and similar compounds, makes it certain, that they are Bahuvr., the latter part of which is अयन 2., since, if they were Tatpur., they would form their femin. in ई. It may be expedient also to warn the beginner against a hasty *identification* of the patronymic affix of words like नाडायन, चारायण, &c. with अयन; for the affix of such words, as properly taught by Páńini, is आयन, not अयन; no affix अयन being in existence.]

2. n. (-नम्) 1 The going or moving, motion; in this general acceptation, it probably occurs as the latter part of compounds only; e. g. in वातरायण *m.* "an arrow, &c."

(lit., having a swift motion), or in derivations of इ preceded by a prepositional prefix, as in अध्ययन, अन्ववायन, अभ्युपायन, पलायन &c. ²A road, a path (*Amarak.*, *Haláy.*, *Hemach.*, *Med.*, *Śabdar.*, *Ajayap.*, *Bhúripr.*: पथिन्); comp. e. g. भक्तायन, स्वस्त्ययन, स्वेदायन (a pore; lit., a passage of perspiration). ³A place, a site (*Haláy.*: स्थान); e. g. *Rigv.*: वि यज्ञेण परिषदो जघानायन्नापो ऽयनमिच्छमानाः (*Sáy.*: अयनं स्थानमिच्छमाना इच्छन्त्य आप आयन्। यान्ति); or (the earth, as the site of the waters) *Vájas. S.*: अपां त्वायने सादयामि (*Mahídh.*: अपामयने भूमौ। इयं पृथिव्यपामयनम्); or (in reference to these words) *Śatap.*: अपां त्वायने सादयामीति। इयं वा अपामयनमस्यां ह्यापो यन्त्यस्यां तां सादयति (*Sáy.*: सर्वा अप्यापः पृथिवीमधिष्ठायैव प्रवहन्ति); or (a place where an army is arranged for battle) *Bhagavadgítá*: अयनेषु च सर्वेषु यथाभागमवस्थिताः। भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि (*Sadánanda*: .... संग्रामारम्भसमये युद्धभूमौ यथायथम्। पूर्वादिदिग्विभागेन वीराणां स्थितिभूमयः। नियम्यन्ते हि ताः प्रोक्ता अयनानीति तत्र च। सर्वसैन्यमधिष्ठाय मध्ये तिष्ठति सैन्यपाः। यथाभागं विभक्तां स्वां स्वामत्यक्त्वा रणक्षितिम्। भवन्तो ऽवस्थिताः सन्तः पुरतः पृष्ठतो ऽन्यतः। निरीक्षमाणं भीष्मं ते सर्वे रक्षन्तु सैन्यपाम्। भीष्मे सेनापतौ सर्वं रक्षिते स्यात्सुरक्षितम्). ⁴A place of resort, a refuge, a resting-place; e. g. *Praśna-Upan.*: स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते। एवमेवास्य परिद्रष्टुरिमाः षोडश कलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे पुरुष इत्येवं प्रोच्यते (*Śankara*: समुद्रमयनं गतिरात्मभावो यासां ताः समुद्रायणाः। .... पुरुषो ऽयनमात्मभावगमनं यासां कलानां ताः पुरुषायणाः; *Ánandag.*: यथा नदीनां समुद्रो ऽयनं तथा पुरुषो ऽयनमित्यन्वयः); or *Manu*: आपो नारा इति प्रोक्ता आपो वै नरसूनवः। ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः (*Medhát.*, *Kull.*: अयनम्। आश्रयः); or *Mahábh. Vanap.*: आपो नारास्तु तनव इत्यपां नाम शुश्रुम। अयनं तेन चैवास्ते तेन नारायणः स्मृतः (*Nílak.*: आप इति नराज्जाता नाराः। .... नारा आपो देहाद्याकारपरिणता अयनं निवासस्थानं यस्य &c.; comp. also *Wilson's Vishńu-Pur.* p. 28, note; and see s. v. नारायण). ⁵The last resort, the attainment of final happiness or eternal bliss; e. g. *Vájas. S.*: .... तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यते ऽयनाय (*Mahídh.*: .... अयनायाश्रयायान्यः पन्था मार्गो न विद्यते सूर्यमण्डलान्तःपुरुषमात्मरूपं ज्ञात्वैव मुक्तिः; or *Śwetáśw.-Upan.*, where the same words are explained by *Śankara*: .... अस्मान्नान्यः पन्था विद्यते ऽयनाय परमपदप्राप्तये; or *Śatap.*: न पितरो न पशवो मनुष्या एवैके ऽतिक्रामन्ति तस्माद्यो मनुष्याणां मेद्यत्यशुभे मेद्यति विह्वर्छति हि न ह्ययनाय चन भवति (*Sáy.*: अयनाय। पुण्यलोकगमनाय). Comp. अश्वायन. ⁶A work of an explanatory or didactic nature; a commentary, a treatise; e. g. ऋगयन, "a work explaining the sense of the Rigveda"; *Praudhamanor.* (on ऋगयन, in *Pán.* IV. 3. 73.): अयनशब्दो भावसाधनः। तेन समासे ऽन्तो भावकर्मवचन इत्यन्तोदात्तः (*Pán.* VI. 2. 150.)। अभेदोपचाराद्ग्रन्थे वृत्तिः; or ज्योतिषामयनम्, "a work on astronomy"; e.g. *Raghunand.* (when treating of the days &c. on which the reading of sacred books is forbidden, quotes a passage from the *Kúrma-Pur.* which exempts certain books from this prohibition): अनाध्यायस्तु नाङ्गेषु नेतिहासपुराणयोः &c. and then continues): अङ्गान्याह शिक्षापथम्। छन्दः पादौ तु वेदस्य हस्तः कल्पो ऽथ कथ्यते। ज्योतिषामयनं नेत्रं निरुक्तं श्रोत्रमुच्यते। शिक्षा घ्राणं तु वेदस्य मुखं व्याकरणं स्मृतम्। तस्मात्साङ्गमधीत्यैव ब्रह्मलोके महीयते; he then explains: .... ज्योतिषामयनं ज्योतिःशास्त्रम् &c. Comp. also धर्मायन. ⁷A mode or way of performing a sacrificial rite; e. g. *Śatap.* (after the description of a certain ceremony, continues): .... तद्वेकमयनम्। अथेदं द्वितीयम् &c. (*Sáy.*: पवमानेष्टिं यजतामेतदेकमनुष्ठानस्य विधानम्); or *ibid.*: तदाहुः। किमयनमिति (*Sáy.*: किमयनमिति। अनुष्ठानमार्गः क इति ब्रह्मवादिनां प्रश्नः). ⁸The name of certain sacrificial proceedings which belong to the class of the सत्त्र, q. v., and consist in the repeated performance of the Darśapúrńamása and other rites (*Śabara* on the *Jaimini-Sútras* अयनेषु चोदनान्तरं संज्ञोपबन्धात् .... गुणात्संज्ञोपबन्धः, says: अयनमित्यावृत्तिरुच्यते। दक्षस्येमे दाक्षाः। तेषामयनं दाक्षायणम्; *Mádh. Jaiminíyany.*, in addition to these words: तदीयानां प्रयोगाणामावृत्तिर्दाक्षायणयज्ञः। आवृत्तिप्रकारस्तु द्वे पौर्णमास्यौ यजेत द्वे अमावास्ये इत्यादिवाक्यशेषादवगम्यते); they are regulated, in general, by the rules according to which the *Gavámayana* is performed; other injunctions which apply to special Ayanas being considered as supplementary (*Jaiminíyany.*: गवां संबन्धि गव्यं गवामयनमिति यावत्। तस्य धर्मा एतेषु ग्राह्याः); the rites of these *Ayanas* were generally completed within 360 days (*ibid.*, after the words just quoted: कुतः। संवत्सरसाध्यत्वसामान्यात्। षष्ठ्युत्तरशतत्रयदिवससाध्यत्वनियमसद्भावाच्च। तत्रोपमायन्त्योर्थितस्य गवामयनगतमाहाव्रतिकधर्मस्य दर्शनाच्च); but there are some which lasted longer; thus, the *Viśwasŕijám-ayana* extended over a thousand days, and the *Śákyáyana* over 36 years. See इष्ट्ययन, अहर्गण, सत्त्र, and, for special Ayanas, compare अङ्गिरसामयनम्, अर्यम्णो ऽयनम्, आदित्यानामयनम्, इन्द्राग्न्योरयनम्, &c. s. vv. अङ्गिरस् (Appendix), अर्यमन्, आदित्य, इन्द्राग्नि, उत्तरायण, कुण्डपायिन्, गवामयन (see also गो), तपस्विन्, तापश्चित्, तुरायण, दाक्षायण (see also दाक्ष), दक्षिण, दृतिवातवत्, द्यावापृथिवी, पश्वयन, मित्रावरुण, मुन्ययन, विश्वसृज्, शाक्यायन (see also शाक्य), संसद्, सर्प. ⁹The sun's progress north or south of the equator, or the period of the duration of this progress, a period of two Ritus, or six months; the half-year; (*Amarak.*, *Hemach.*: अयने द्वे गतिरुदग्दक्षिणार्कस्य; *Med.*: अयनं पथि भानोरप्युदग्दक्षिणतो गतौ; *Viśwapr.*: अयनं पथि भानोः स्यादुदग्दक्षिणतो गतौ; similarly, *Dharańik.*, *Śabdar.*, *Ajay.* &c.); e. g. *Vishńu-Pur.*: .... अहोरात्राणि तावन्ति (scil. त्रिंशत्) मासः पक्षद्वयात्मकः। तैः षड्भिरयनं वर्षं द्वे ऽयने (*sic*) दक्षिणोत्तरे; or *Bhágav.-Pur.*: .... द्वौ (scil. मासौ) तावृतुः षडयनं दक्षिणं चोत्तरं दिवि; or *Mádhav. Kálanirńaya*: अयते यात्यनेनर्तुत्रयेण सूर्यो दक्षिणाशामुत्तराशां चेत्यृतुत्रयमयनम्। तथा च वाजसनेयिनः पञ्चाग्निविद्यायां दक्षिणोत्तरमार्गयोः समामनन्ति। यान्षण्मासान्दक्षिणादित्य एति। यान्षण्मासानुदङ्ङादित्य एतीति (viz. in the *Bŕihadár-Up.*, where, however, the order of the two last sentences is reversed)। तथा छन्दोगायन्त्र्यप्यधीयते। यान्षड्दक्षिणैति मासांस्तान्यान्षडुत्तरेति मासांस्तानिति तैत्तिरीया ऋतुग्रहब्राह्मणे पठन्ति। तस्मादादित्यः षण्मासान्दक्षिणेनेति षडुत्तरेणेति. The sun's progress north of the equator, i. e. its progression from the

sign of Capricorn (मृग or मकर) to that of Cancer (कर्क or कर्कट), or the period of its duration, is called उत्तरमयनम् (as for instance, in the foregoing quotations) or, as a compound, उत्तरायण, उदगयन, सौम्यायन; its progress south of the equator, i. e. its progression from the sign of Cancer to that of Capricorn, or the period of its duration, is called दक्षिणमयनम् (see the foregoing quot.; *but it is not called* दाक्षस्वायनम्) or, as a compound, दक्षिणायन, याम्यायन; e. g. *Praśna-Up.*: संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च; or *Súryasiddh.*: भानोर्मकरसंक्रान्तेः षण्मासा उत्तरायणम्। कर्कादेस्तु तथैव स्यात्षण्मासा दक्षिणायनम्; or *ibid.*: कर्कादिदक्षिणायने तु दक्षिणध्रुवाद्दक्षिणकदम्ब ऊर्ध्वमुत्तरध्रुवादुत्तरकदम्बो ऽधः; or *Raghun.* (when quoting, in the *Tithit.* and *Jyotist.*, the *Jyotisha* and the *Bhavishya-*, and *Matsya-Pur.*): मृगकर्कटसंक्रान्ती द्वे तूदग्दक्षिणायने; comp. also the *Grahalágh.*: गोलौ स्तः सौम्ययाम्यौ क्रियघटरसभे खेचरे ऽथायने ते नक्रात्कीटाच्च षड्भे (*Mallári*: खेचरे सायने ग्रहे क्रियघटरसभे सौम्ययाम्यौ गोलौ स्तः। मेषादिषड्राशिस्थे उत्तरगोलः। तुलादिषड्राशिस्थे दक्षिणगोलः। नक्रात्षड्भे मकरादिषड्भ उत्तरायणम्। कर्कात्षड्भे दक्षिणायणम् qq. vv.). The division of the year into two *ayanas*, as results from the foregoing definition, is that of the *solar* year. Some, however, as *Mádhava* states, conclude, from the Jyotihśástra and other works, that the term अयन applies to the *lunar* year, when उत्तरायण would comprise the six months beginning with *Márga*, and दक्षिणायन, the six months beginning with *Jyaishtha*; but he observes, at the same time, that, when the word is used in reference to ritual proceedings, only the division of the solar year is meant; *Kálanirńaya* (after the passage just quoted): एवं चादित्यगतिमुपजीव्यायननिष्पत्तेः सौरमेवैतत्। अत एव विष्णुधर्मोत्तरमानमधिकृत्योक्तम्। ऋतुत्रयं चायनं स्यादिति। केचित्तु चान्द्रमानेनायनद्वयमभ्युपगच्छन्ति। मार्गमासादिभिस्त्रिभिर्ऋतुभिः कल्पितः कालः षण्मासात्मकमुत्तरायणं ज्यैष्ठमासादिकैर्दक्षिणायनमिति। तत्र प्रमाणं ज्योतिःशास्त्रादौ मृग्यम्। श्रौतस्मार्तकर्मानुष्ठाने तु मकरकर्कटसंक्रान्त्यादिक एवायनद्वयकाल इति यथोक्तश्रुतिस्मृतिभ्यामवगन्तव्यम्; compare also *Kamalákara's Nirńayasindhu*: अयनं तु सौरर्तुत्रयात्मकम्। सौरर्तुत्रितयप्रदिष्टमयनमिति दीपिकोक्तेः। तद्द्विविधम्। दक्षिणमुत्तरं च। कर्कसंक्रान्तिर्दक्षिणायनम्। मकरे ऽन्यम्. — The उत्तरायण, or northing of the sun, being considered as the day, and the दक्षिणायन, or southing of the sun, as the night, of the gods (e. g. *Manu*: दैवे रात्र्यहनी वर्षं प्रविभागस्तयोः पुनः। अहस्तत्रोदगयनं रात्रिः स्याद्दक्षिणायनम्), the former period is held to be an auspicious time for all proceedings of consequence, connected with religious rites, such as sacrificial acts, the erecting of idols, the moving to a house, the celebrating of a wedding, &c., whereas the latter period, being an inauspicious one, is generally not chosen for the performance of any religious act, except perhaps for the erecting of idols of terrific gods; *Kálanirńaya*: उत्तरायणस्य यागकर्माङ्गत्वं काण्वा अधीयते। उदगयन आपूर्यमाणपक्षस्य पुण्याहे द्वादशाहमुपसद्व्रतो भूत्वेत्यादि। चौलादीनामुत्तरायणकर्तव्यता गृह्यस्मृतिषु प्रसिद्धा; or *Satyavrata* (as quoted by *Mádhava* and the *Nirńayasindhu*): देवतारामवाप्यादिप्रतिष्ठोदङ्मुखे रवौ। दक्षिणाग्रमुखे (*v. l.* दक्षिणाभिमुखे) कुर्वन्न तत्फलमवाप्नुयात्; or the *Ratnamálá* (as quoted by the *Nirńayas.*): गृहप्रवेशत्रिदशप्रतिष्ठाविवाहचौलव्रतबन्धपूर्वम्। सौम्यायने कर्म शुभं विधेयं यद्गर्हितं तत्खलु दक्षिणे च; the words in the *Sánhitá* of *Vaikhánasa*: मातृभैरववाराहनरसिंहत्रिविक्रमाः। महिषासुरहन्त्र्यश्च (*v. l.* °हन्त्री च) स्थाप्या वै दक्षिणायने are understood by *Mádhava*, as stated above col. *a*, l. 51: उग्रदेवतानां प्रतिष्ठा दक्षिणायने कर्तव्या; but *Kamalákara* interprets them so as to imply the prohibition, during the Dakshińáyana, even of the erection of the idols named in this verse: वैशब्दो ऽप्यर्थे। न तु दक्षिणायन एवेति नियमः। पूर्ववचने दक्षिणायने निषिद्धाया देवप्रतिष्ठाया देवविषये प्रतिप्रसवमात्रात्. (For the special time to be chosen, during the period of the Uttaráyańa, for the performance of these acts, see s. v. उत्तरायण.) From a similar association of ideas, it was supposed that the souls of persons who had obtained a proper spiritual knowledge and died during the *Uttaráyańa*, were united with the impersonal (neuter) Brahman, and became exempt from transmigration; whereas those who, during their life-time, had contented themselves with the mere performance of rites and died during the *Dakshińáyana*, were reborn, after having enjoyed, in the moon, the rewards of their pious deeds; e. g. *Bhagavadgítá*: अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम्। तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः॥ धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम्। तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते (*Śankara*: .... ब्रह्मविदो ब्रह्मोपासना जनाः .... । योगी कर्मी; *Sadánanda*: .... कर्मिसंसिद्धिं प्राप्य भुक्त्वा पतत्यधः). An interesting discussion of this doctrine, apparently in special reference to the verses of the Bhagavadgítá, just quoted, occurs in the *Vedánta-Sútras*, which, though implying that it is better to die during the U. than during the D., hold that a man who possesses a proper spiritual knowledge, though he die during the D., still attains to eternal bliss. — अयनान्त q. v., "the end of the sun's journey or of the half year", means *solstice*; and अयनस्यादिः, "the beginning of the sun's journey", are used in the same sense by *Manu*: पशुना त्वयनस्यादौ समान्ते सौमिकैर्मखैः (scil. जुहुयात्; *Medhát.*: अयनयोरादौ अयनान्ते। ते च द्वे अयने दक्षिणमुत्तरं च। तत्र पशुयागः कर्तव्यः; *Kullúka*: अयनयोरुत्तरदक्षिणयोरादौ पशुना यजेत). See the next meaning. —

10 The time when the sun enters into the sign of Cancer or Capricorn, the solstice (see col. *a*, l. 1 ff. and comp. सङ्क्रमदिन); उत्तरायण (or one of its synonyms; see col. *a*, l. 4), the *summer-solstice*; comp. also कर्कायन, मृगसङ्क्रान्ति or मकरसङ्क्रान्ति; दक्षिणायन (or its syn.; see col. *a*, l. 9), the *winter-solstice*; comp. also मकरायन, कर्कसङ्क्रान्ति or कर्कटसङ्क्रान्ति; e. g. *Súryasiddh.*: स्फुटं दृक्तुल्यतां गच्छेदयने विषुवद्द्वये; or *ibid.*: भचक्रनाभौ विषुवद्द्वितयं समसूत्रगम्। अयनं द्वितयं चैव चतस्रः प्रथितास्तु ताः; or *ibid.*: तदाधारयुतेरूर्ध्वमयने विषुवद्द्वयम्। विषुवत्स्थानतो भागैः स्फुटैर्भगणसंचरात्॥ वृत्ताखेवमवादीनां तिर्यक्स्थाभिः प्रकल्पयेत्। अयनादयनं चैव कक्षा तिर्यक्तथापरा. Compare also *Burgess's Transl. of the Súryas.* p. 100 ff. The time of either solstice is one of those at which *animal sacrifices* are performed; comp. *Manu* as quoted line 38; it is also the time at which

the *Śráddha* takes place; e. g. *Yájnav.*: अमावास्याष्टका वृद्धिः कृष्णपक्षो ऽयनद्वयम् .... श्राद्धकालाः प्रकीर्तिताः; or *Vishńu-Dharmaśástra*: आदित्यसंक्रमणं विषुवद्द्वयं विशेषेणायनद्वयं व्यतीपातो जन्मभमभ्युदयश्च (*v. l.* जन्मर्क्षमभ्यु॰) । एतांस्तु श्राद्धकालान्वै काम्यानाह प्रजापतिः । श्राद्धमेतेषु यद्दत्तं तदानन्त्याय कल्पते; or the *Matsya-Pur.* (as quoted by the *Nirńayas.*): अयनद्वितये श्राद्धं विषुवद्वितये तथा । संक्रान्तिषु च सर्वासु पिण्डनिर्वपणादृते. Either solstice is likewise a proper time for *fasting*; e. g. *Ápastamba* (as quoted by the *Nirńayasindhu*): अयने विषुवे चैव त्रिरात्रोपोषितो नरः । स्नात्वा यस्त्वर्चयेच्छम्भुं सर्वकामफलं लभेत्; when the *Nirń.* adds: अशक्तौ तु वृद्धवसिष्ठः । अयने संक्रमे चैव ग्रहणे चन्द्रसूर्ययोः । अहोरात्रोषितः स्नात्वा सर्वपापैः प्रमुच्यते; or *Bhágav.-Pur.*: अयने विषुवे कुर्याद्व्यतीपाते दिनक्षये (scil. श्राद्धम्). Charity given at such a time has merits which, according to some, last for ever; e. g. *Mahábh.-Vanap.*: पर्वसु द्विगुणं दानमृतौ दशगुणं भवेत् । अब्दे शतगुणं प्रोक्तमनन्तं विषुवे भवेत् । अयने विषुवे चैव षडशीतिमुखेषु च । चन्द्रसूर्योपरागे च दत्तमक्षयमश्नुते; or *Vŕihaspati-Dharmaś.*: शतमिन्दुक्षये दानं सहस्रं तु दिनक्षये । विषुवे शतसाहस्रं व्यतीपातेष्वनन्तकम् । अयनेषु च यद्दानं षडशीतिमुखेषु च । चन्द्रसूर्योपरागेषु दत्तं भवति चाक्षयम्; the *Matsya-Pur.*, however, has another estimate: अयने कोटिगुणितं लक्षं विष्णुपदीषु च । षडशीतिसहस्रं तु षडशीत्यामुदाहृतम् । शतमिन्दुक्षये पुण्यं सहस्रं तु दिनक्षये । विषुवे शतसाहस्रमाकामावैष्वनन्तकम्, where the word आकामावैषु is the loc. plur. of the abbreviated Dwandwa आ[षाढी]-का[र्त्तिकी]-मा[घी]-वै[शाखी], and means on the days of full moon in these months (see s. vv.). — *Aparárka* (as quoted by the *Nirńay.*) in a gloss on the passage from the *Vishńu-Dharmaś.* आदित्यसंक्र॰, quoted l. 3, observes that the term अयन "solstice", when applied to religious performances, is not be taken literally, since, otherwise, it would coincide, (for instance in the passage alleged,) with the term संक्रमण; according to him, a certain latitude should be given to the period *meant*, so that *ayana* would comprise all the time between the twelve days which precede the sun's entrance into the sign of Cancer or Capricorn and the solstice itself; his words are: द्वादशाहिर्दिनैरर्वागयनांशप्रवृत्तावपि पुण्यं यक्रमयनग्रहणम् । अन्यथा सङ्क्रमेण सिद्धेरयनग्रहणं व्यर्थं स्यात्. Compare also the next meaning. [2]The sun's progress towards any of the twelve signs of the zodiac, or the period of its actual passage from one sign into another. (In this sense अयन would become apparently synonymous with सङ्क्रम, सङ्क्रमण, or सङ्क्रान्ति qq. vv.; but the latter words, when designating the period stated, have the implied sense that the sun *leaves* the sign which it had entered, whereas अयन implies that the sun *approaches* the sign which it is going to enter. When, therefore, for the reason mentioned, l. 35, a latitude is given to either term, the time added to अयन *precedes*, and that added to संक्रान्ति &c. *follows*, the period of the sun's entrance into a sign; and, according to *Jábáli* as quoted by *Mádhava* and *Kamalákara*, this additional time comprises twenty Ghatikás; e. g. the *Nirńayas.* (on these words of *Gálava*: अयनांशकतुल्येन कालेनैव स्फुटं भवेत् । मृगकर्कादिमे सूर्ये याम्योदङ्मयने सति । तदा संक्रान्तिकाले सुदृक्ता विष्णुपदादयः): अयनांशच्युतिकृते संक्रान्तिकाले ऽपि विष्णुपदादयः प्रवर्तन्ते । तेन तत्प्रयुक्तं पुण्यकालादि तथापि ज्ञेयमिति स एव व्याचख्यौ । तच्च मेषायनं वृषायनमित्यादि सर्वत्र ज्ञेयम्; or the same (on these words of *Jábáli*: संक्रान्तिषु यथा कालस्तद्वये ऽप्ययने तथा । अयने विंशतिः पूर्वा मकरे विंशतिः परा): मकरायने पूर्वा विंशतिर्घटिकाः पुण्याः । मकरसंक्रान्तौ तु पश्चाद्विंशतिः पुण्याः । अन्यत्रायने तत्संक्रान्तिवद्विशेषः. [3]A degree of the precession of the equinoxes; *Súryasiddh.*: त्रिंशत्कृत्वो युगे भानां चक्रं प्राक्परिलम्बते । तद्गुणाद्भूदिनैर्भक्ताद्द्युगणाद्यदवाप्यते । तद्दोस्त्रिघ्ना दशाप्तांशा विज्ञेया अयनाभिधाः, which words *Colebrooke* renders: "the circle of the asterisms moves eastward thirty scores in a *yuga*. Multiplying the number of elapsed days by that, and dividing by the terrestrial days, [which compose the cycle,] the quantity obtained is an arc, which, multiplied by three, and divided by ten, [ratio of 27° to 90°,] gives degrees *(anśa)* termed *ayana*, [or the place of the colure]". Comp. *Colebr.*'s *Misc. Ess.* II. p. 375 ff., *Burgess's Transl. of the Súryas.* p. 99 ff., and *Bápú-Deva*'s *Transl.* p. 29. — E. इ, kŕit aff. ल्युट्.

अयनकला Tatpur. f. (-ला) (In astronomy.) The correction, in minutes, for ecliptic deviation (*Burgess's Transl. of the Súryas.* p. 166). See आयनकला, which is the more correct form. E. अयन and कला.

अयनकाल Tatpur. m. (-लः) (In astronomy.) The interval between the solstices (*Wilson*). E. अयन and काल.

अयनग्रह Tatpur. m. (-हः) (In astronomy.) The planet's longitude as corrected for ecliptic deviation (*Burgess's Transl. of the Súryas.* p. 166); e. g. *Ranganátha* on the *Súryasiddh.*: द्वयोः क्रान्त्योरैकदिक्त्वे स्फुटक्रान्तिरधिका । तदोत्तरगोले ऽयनग्रहचिह्नं क्षितिजादधः स्वयुरात्रवृत्ते क्रान्त्योरन्तरासुभिर्भवति. Also आयनग्रह q. v. E. अयन and ग्रह.

अयनचलन Tatpur. n. (-नम्) (In astronomy.) The motion of the solstice; e. g. *Bháskara*'s *Goládhy.*: विषुवत्क्रान्तिवलययोः संपातः क्रान्तिपातः स्यात् । तद्भगणाः सौरोक्ता व्यस्ता अयुतत्रयं कल्पे ॥ अयनचलनं यदुक्तं मुञ्जालाद्यैः स एवायम्. Comp. *Colebr.*'s *Misc. Ess.* II. p. 374. E. अयन and चलन.

अयनदृक्कर्मन् Tatpur. n. (-र्म) (In astronomy.) Operation for ecliptic deviation (*Burgess's Transl. of the Súryas.* p. 166). See आयनदृक्कर्मन्, which is the more correct form. E. अयन and दृक्कर्मन्.

[**अयनदेवता**. *Schlegel*'s ed. of *Rámáy.* II. 42. 23. reads: शून्यचत्वरवेश्मान्तां संवृतायनदेवताम् । .... तामवेक्ष्य पुरीम् &c.; where the analysis of the second compound might lead to some such word as अयनदेवता, whatever its sense may be; but, as the reading is incorrect, it suffices to mention that MSS. and the Calc. and Bombay edd. read either संवृतापणदेवताम् or संवृतापणवेदिकाम्, the former being explained by *Maheśwaratírtha*: पिहितापणदेवतागृहाम्; and the latter by the *Tilaka*: संवृता आवृताः पण्यस्थापनवेदिका यस्यां सा; this comm. notices also the reading संवृतापणदेवताम्, and explains it in the same way as *Maheśw.*]

[**अयनमातृ**. Another unfortunate assemblage of syllabes, like the foregoing, which *Langlois*, in his translation of the Harivanśa (I. p. 511), gives amongst the names of sundry deities,

after one called by him *Lohityá*; but the corresponding word in the text of the *Hariv.*, whence these names were drawn by him, is लौहित्यायनमाता (the Calc. ed. v. 9534 has wrongly लौहित्यायनमाता) which means "the mother of Lauhityáyana".]

अयनभाग Tatpur. m. (-गः) The same as अयनांश q. v. *(Wilson)*. E. अयन and भाग.

अयनवलन Tatpur. n. (-नम्) (In astronomy.) The deflection due to the deviation of the ecliptic from the equator (*Burgess*'s *Transl. of the Súryas.* p. 138, and p. 166 where he renders it: the deflection of the ecliptic from the equator); the angle formed at a heavenly body by two great circles, one passing through the poles of the ecliptic (*Molesworth Marathi Dict.* s. v.); e. g. *Ranganátha* on the *Súryasiddh.*: ग्रहस्थित्याकर्षे ऽयनवलनज्या भुजस्तदा शरकर्णे क इत्यनुपातेन कुराधवृत्ते कुज्याप्रमाणेन भुजज्या:; or the same (on the word कान्तिच्छायाचरदलादिकम्): आदिशब्दादयनवलनमायनदृक्कर्म संगृह्यते. Also आयनवलन q. v. E. अयन and वलन.

अयनविकला. See आयनविकला.

अयनवृत्त Tatpur. n. (-त्तम्) (In astronomy.) [1] The circle of the sun's passage; the ecliptic or via solis. [2] Tropical *(Molesworth)*. E. अयन and वृत्त.

अयनांश Tatpur. m. (-शः) (In astronomy.) The same as अयन 12. (p. 429*b*, l. 8); when the word may be taken also as a Karmadh.; comp. e. g. the quotation s. v. अयन 11. (p. 429*b*, *l.* 1). [*Wilson* renders it, in his Dictionary: "the arc between the vernal equinoctial point, and the beginning of the fixed zodiac or first point in Aries"]. E. अयन and अंश.

अयनान्त Tatpur. m. (-न्तः) The end of the sun's progress north or south of the equator, the solstice, either the summer or winter solstice; see अयन s. 10. (p. 428*b*, l. 34 ff. and l. 42 ff); e. g. *Súryasiddh.*: दिनक्षपार्धमेतेषामयनान्ते विपर्ययात् । उपर्यात्मानमन्योन्यं कल्पयन्ति सुरासुराः; or *ibid.*: अयनान्ते विलोमेन देवासुरविभागयोः । नाडीषष्ट्या सकृदहर्निशा यस्मिन्सकृत्तथा; or *ibid.*: भूमण्डलात्पञ्चदशे भागे देवे ऽथवासुरे । उपरिष्टाद्व्रजत्यर्कः सौम्ययाम्यायनान्तगः. E. अयन and अन्त.

अयन्त Tatpur. (?) n. (-न्तम्) (ved.) An instrument for checking enemies. This is the sense which *Sáyańa* gives to the word in the following *Rigv.*-verse: नि पस्त्यासु त्रित स्तभूयन्परिवीतो योनौ सीददन्तः । अतः संगृभ्य विशां दमूना विधर्मणायन्त्रैरीयते नॄन् (*Sáy.*: अकारो ऽधिवाचकः । तेनायमर्थः । अधिकानां शत्रूणां यन्त्राणि (a MS. reads यन्त्राः) नियमनानि । तैः सह शत्रूनियहं कुर्वन्नित्यर्थः । अयन्त्रैः शत्रूणां नियमनैः सह । नॄन् । देवान् । ईयते । गच्छति). (But, though the context seems to require a meaning analogous to that proposed by Sáyańa, it is doubtful whether the analysis he gives, viz. अ "an enemy", and यन्त्र, can be correct; the more so, as the Pada text, by not separating with an avagraha अ and यन्त्रैः, implies that it looked upon अ, not as a common noun, but as the usual negative prefix; and the more so, also, as the accent of the word, udátta on the last syllable, would lead to the conclusion that it is more likely a Bahuvr. than a Tatpur. The word means perhaps, literally, "something which has nothing to check it with, something not liable to defeat"; and hence, a powerful weapon.) E. (probably) a Bahuvr., अ priv. and यन्त्र.

अयन्त्रित Tatpur. m. f. n. (-तः-ता-तम्) Unrestrained, self-willed (*Haláy.*, *Hemach.*: उद्दाम); e. g. *Manu*: सावित्रीमात्रसारो ऽपि वरं विप्रः सुयन्त्रितः । नायन्त्रितस्त्रिवेदो ऽपि सर्वाशी सर्वविक्रयी. E. अ neg. and यन्त्रित.

अयम्. See इदम्, of which it is considered, by the native grammarians, to be the nom. sing. masc.

अयमान m. f. n. (-नः-ना-नम्) Going, coming; e. g. *Nalodaya*: भवतीं मानयमानान्भीमि सुरान्विद्धि महिमानमयमानान् (*Tiká*: अयमानान् । प्राप्तान्); or *ibid.*: नयमानयमानयमान यमावस एव निवासममुं भवता । भवनीयमपायमरीणुदयान्नयतानयतानयतानयता (*Tiká*: नयमानयमान् । नयो नीतिर्मानो ऽभिमानो यमो विश्रमो नियमो वा तान् । अयमान: मानुवान् । तस्य संबोधने हे नयमानयमानयमान &c.); comp. also s. v. अय् p. 418*a*, l. 3 and 5. E. अय्, kṛit aff. शानच्, ágama मुक्.

अयमित Tatpur. m. f. n. (-तः-ता-तम्) Unchecked; अयमितनख "*with untrimmed nails*"; e. g. *Meghad.*: सार्शक्लिष्टामयमितनखेनासकृत्सारयन्तीं गण्डाभोगात्कठिनविषमामेकवेणीं करेण (scil. यक्ष; *Mallin.*: अयमिता अकर्तितोपाश्चा नखा यस्य तेन करेण). E. अ neg. and यमित.

अयव I. Tatpur. 1. m. (-वः) (ved.) The half-month in general (see *Mahídhara*'s gloss s. v. अयवस); but especially the dark-half, or the fifteen days during which the moon is on the wane; (in the *Yajurveda*, where the word is contrasted with यव or the white half of the month; comp. also अयवनवमी); e. g. *Vájas.S.*: एकत्रिंशतास्तुवत प्रजा असृज्यन्त यवाश्चायवाश्चाधिपतय आसन् (*Mahídh.*: यवाः पूर्वपक्षा अयवा अपरपक्षाः); or *ibid.*: यवानां भागो ऽस्ययवानामाधिपत्यम् (*Mahídh.*: यवानां पूर्वपक्षाणां त्वं — scil. इष्टके — भागो ऽसि । अयवानामपरपक्षाणां त्वमाधिपत्यम्); or *Śatapath.* (in reference to the latter quotation): यवानां भागो ऽसि । अयवानामाधिपत्यमिति पूर्वपक्षा वै यवा अपरपक्षा अयवास्ते हीदं सर्वं युवते चायुवते च पूर्वपक्षेभ्यो भागं कृत्वापरपक्षेभ्य आधिपत्यमकरोत्. For the mythological explanation of this word, see अयवन्, which is another form of it (*Sáyańa* on the foregoing passage, VIII. 4. 2. 11.: हविर्यज्ञेषु — i. e. in the first book of the *Śatap.* — नक्षत्राणो विशेषः).

2. m. f. n. (-वः-वा-वम्) Deficient; according to *Śankara*'s interpretation of the word अम्मायवीः; see अम्मायवी). E. अ neg. and यव 1.

II. Bahuvr. 1. m. (-वः) The name of one of the seven species of worms in the intestines, which are produced in the fæces and are discharged by the vent; according to *Suśruta*. For the other six species see, विजय, किप्य, चिप्य, गण्डूपद्, चूरु, द्विमुख; for the causes by which they are engendered and the symptoms which they produce, see s. v. पुरीषज; for other internal worms see कृमि and कफोद्भव, शोणितसम्भव. E. Probably; अ priv. and यव 1.

2. m. f. n. (-वः-वा-वम्) Having or producing bad, or no, barley; e. g. *Patanj.* (on *Páń.* VI. 2. 108.): अन्त्यस्वामित्वस्वाचकाश्च: । अयवः । अतिलः । अमाषः । सुयवः । सुतिलः । सुमाषः &c.; or *Káśiká* (on *Páń.* VI. 2. 172.): अयवो देशः. E. अ priv. and यव (barley).

अयवक Bahuvr. m. f. n. (-वक:-विका-वकम्) The same as अयव II. 2.; e. g. *Patanj.* (on *Kátyáy.*, on *Páń.* VI. 2. 117.): कपि पूर्वमित्यस्यावकाशः — VI. 2. 173 174. — अयवकः। अतिसकः; or *Káśiká* (on *Páń.* VI. 2. 174.): अयवको देशः. E. अ priv. and यव (barley), samás. aff. कप्.

अयवत् m. f. n. (-वान्-वती-वत्) Lucky, fortunate; e. g. *Kirátárj.*: सुलभैः सदा नयवतायवता निधिगुह्यकाधिपरमैः परमैः। अमुना धनैः क्षितिभृतातिभृता समतीत्य भाति जगती जगती; (*Mallin.*: नयवता। नीतिमता। अयवता। भाग्यवता च। सुलभैर्नान्यैरित्यर्थः। अयः शुभावहो विधिरित्यमरः). E. अय I. 2., taddh. aff. मतुप्.

अयवन् Tatpur. m. (-वा) (ved.) The half-month, especially the dark half of the month, or the fifteen days during which the moon is on the wane; but, according to another interpretation, also the light half, or the fifteen days of the moon's increase. When contrasted with अयवन् in the former sense, यवन् has the sense of "light half", and, when contrasted with it in the latter sense, यवन् has the sense of "dark half of the month". Both interpretations are recorded by the *Śatapathabr.*, which reconciles them in the following legend. The gods and demons, both children of Prajápati, once appropriated their paternal share, which consisted of the light and dark halves of the months. The gods took the former, and the demons the latter; but the gods, not satisfied with their lot, were covetous also of the share of the demons, and, by means of performing the Darśa and Púrńamása sacrifices, succeeded in robbing them of it. The first half of the month is, therefore, called *yavan* (from *yu*, "to connect"), because, in consequence of the first allotment, the gods were "connected" with (i. e. possessed of) it; and the latter half, which originally belonged to the demons, *ayavan*, because, being robbed by the gods, they were "no longer connected" with it. But others hold that *ayavan* means the "light half", because since the latter was the original share of the gods, the demons had "no connection" with it, and *yavan* means the "dark half", because the latter, the original share of the demons, became "connected" with the gods after these had robbed the demons of it. And since, in either case the gods became "connected" with one and the other half of the month, *yavan* may likewise mean the dark and the light half, whence the month itself is called *yavya.* — *Śatap.* (I. 7. 2. 22-26): देवाश्च वा असुराश्च। उभये प्राजापत्याः प्रजापतेः पितुर्दायमुपेयुरेतावेवार्धमासौ य एवापूर्यते तं देवा उपायन्यो ऽपक्षीयते तमसुराः॥ ते देवा अकामयन्त। कथं न्विममपि संवृञ्जीमहि यो ऽयमसुराणामिति ते ऽर्चन्तः श्राम्यन्तश्चेरुस्त एतं हविर्यज्ञं ददृशुर्यद्दर्शपूर्णमासौ ताभ्यामयजन्त ताभ्यामिष्ट्वेतमपि समवृञ्जत॥ य एषो ऽसुराणामासीत्। यदा वा एता उभौ परिप्लवेते अथ मासो भवति मासशः संवत्सरः सर्वं वै संवत्सरः सर्वमेव तद्देवा असुराणां समवृञ्जत सर्वस्मात्सपत्नानसुरान्निरभजन्त्सर्वस्मादेवैष एतत्सपत्नानां संवृङ्क्ते सर्वस्मात्सपत्नान्निर्भजति य एवमेतद्वेद॥ स यो देवानामासीत्। स यवा युवत हि तेन देवा यो ऽसुराणां सो ऽयवा न हि तेनासुरा अयुवत॥ अथो इतरथाहुः। य एव देवानामासीत्सो ऽयवा न हि तमसुरा अयुवत यो ऽसुराणां स यवा युवत हि तं देवाः सन्द्रमहः समरा रात्रिर्यव्या मासाः सुमेकः संवत्सरः स्वेको हि वै नामैतद्यत्सुमेक इति यवा च हि वा अयवा यवेतीवाथ येनैतेषां होता भवति तथाविद्धोत्रमित्याचक्षते; (*Sáyańa* on the two latter passages which concern especially the present word: स य इति वाक्यालंकारे। स आपूर्यमाणपक्षः पुरा देवानामासीत्। स यवा। यौतीति यवः। तस्य यवेति नाम। कथम्। हि यस्मात्तेनापूर्यमाणपक्षेण [पक्षेण is omitted in MS. I. O. 1509; MS. 657 is still more defective] सहायुवन्। समसृज्यन्त। असुराणां कृष्णपक्षस्त्वयवा [MS. 1509: °क्षस्तु अवा; MS. 657: °क्षस्तु पथा]। कथम्। हि यस्मात्तेन कृष्णपक्षेण सह नायुवन्। तस्य देवैरपहृतत्वात्॥ शुक्लकृष्णपक्षयोर्नामधेयव्यत्यासमाह। अथो इति। देवानां स्वभूतो यो ऽसावयवा देवानां प्रतिनियतस्वभूतत्वेनासुरसंबन्धाभावात्। अतो ऽयवनादमिश्रणादयवा शुक्लपक्षः [MS. 1509, which frequently confounds त and न, omits the Viráma: °संबन्धाभावान अतो &c.; MS. 657, which is incorrect in the whole passage, omits त्। अतो ऽयव, and writes: °संबन्धाभावानादमिश्र°°] असुराणां स्वभूतः कृष्णपक्षो यवा। उपयोश्चैनापहृत्य [MS. 1509: उयोम्यनापहृत्य; MS. 657: वपाम्ययोनापहृत्य] देवैर्मिश्रितत्वात्। अनयोरिवायवावयवप्रसङ्गार्थम्। अहोरात्रमाससंवत्सराणामपि [MS. 1509: °संतत्स्पराo°; MS. 657: °संतत्पराo°] नाम दर्शयति। सन्द्रमित्यादिना। यवशब्दाभिधेयाभ्यां शुक्लकृष्णपक्षाभ्यामतीति [MS. 1509: °धेयान शुक्ल°°; MS. 657: °धेयानशुक्लकृष्णपक्षानहीनानि] मासो यव्यः। स्वेक [both MS.: स्वक] इत्यस्य मकारोपयुञ्जनेन [MS. 1509: मकारोयुंजनेन; MS. 657: मकारोपंजनेन] सुमेक इति संवत्सरस्य नाम संपन्नम्। सु सुष्ठु। एकः [both MS.: एक]। स्वेकः। सर्वं वै संवत्सर इत्युक्तत्वेन [MS. 1509: सर्वोवि संवत्सरमित्यु°; MS. 657: वीवि संवत्सरधित्यु°] सर्वस्यापि कालस्य तत्रैवान्तर्भावात्। संवत्सर एक एव कालः। अतस्तस्यैतन्नाम युक्तम्। तस्यैवापरोक्षेण सुमेक इति व्यवहारः। प्रसङ्गादहरादिनामाभिधाय प्रकृतमुपसंहरति। यवा चेति। यवा। अयवा च हि। यवेतीव। यवत्येव भवति। यवनस्योभयानुगतत्वात्। अथवा। देवैरेवायवात्मकस्य कृष्णपक्षस्यापि यवनात्पक्षद्वयमपि यवा। अत एतेषां यवादीनां मध्ये येन निमित्तेन ना — i. e. a man — होता भवेत्। तत्कार्यायादि होत्रम् [MS. 1509: होत्रं]। तैत्तिरीयके ऽपि। स्रुतव्या उपदधातीत्यत्र चयनप्रकरणे यवाद्यो व्याख्याताः. — (As has often happened before, so now too I am under the irksome necessity of giving the whole gloss of Sáyańa on that portion, at least, of the text of the Śatap. which concerns the meaning to be accounted for. For that which, in the present ed. of the Śatap., is, by way of euphemism, called "Extracts from Sáyańa", not only does not afford a proper understanding of the text, but impedes it by the unwarranted manner in which its editor, or rather originator — who availed himself of the same MSS. which served for the present purpose — curtailed the context, altered the words, and even carelessly transposed the lines of the MSS., all the while, however, endeavouring to impress his readers with a sense of the great accuracy of his proceedings, by adding signs of interrogation and astonishment to readings which — unintelligible, indeed, in the shape in which they are printed — are perfectly correct, and would have remained so, had they been copied with a proper regard to the nature of the MSS. whence they are taken, — with regard, for instance, to the circumstance that these MSS. sometimes omit a

Viráma, or leave it doubtful, at the first glance, whether the letter meant is a श or स. In the present condition of Vaidik exegesis, it becomes a duty, however unpleasant, to caution conscientious students against the means which are afforded them, by some printed books, for judging of the value of native commentaries. — *Sáyaṅa*'s commentary on the passages देवास.... to एवमेतद्विद्, as not immediately concerning the word अयवन्, is, for want of space, not given here; but it is almost superfluous to observe, that, in passing to its present condition of "Extract", it suffered the same treatment as the previous specimen, and as all the rest.) Since अयव is the same in origin as अयवन्, and perhaps merely a curtailed form of it, it would seem probable that it implied likewise the same double sense as the latter; though in the passages of the White Yajus where it occurs, its application is restricted to the sense given s. v. — Compare also अयवस्. E. अ neg. and यवन्.

अयवनवमी Tatpur. f. (-मी) The ninth day of the dark half of the month Bhádrapada (August-September), on which day offerings are made to the manes of women who have died unwidowed. Comp. अविधवानवमी. *(Molesworth.)* E. अयव and नवमी.

अयवस् Tatpur. (probably) m. (-वाः) The half-month, either the light or dark half of the month; e. g. *Vájas. S.*: सङ्वत्सरो अयवोभिः (*Mahídh.*: अब्दः.... संवत्सरः।.... कीदृशो ऽब्दः। अयवोभिः सङ्घः। यवायवाः अर्धमासा मासाश्चोच्यन्ते....। मासार्धमासैः प्रीतियुक्त इत्यर्थः; where the plur. of अयवस् would apparently mean "the half-months and months"; but, as यव and अयव are usually not defined in the manner in which Mahídhara defines them here, it is more probable that the words quoted did not intend a literal, but merely a paraphrastic or vague, rendering of these terms. The MSS. consulted by me agree, on this occasion, with the printed text.) Comp. अयव and अयवन्. E. अ neg. and यवस्.

अयव्य Tatpur. m. f. n. (-व्यः-व्या-व्यम्) Not fit for barley. (A compound formed according to *Páń.* V. 1. 7. and VI. 2. 155., when its accent would be the udátta on the last syllable.) E. अ neg. and यव्य.

अयशस् I. Tatpur. n. (-शः) Dishonour, disgrace, infamy; e. g. *Rámáy. Ayodhyák.* (older recens.): त्वत्कृते मे पिता वृत्तो रामश्चारण्यमाश्रितः। अयशो जीवलोके च त्वयाहं प्रतिपादितः; or *Manu*: अदण्ड्यान्दण्डयन्राजा दण्ड्यांश्चैवाप्यदण्डयन्। अयशो महदाप्नोति नरकं चैव गच्छति (*Kullúka*: अयशः = अख्यातिम्; the *Mitáksh.*, in quoting this verse, has पश्यति instead of गच्छति; the *Víramitr.*, however, गच्छति); or *Śiśupálab.*: अयशोभिदुरालोके कोपधामरणादृते। अयशोभिदुरा लोके कोपधा मरणादृते (where the two compounds of the first line are to be analysed as locatives of अयशोभिन्-दुरालोक and of कोप-धामरण-आवृत; *Mallin.* on the second line: अयशोभिदुरा। स्वाम्यवादरनिमित्तापकीर्तिनिवृत्ता।.... उपधा। उपायो मरणादृते प्राणत्यागं विनेत्यर्थः). E. अ neg. and यशस्.

II. Babuvr. m. f. n. (-शाः-शाः-शः) Unglorious, devoid of fame, disgraced; e. g. *Śatapath.*, *Bṛihadár.*: स्त्रीर्ह वा एषा स्त्रीणाम्। यमलोद्वासासस्त्रामलोद्वासः यशस्विनीमभिक्रम्योपमन्त्रयेत स चेदस्मै न दद्यात्काममेनामपक्रीणीयात्सा चेदस्मै नैव दद्यात्काममेनां यष्ट्या वा पाणिना वोपहत्यातिक्रामेदिन्द्रियेण ते यशसा यश आदद इत्ययशा एव भवति (*Śankara*: यशस्विनीं श्रीमतीम्।.... इन्द्रियेण &c.। तस्मात्तदतिशापाद्वन्ध्या दुर्भगेति व्याख्याता। अयशा एव भवति; *Dwivedag.*: यशस्विनीं वीर्यवत्पुत्रहेतुत्वात्कीर्तिमतीम्।.... इन्द्रियेण यशसा यशोहेतुना पद्मेनेन्द्रियेण हृत्वा तव यशो यशोभूतं पुत्रोत्पत्तिकरं रेतो ऽहं गृह्णामीति मन्त्रेण तथा शपेत्। सा चैवं शप्ता सती। अयशा एव। अपुत्रैव वन्ध्यैव भवति; where it is said, therefore, that a woman, through being barren, becomes devoid of fame, or becomes disgraced). E. अ priv. and यशस्.

अयशस्कर Tatpur. m. f. n. (-रः-री-रम्) Causing dishonour or disgrace, disgraceful, ignominious; e. g. *Mahábh. Ádip.* *(Hidimb.)*: धिक्कामसति पुंस्कामे मम विप्रियकारिणि। पूर्वेषां (*v. l.* सर्वेषां) राक्षसेन्द्राणां सर्वेषामयशस्करि (*v. l.* पूर्वेषा°); or *Śiśupálab.*: दिशामधीशांश्चतुरो यतः सुरानपास्य रागहृताः सिषेविरे। अवापुरारम्भ ततस्तता इति प्रवादमुच्चैरयशस्करं श्रियः (*Mallin.*: अयशस्करं दुःकीर्तिहेतुकरमित्यर्थः). E. अयशस् and कर (कृ, kṛit aff. ट; hence fem. ङीप्; comp. *Páń.* III. 2. 20. and IV. 1. 15.); for the Sandhi, compare *Páń.* VIII. 3. 46.

अयशस्य Tatpur. m. f. n. (-स्यः-स्या-स्यम्) Disgraceful, infamous; e. g. *Rámáy. Ayodhyák.* (older rec.): वीराणां राजपुत्राणां शस्त्रास्त्रविदुषां नृप। अनर्हमयशस्यं च न श्रोतव्यं त्वयेरितम्; or *Bhágav.-Pur.*: दुःशीलो दुर्भगो वृद्धो जडो रोग्यधनो ऽपि वा। पतिः स्त्रीभिर्न हातव्यो लोकेप्सुभिरपातकी। अस्वर्ग्यमयशस्यं च फल्गु कृच्छ्रं भयावहम्। जुगुप्सितं च सर्वत्र औपपत्यं कुलस्त्रियाः. E. अयशस्, taddh. aff. यत्.

अयशोभिन् Tatpur. m. f. n. (-भी-भिनी-भि) Beaming with happiness, very happy, very fortunate; see the quotation from the *Śiśupálab.* s. v. अयशस् I., where *Mallin.* explains the comp. अयशोभिदुरालोक —: अयशोभी भाग्यवान्। स चासौ दुरालोकस्तेजस्वित्वाद्दुर्दर्शश्चेति। विशेषणसमासः. E. अय and शोभिन्, or अय-शोभ, taddh. aff. इनि, when the word ceases to be a compound.

अयश्चूर्ण Tatpur. n. (-र्णम्) A powder prepared of iron; recommended, by Suśruta, amongst other medicines, for the treatment of intestinal worms; e. g. *Suśr.*: निःक्वाथेन विडङ्गानां चूर्णं प्रथमगं तु तत्। अयश्चूर्णान्यनेनैव विधिना योजयेद्भिषक्. E. अयस् and चूर्ण.

अयश्शङ्कु. See अयःशङ्कु.

अयश्शूर्प. See अयःशूर्प.

अयश्शिरस्. See अयःशिरस्.

अयस्थूण. See अयःस्थूण.

अयस् 1. m. f. [n.] (-याः-याः[-यः]) (ved.) The same as अय 1.; e. g. *Ṛigv.*: मधुपृचं घोरमयासमश्वं रथे युञ्जन्ति &c. (*Sáy.*: अयासं गन्तारम्); or *ibid.*: कामो राये हवते मा स्वस्त्युप स्तुहि पृषदश्वाँ अयासः (*Sáy.*: अयासो यज्ञगन्तॄन्; where यज्ञ completes the etymol. sense of गन्तॄन्); or *ibid.*: अयूत पृश्निर्महते रणाय त्वेषमयासां मरुतामनीकम् (*Sáy.*: अयासां गन्तॄणाम्). — The prolongation of the penultimate vowel in अयासम्, अयासः (acc. pl.), and अयासाम्, does not result from the declension-rules concerning the *classical* Sanskṛit; but, since it has several analogies in the *Vaidik*

declension, as Benfey justly observed in his Glossary to the Sámav. and in his first Sanskrit Grammar, there can be no doubt that Sáyańa is right, when, by the manner in which he renders them, he connects these forms with अय् "to go"; and it is likewise obvious that neither from a grammatical nor from a logical point of view can it be called an improvement, when modern "exegetes", to account for these forms, invented a compound अ-यास्, then derived its latter part यास् from यस्, "to make an effort", and ultimately metamorphosed the meaning "not making an effort", which they thought they had obtained, into the meaning which they wanted — "nimble, quick". — The nom. plur. अयासः may be referred to अयस्, or, in accordance with Sáyańa, to अय 1.; comp. the latter, where several instances of its occurence are given. — E. अय्, uń. aff. (probably) असि.

2. n. (-यः) [1] Iron (*Amarak.*, *Haláy.*, *Hemach.*, *Hardv.*, *Sureśwara*, *Rájan.*: अश्मसार, लोह, तीक्ष्ण &c.; *Nigh. Pr.*: मुण्डलोह — of three kinds: मृदु, किट्ट, and कठोर); e. g. *Rigv.*, *Atharv.*: सुकर्माणः सुरुचो देवयन्तो ऽयो न देवा जनिमा धमन्तः (*Sáy.*: यथा कर्मारा अयो भस्त्रेण धमन्ति तद्वत्); or *Vájas. S.*: अश्मा च मे मृत्तिका च मे .... हिरण्यं च मे ऽयश्च मे श्यामं च मे लोहं च मे सीसं च मे त्रपु च मे यज्ञेन कल्पन्ताम् (*Mahidh.*: अयो लोहम् । .... लोहं कालायसे सर्वतैजसे लोहके ऽपि चेत्यभिधानात्); or *Śatap.*: तस्मा एतस्य भूयो ऽभवत् । तस्मात्सीसमयस्यायो न हिरण्यम् &c.; or (with the implied sense, "*consisting of*", or "*like*") *Rigv.*, *Vájas. S.*: हिरण्यशृङ्गो ऽयो अस्य पादाः &c. (*Sáy.*: अयमश्वो हिरण्यशृङ्गो हितरमणीयशृङ्गो वा । अस्य पादा अयः । अयो- मयाः । अयःपिण्डसदृशा इत्यर्थः; *Mahidh.*: .... कीदृश इन्द्रः । हिरण्यशृङ्गः हिरण्यवच्छृङ्गं दीप्तिर्यस्य .... । अस्याश्वस्य पादा अयः । लोहं हिरण्यं वा अयोरूपाः पादा इत्यर्थः; or *Manu*: ताम्रायःकांस्यरैत्यानां त्रपुणः सीसकस्य च । शौचं यथार्हं कर्तव्यं क्षाराम्लोदकवारिभिः; or *Nyáya-Sútra*; see s. v. अय- स्कान्त; or *Sánkhya-Prav.-Sútr.*: अत्यन्तयोगे ऽपि तत्सिद्धिर्ना- ञ्जसायोदाहवत् (*Vijnánabh.*: अयोदाहवत् । यथायसो न दग्धृत्वं साक्षादस्ति &c.); or *Vijnánabh.* (on the *Sánkhya-Prav.-S.*: उपरागात्कर्तृत्वम् &c.): यथाग्न्ययसोः परस्परं संयोगविशेषात्परस्परधर्मव्यवहार औपाधिकः .... तथैव बुद्धि- पुरुषयोरिति भावः); or *Suśruta* (in giving a prescription of a collyrium): चन्दनं कुमुदं पत्रं शिलाजतु सकुङ्कुमम् । अयस्ताम्ररजस्तुत्थं निम्बनिर्यासमञ्जनम् &c.; or *Bhaííik.*: तप्तस्य तप्तेन यथायसो नः संधिः परेणास्तु विमुञ्च सीताम्; or *Nalod.*: हृदयोत्था यतो ऽत्र न क्षीयेत यथैव पावकायसेन । पाव- कायसेन तप्येत स्वहृदि चाधिकायसेन (*Tíká*: पावकायः । पावके ऽग्नौ । अयो लौहमिव । दह्यमानलौहमिव); or *Káśiká*: परश्वधमयः. Compare आयस. — [2] A weapon, such as an axe, &c., made of iron; e. g. *Rigv.*: स इद्वनेव प्रति धा- दसिष्यञ्छिशीत तेजो ऽयसो न धाराम् (*Sáy.*: अयसो न धाराम् । यथायोमयस्य परश्वादेर्धारां प्रवेशुकामस्तीक्ष्णीक- रोति तद्वत्). [3] A medicine prepared of iron; e. g. *Suśruta* (when teaching how such medicines should be used in worm-diseases): चौद्रेण विडङ्गगुणिवेदूरसमामलकोद्भवम् । यथाभयारसं चापि विधिरेषो ऽयसामपि. [4] Steel (*Nigh. Pr.*: पोलाद). [5] (ved.) Gold; see e. g. अयोहत. Since this meaning is given in *Yáska*'s *Nighańíu*, — which mentions also लोह amongst the names of "gold", — there can be no doubt that it must have been of real occurrence, though it was probably not used so often as the meaning "*iron*"; when Sáyańa, therefore, says that, in the word अयोहत (q. v.) as an epithet of a Soma-vessel, and in अयोहनु (q. v.) as an epithet of Savitŕi, अयस् means "gold", there is no reasonable ground for doubting the correctness of his interpretation. See also अयस्मय 1. 2. [6] Aloe-wood (*Sureśwara*: अयः प्रकीर्तितं लोहे तथैवागुरुपादपे). [Tatpur. compounds, the latter part of which is अयस् — probably in the meaning 2. 1. only — and which are appellations of either a species or an individual, receive the samás. aff. टच् (i. e. अ); beginners should, therefore, be aware that such compounds as कालाय- यस, कृष्णायस, लोहायस must not be analysed काल-, कृष्ण-, लोह, and अयस, but काल &c. and अयस्, samás. aff. टच्; for it would be as logical and grammatical to make an analysis of the former kind as it would be to analyse the word light-fingered, for instance, into light and fingered.] E. अय् (*Ráyamuk.* on the *Amarak.*, *Mádhav.*'s *Dhátuvŕ.* &c.), or इ (according to the option of *Bhánud.*), uń. aff. असुन्.

3. m. (-याः) Fire; e. g. a quotation by *Nŕisinha* in the *Swaramanjarí*: अयायाग्ने ऽस्यनभिशस्तीश. — E. According to the Uńádi-Sútra, इण आसिः, and the commentaries of *Ujjwalad.* and *Bhaííojid.* on it, — अयाः (i. e. अयास्) would come from इ (इण्), uń. aff. आसि, and be an indeclinable, included in the *Gańa* स्वरादि (*Páń.* I. 1. 37.); when the word would not be connected with अयस्. But, as the historical portion of this information merely conveys the fact that these commentators know of no other form of this word than अयाः, it must be allowed, too, to look upon it as a nom. of the masc. अयस्. This view was evidently taken by *Nŕisinha* (see *Páńini*, his *Position* &c. p. 160), for he reads the Sútra quoted, इण असिः, and does not state that the derivative is an indeclinable. A similar opinion was entertained by *Rámaśarman*, who committed, however, the blunder of stating that the *neuter* अयस् is an indecl.: अयार्थं स्यादयो लोहे पुमांस्तु कृष्णवर्त्मनि.

अयस्कंस Tatpur. m. (-सः) An iron goblet; (*Káśiká* on *Páń.*). E. अयस् and कंस; for the *Sandhi*, comp. *Páń.* VIII. 3. 46.

अयस्कर्णी Bahuvr. f. (-र्णी) Probably, a proper name, lit., "having ears like iron"; *Praudham.*: अयस्कर्णीति । अय इव कर्णौ यस्याः. (This compound is noticed by the grammarians on account of the irregular Sandhi of its two component parts; see कर्ण, and compare the following words and *Páń.* VIII. 3. 46.) E. अयस् and कर्ण, fem. aff. ङीष्.

अयस्काण्ड Tatpur. m. n. (-ण्डः-ण्डम्) [1] A large quantity of iron. [2] Excellent iron; (*Gańa* कस्कादि to *Páń.*, where the word is mentioned on account of the irregular Sandhi of its two component parts. Compare the preceding and following words. *Rámakŕishńa's* Gańapáíha and some other Gańap. give it as a *masc.*; the *Gańaratnam.*, as a neuter: अयसः काण्डमयस्काण्डम् । प्रशस्तं वा अयस्काण्डम्). E. अयस् and काण्ड.

अयस्कान्त Tatpur. m. (-न्तः) Also कान्तायस. [1] The load-

stone; (*Haláyudha, Ujjwalad.* on an Uńnadi-S.) e. g. *Nyáya S.*: अयसो ऽयस्कान्ताभिगमनवदणूपसर्पणम्; or *Raghuv.*: स चकर्ष परस्मात् तदयस्कान्त इवायसम्; or *Vijnánabh.* (on a *SánkhyaPrav. S.*): अयस्कान्तवत्संनिधिमात्रेणैव चेष्टितम्-अर्थम् &c. — *Suśruta* recommends the loadstone as a means of removing foreign substances from the body, provided that the substance is straight, not firmly embedded in the flesh, not jagged (?), and that it has caused the wound to gape; *Suśr.*: अनुलोममनवबद्धमकर्णमल्पमुखमयस्कान्तेन. ² A medicinal preparation of the loadstone. — The *Rájanigh.* says that such a preparation is sharp, warm, and rough; and that it is like an elixir of life (*rasáyana*) to remove white swellings, phlegm and bile: कान्तं तीक्ष्णोष्णरूक्षं स्यात्पाण्डुशोफहरं परम् । कफपित्तापहं पुंसां रसायनमनुत्तमम् ॥ न सूतेन विना कान्तं न कान्तेन विना रसः । सूतकान्तसमायोगाद्रसायनमुदीरितम्. — The same work names four varieties of the loadstone and the preparations of it: भ्रामक, चुम्बक, रोमक and स्वेदक; the preparations give an elixir of life (*rasáyana*), the successive effects of which are firmness and beauty of the body, as well as freedom from disease in general: अयस्कान्तविशेषाः स्युर्भ्रामकचुम्बकादयः । रसायनकराः सर्वे गुणिनो ह्युत्तरोत्तरम् । क्रमेण दार्ढ्यकान्तिकरं कान्त्यैर्नीरोगदायि. — For synonyms, compare, besides कान्तायस, and the four varieties named, कान्त, कान्तलोह, लोहकान्त or लोहकान्तक, लोहकर्षक, लोहचुम्बक, कृष्णलोह, महालोह, and the following. — The word is noticed by the grammarians on account of the irregular Sandhi of its component parts (*Gańa* to *Páń.*; *Gańaratnam.* See also कम्.). E. अयस् कान्त, scil. मणि; "the precious stone beloved of iron".

अयस्कान्तमणि Karmadh. m. (-णिः) The loadstone; e. g. *Málatímádh.* (*Mádhava* speaking): सा पुनर्मम प्रथमदर्शनव्यात्प्रभृत्यमृतवर्तिरिव चक्षुषोरानन्दातिशयमुत्पाद्यन्त्ययस्कान्तमणिशलाकेव लोहधातुमन्तःकरणमाक्रष्टवती. Compare the preceding and following. E. अयस्कान्त and मणि; see the E. of the preceding.

अयस्कान्तशिला Karmadh. f. (-ला) The same as the preceding (*Nigh. Pr.*). E. अयस्कान्त and शिला.

अयस्काम Tatpur. m. (-मः) A desire for iron. (This word is, like अयस्कान्त &c. noticed by the *Káśiká* &c. on *Páń.*, on account of the irregular Sandhi of its component parts. It may, as a Bahuvr., mean "one who has a desire for iron". See also s. v. कम्.) E. अयस् and काम.

अयस्कार Tatpur. m. (-रः) A blacksmith. — A man following the occupation of a blacksmith, does not, though a Śúdra, belong to that class of Śúdras who are so impure that a vessel used by them cannot be purified even by a religious rite. Compare *Patanjali* on निरवसित-, and तक्षायस्कार. — (The word is noticed by the grammarians on account of the irregular Sandhi of its component parts. See also s. v. कृ. Its accent is the udátta on the last syllable; comp. *Páń.* VI. 2. 76. and अयस्कृत्.) E. अयस् and कार (कृ, krit aff. अण्).

अयस्कीट Tatpur. n. (-टम्) Rust of iron, or a medicinal preparation of it. (*Nigh. Pr.*, on the authority of *Dhanwantari*; the Sandhi of the component parts of this word is irregular; but the word is not named, as other words of this kind are, by the grammarians; and its correctness seems doubtful. Comp. लोहकीट, and *Yájnik.* on अयोरस.) E. Probably a corruption of अयःकिट्ट q. v.

अयस्कुम्भ Tatpur. m. (-म्भः) An iron pitcher (*Gańaratnam.*). (The Sandhi of the component parts of this word is irregular; compare the preceding and following.) E. अयस् and कुम्भ.

अयस्कुम्भी Tatpur. m. f. (-म्भः-म्भी) An iron pot, a boiler. (The Sandhi of the component parts of this word is irregular; *Káśiká* &c. on *Páń.*; comp. also कुम्भ.) E. अयस् and कुम्भ.

अयस्कुशा Tatpur. f. (-शा) A rope connected or joined with iron; *Siddhántak.* on *Páń.*: अयःसहिता कुशा । अयस्कुशा; (not, "an iron rope"; for the latter would be कुशी; comp. *Páń.* IV. 1. 42. The word is noticed by the grammarians on account of the irregular Sandhi of its component parts. Comp. also s. v. कुश.) E. अयस् and कुश (in the fem.).

अयस्कृत् Tatpur. m. (-त्) A blacksmith (*Káśiká*). For Sandhi and accent, comp. the remark s. vv. अयस्कार and कृ. E. अयस् and कृत्.

अयस्कृति Tatpur. f. (-तिः) A medicinal preparation of iron; e. g. *Suśruta* (in his treatment of leprosy, after having taught how to make such a medicine, proceeds): एतेन सर्वलौहेष्वयस्कृतयो व्याख्याताः. For medicines prepared of plants and iron, see औषधायस्कृति and महौषधायस्कृति. (For the irregular Sandhi of the component parts of this word, see s. v. कृ.) E. अयस् and कृति.

अयस्ताप Tatpur. m. (-पः) One who heats iron; e.g. *Váj. S.*: मन्यवे अयस्तापम् (scil. नियुनक्ति; *Mahídh.*: अयस्तापम् । लोहतापकारम्). (The Sandhi of the component parts of this word is irregular; but it is not noticed, as similar words are, by *Páńini* or his commentators.) E. अयस् and ताप.

अयस्थूण. See अयःस्थूण.

अयस्पात्र Tatpur. n. f. (-त्रम्-त्री) An iron cup, an iron vessel; e. g. *Atharvav.*: तस्या विरोचनः प्राह्रादिर्वत्स आसीदयस्पात्रं पात्रम्; or *Suśruta*: अयस्पात्रे (the present ed.: अयःपात्रे) ऽग्निनाल्पेन पक्त्वा लेह्यमवतारयेत्. (The word, in both genders, is noticed by the *Káśiká* and other comm. on *Páń.* on account of the irregular Sandhi of its component parts; see also s. v. पात्र.) E. अयस् and पात्र.

अयस्पिण्ड Tatpur. m. (-ण्डः) A ball, or lump, of iron; e. g. *Uvaṭa* on a *Vájas. Prátiś.*: यमान्विवादयस्पिण्डान्तरालस्थां द्रावपिण्डवत् । अन्तस्थायमवर्णं तु अर्धपिण्डं विनिर्दिशेत्; or *Suśruta*: .... खदिराङ्गारतप्तमयस्पिण्डं ततः सप्तकृत्वो निर्वाप्य तमादाय पुनरासिच्य स्वाक्वां गोमयाग्निना विपचेत्; (the present ed. gives °तप्तमयःपिण्डं &c., which may be correct, since अयस्पिण्ड is not mentioned by the comm. on *Páń.* amongst the compounds, the former part of which has final स्, instead of Visarga, before the initial प् of the latter part; but, as the Sandhi of the component parts of अयस्पिण्ड has the same tendency as that of the component parts of अयस्पात्र, अयस्कुम्भ &c., it is not improbable that this compound was formed at a later period on the analogy of the foregoing and similar compounds, taught by Páńini and his commentators). E. अयस् and पिण्ड.

अयस्मय 1. m. f. n. (**-यः-यी-यम्**) [1]Made of iron; e. g. *Vájas. S.*: **नमः सु ते निर्ऋते तिग्मतेजो ऽयस्मयं विचृता बन्धमेतम्**; or *Atharvav.*: **भीमा इन्द्रस्य हेतयः शतमृष्टीरयस्मयीः**; or *Mahábh. Vanap.*: **ते वध्यमाना महाविर्वर्वर्मिरयस्मयैः। पर्यधमन्त वै राजन्नसुराः कालचोदिताः**; or *ibid. Śalyap.*: **अयस्मयं ताम्रमयं च भाण्डं ददौ द्विजातिप्रवरेषु रामः**; or *Kátyáy. Śr. S.*: **लोहितमयसयति गोमृगकण्ठाग्रप्रयोरयस्मये चरौ**. [2]Made of gold (ved.); e. g. *Rigv.*: **धर्मस्तिमत्रः प्रवृजे य आसीदयस्मयस्तम्वादाम विप्राः** (*Say.*: **अयस्मयो ऽयोमयो हिरण्मयो यः कलशः** &c.). See **अयस्** 2. 5.

2. f. (**-यी**) (In Vaidik mythology.) The name of one of the three towns of the Asuras; viz. the earth, considered as such, as it was built over by the Asuras with iron palaces; according to the same legend of the Bráhmańas, the intermediate region covered by the Asuras with silver palaces, was their second town, hence called **रजता**; and heaven, covered by them with golden palaces, their third town, hence called **हरिणी**; e. g. *Aitareya-Br.*: **देवासुरा वा एषु लोकेषु समयतन्त ते वा असुरा इमानेव लोकान्पुरो ऽकुर्वत** (*v. l.* **°लोकान्पुरः प्रत्यकुर्वत**) **यथौजीयांसो बलीयांस एवं ते वा अयस्मयीमेवेमामकुर्वत रजतामन्तरिक्षं हरिणीं दिवं ते तथेमाँल्लोकान्पुरो ऽकुर्वत** (*Sáyańa*: .... **तथेमां भूमिमयस्मयीं लोहप्राकारयुक्तामकुर्वत । अन्तरिक्षं लोकं च रजतप्राकारवेष्टितां पुरीमकुर्वत । द्युलोकं हरिणीं हिरण्मयीं सुवर्णप्राकारवेष्टितां पुरीमकुर्वत । तथैतुत्रिनगरनिर्माणकृतस्योपसंहारः । तमिममर्थं सर्वे तैत्तिरीयाः संप्रियामनन्ति । तेषामसुराणां तिस्रः पुर आसन्नयस्मय्यवमाथ रजताथ हरिणीति**).

According to *Pánini*, **अयस्मय** was, at his time, the Vaidik or obsolete form; the usual one being **अयोमय**. When, therefore, the *Vájas. S.*, the *Atharvav.*, and later writers make use of the obsolete form, it must be inferred either that the latter was revived at a period subsequent to that of Páńini, or — which is more probable, since **अयस्मय** is but seldom met with in classical authors — that it suited their poetical or other purposes to impart to their style an obsolete appearance. E. **अयस्**, taddh. aff. **मयट्**.

[**अयस्य**. A misprint, for **अपस्य**, in the comm. of the Calcutta ed. of Páńini, and, therefore, in the reprint of this edition. See s. v. **अपस्य**, where the correct reading of the quotation, viz. **अपस्यो वसानाः**, is given and explained.)

अयस्स्थूण. See **अयःस्थूण**.

अया. (ved.) The same as (the classical) **अनया** (instr. sing. of the femin. of **इदम्**); e. g. *Rigv.*: **अया ते अग्ने विधेमोर्जो नपादश्वमिष्टे** (*Sáy.*: **हे अग्ने ते त्वामया । अनया । आहुत्या विधेम** &c.); or *ibid.*: **अया ते अग्ने समिधा विधेम** (*Sáy.*: **अया । अनया**); or *ibid.*, *Atharvav.*: **अया ह त्वं मायया वावृधानं मनोजुवा स्वतवः पर्वतेन** (*Sáy.*: **अया । अनया**). — The *Ŕik-Prátiś.* notices that the final **आ** of **अया** does not make Sandhi with a following **अ**, **इ**, or **ई**; and it quotes as an instance, *Ŕigv.*: **स हि स्वसृत्पृषदश्वो युवा गणो ऽया ईशानस्तविषीभिरावृतः**; (*Sáy.* here takes the instrum. **अया** as implying the *sense* of a genitive: **स हि । खलु । मरुद्गणो ऽया । अस्य । सर्वस्य जगत ईशानः । ईश्वरशीलो भवति**; but it seems more probable that, as in other instances, some word, e. g. **आहुत्या**, has to be supplied to it; when "of this (world)", would be another ellipsis to be supplied to **ईशानः**). E. An obsolete instrum. of the fem. of **अ** (the base of **इदम्**); *Sáyańa*, in referring to *Páń.* VII. 1. 39., derives it with the affix **याच्**.

अयाचक Tatpur. m. f. n. (**-कः-चिका-चकम्**) One who does not ask or solicit (*Wilson*). [**अयाचके** occurs as a various reading of **अयाचिते**, in a MS. of *Hemach. nán.* 3. 235.; but it is wrong there.] E. **अ** neg. and **याचक**.

अयाचित I. Tatpur. 1. m. f. n. (**-तः-ता-तम्**) Not asked for, unsolicited; e. g. *Manu*: **त्र्यहं प्रातस्त्र्यहं सायं त्र्यहमद्यादयाचितम् । त्र्यहं परं च नाश्नीयात्प्राजापत्यं चरन्द्विजः**; or *Yájnav.*: **एकभक्तेन नक्तेन तथैवायाचितेन च । उपवासेन चैकेन पादकृच्छ्रः प्रकीर्तितः** (where the "unsolicited" food means food not solicited either from strangers or from members of one's own family; *Vijnán.*: **अयाचितमिति न केवलं परकीयान्नयाचनप्रतिषेधो ऽपि तु स्वीयमपि परिवारकभार्यादिभ्यो न याचितव्यम्**. In this passage, **अयाचित** may also be referred to II. 2.); or (*adverbially*: without having been solicited) *Yájnav.*: **अयाचितोपहृतं ग्राह्यमपि दुष्कृतकर्मणः**; or *Kullúka* (on *Manu*: **एधोदकं मूलफलमन्नमभ्युद्यतं च यत्** &c.): **अभ्युद्यतम् । अयाचितोपनीतम्**.

2. n. (**-तम्**) Unsolicited alms, alms given without being asked for; (scil. **भैक्ष**, which word is sometimes added, when the neuter would belong to 1.); e. g. *Viśwapr.*: **अमृतं .... अयाचिते च मोक्षे च** &c.; or *Hemach.*: **अयाचितं स्यादमृतम्**; or *Hemach. nán.*: **अमृतं यज्ञशेषे तु सुधामोक्षाप्त्वयाचिते**; or *Trikáńd.*: .... **अयाचितं वारि वामृतम्** (see the meanings of **अमृत** 4.); or comp. the quotations from *Manu* and the *Bhágav.-Pur.*, p. 383 *a*, l. 42–48). E. **अ** neg. and **याचित**.

II. Bahuvr. 1. m. (**-तः**) The name of a Muni who is also called Upavarsha (q. v.; *Trikáńd.*); lit., "one who does not ask" (for food &c.).

2. n. (**-तम्**) The eating of food obtained without solicitation. Compare the commentary on the next word, line 46. E. **अ** priv. and **याचित**.

अयाचितव्रत I. Tatpur. n. (**-तम्**) The obligation or observance of eating such food only as has been obtained without solicitation; e. g. *Vasishtha* (as quoted by *Kullúka*): **त्र्यहं दिवा भुङ्क्ते नक्तमश्नाति च त्र्यहं त्र्यहमयाचितव्रतं त्र्यहं न भुङ्क्त इति कृच्छ्रः**.

II. m. (**-तः**) One who keeps the obligation or observance of eating such food only as has been obtained without solicitation; e. g. *Ápastamba* (as quoted by *Kull.* and *Vijnáneśw.*): **त्र्यहमनक्ताश्नद्दिवाशी च ततस्त्र्यहमयाचितव्रतस्त्र्यहं नाश्नाति किंचन** (*v. l.* **किंचित्**); *Vijnán.*: .... **एवं नक्तभोजनविधावपि । न विद्यते याचितं यस्मिन्भोजने तदयाचितम्**; or *Sanatkum. Sanh.*: **मध्याह्ने प्रयतः संध्यां यः करोति द्विजोत्तमः । अयाचितव्रती होमी देवब्राह्मणपूजकः** &c. E. **अयाचित** and **व्रत**.

अयाचिन् Tatpur. m. f. n. (**-ची-चिनी-चि**) Not asking for, not soliciting (*Gańa* to *Páń.*: **ग्राह्यादि**). E. **अ** neg. and **याचिन्**.

अयाज्य Tatpur. m. f. n. (**-ज्यः-ज्या-ज्यम्**) [1]One for whom it is not permitted to perform a sacrifice, as a Śúdra, an outcaste, &c.; e. g. *Śatap.*, *Bŕihadár.*: **प्राणस्य वै सम्राट्कामायायाज्यं याजयति** (*Dwivedag.*: **प्राणाभिरक्षणार्थाय हि पुमानयाज्यं पतितादिमपि याजयति**); or *Yájnav.* (in enu-

merating the sins called उपपातक q. v.): धान्यकुप्यपशुस्तेयमद्यापानां च याजनम् &c. (Vijnán.: अयाज्यानां जातिकर्मदुष्टानां शूद्रव्रात्यादीनां याजनम्). Comp. अयाज्ययाजक &c. ² Not fit for a sacrificial offering. See अयाज्यत्व. E. अ neg. and याज्य.

अयाज्यत्व n. (-त्वम्) ¹ The condition of an outcaste &c.; see अयाज्य 1. ² The not being fit for a sacrificial offering; e. g. *Jaimini-Sútra*: अयाज्यत्वाद्द्रव्याणां भेदः स्यात्स्वयाज्यप्रदानत्वात्. E. अयाज्य, taddh. aff. त्व.

अयाज्ययाजक Tatpur. m. (-कः) A priest who performs a sacrifice for one who is not fit to have such a rite performed for him, scil., a Śúdra, an outcaste, &c. (comp. अयाज्य); e. g. *Káśiká* (on the word याज्ञिकचित्त): अयाज्ययाजकः । तृष्णापरः (*v. l.* अयाज्ययाजनातृष्णापरः). E. अयाज्य and याजक.

अयाज्ययाजन Tatpur. n. (-नम्) The performing a sacrifice for a person for whom it is not permitted to perform such a ritual act, scil., an outcaste, &c. (see अयाज्य); it is one of the sins called उपपातक q. v.; e. g. *Manu*: अयाज्ययाजनैश्चैव नास्तिक्येन च कर्मणाम् । कुलान्याशु विनश्यन्ति यानि हीनानि मन्त्रतः; or the *Vishńu-Dharmaś.* (in enumerating the उपपातक): परस्यापहरणं परदाराभिगमनमयाज्ययाजनम् &c. Comp. the next. E. अयाज्य and याजन.

अयाज्यसंयाज्य Tatpur. n. (-ज्यम्) The same as the preceding; e. g. *Manu* (in enumerating the sins called उपपातक): गोवधोऽयाज्यसंयाज्यपारदार्यात्मविक्रयाः &c. (*Kullúka*: जातिकर्मदुष्टानां याजनम्). E. अयाज्य and संयाज्य.

अयातयाम Tatpur. 1. m. f. n. (-मः-मा-मम्) Not deprived of vigour, powerful, effective; e. g. *Śatap.*: छन्दांस्येवैतत्पुनराप्याययत्ययातयामानि करोति (*Sáy.*: अयातयामानि । अगतसाराणि); or *ibid.*: यातयाम वा अमेधैष्यायातयाम्न्यः सिकता अयातयाममेवैनदेतत्करोति (*Sáy.*: अ° = अगतसारम्); or *Bhágav.-Pur.*: अयातयामास्तस्यासन्यामाः स्वान्तरयापनाः । शृण्वतो ध्यायतो विष्णोः कुर्वतो ब्रुवतः कथाः (*Śridharasw.*: अ° = अगतसाराः); or *ibid.*: अयातयामोपहवैरसमघैर्प्रसह्य राजञ्जुहवाम तेऽहितम्; or a quotation in *Raghun.*'s *Tithitattwa* (in reference to the ceremony of bathing on the day of new moon): मासे नभस्यमावास्या तस्यां दर्भचयो मतः । अयातयामास्ते दर्भा विनियोज्याः पुनः पुनः; and: दर्भाः कृष्णाजिनं मन्त्रा ब्राह्मणा हविरग्नयः । अयातयामान्येतानि नियोज्यानि पुनः पुनः.

2. n. (-मम्) The name of particular Mantras of the Yajurveda, which, according to a legend of the Vishńu-Puráńa, were unknown to Vaiśampáyana, and which Yájnavalkya obtained from the sun; *Vishńu-Pur.*: याज्ञवल्क्यस्तदा प्राह प्रणिपत्य दिवाकरम् । यजूंषि तानि मे देहि यानि सन्ति न मे गुरौ ॥ पराशर उवाच ॥ एवमुक्तो ददौ तस्मै यजूंषि भगवान्रविः । अयातयामसंज्ञानि यानि वेत्ति न तद्गुरुः (where *Ratnagarbhabhatta* explains अयातयामसंज्ञानि, अन्यैरनधीतानि "not studied by others"; but the correctness of this interpretation seems doubtful). Compare *Wilson*'s *Vishńup.* p. 281; *Muir's O. S. T.* III. p. 32. E. अ neg. and यातयाम.

अयातयामता f. (-ता) Vigourousness, efficacy, strength; e. g. *Aitareyabr.*: छन्दांसि वृहदयातयामतायै छन्दांस्येव वृहति तद्यथादो ऽश्वैर्वा न वृज्जिर्वाग्निरश्वैरश्रान्ततरैरश्रान्ततरैरुपविमोकं यान्त्येवमेवैतच्छन्दोभिरश्वैरश्वैरश्रान्ततरैरश्रान्ततरैरुपविमोकं स्वर्गलोकं यन्ति यच्छन्दांसि वृहति (*Sáy.*: आयत्रादीनि छन्दांसि वृहति तदायतनविपर्यासेनावस्थापयेत् । तच्च वृहत्सारत्वप्रयुक्तकालस्य परिहाराय भवति &c.); or *Śatapathabr.*: तद्वा अहुतं स्यात् । अयातयामतायै तद्वै निष्पिबेद् ब्रूयात् (*Sáy.*: तस्य वस्य भूतवत्वं विधत्ते । तद्वा अहुतमिति । अयातयामतायै । अग्निचित्त्वाय । तद्वहुतं वस्तं निष्पिबेत् । वाचयितुम् । अन्यं ब्रूयात्). E. अयातयाम, taddh. aff. तल्.

अयातयामन् Bahuvr. m. f. n. (-मा-म्नी-म) The same as अयातयाम; comp. e. g. the quotation given there, col. *a*, line 31; or *Aitareyabr.*: तदेतदस्तुतमशस्तमयातयाम सूक्तं यज्ञ एव सावान्तत् (*Sáy.*: तदेतदासिमित्यादि सूक्तमृग्भिः पूर्वमस्तुतं होतृभिरप्यशस्तम् । तस्मादयातयाम गतसारं न भवतीति । साधायज्ञ एव यज्ञमध्ये सारत्वात्); or *Śatapathabr.*: स हैव यज्ञो ऽयातयामैवास (or यातयामैवास) यथा वषट्कृतं हुतं स्वाहाकृतम् ॥ ते देवा अकामयन्त । कथं न्विमं यज्ञं पुनराप्याययेमायातयामानं कुर्याम तेनायातयाम्ना प्रचरेमेति ॥ स यजुष्ट्वामाज्यं परिशिष्टमासीत् । येन यज्ञं समस्थापयंस्तेनैव यथापूर्वं हवींष्यभ्यधारयन्पुनरेवैनानि तदाप्याययन्नयातयामान्यकुर्वन्नयातयाम ह्याज्यम् (*Sáy.*: स इव उक्तविधौ यज्ञो ऽयातयामैव । अगतसार एव । यथा । अपेक्षानतिक्रमेणैव (MS. I. O. 1509: अपेक्षानतिक्रमेण; MS. 667: अपेक्षानतिक्रमेणैव) यतो वषट्कारादिना । उक्त आसीत् । यतो यातयामत्वशङ्का नासीत्तथैव । अथवा । अपेक्षितस्य वषट्कारादेरकृतत्वात् (MSS. स) एषो ऽवशिष्टो यज्ञो यातयामा निर्गतसार एव (MS. I. O. 1509: एव; MS. 657: इव; *Sáyańa* admits, therefore, in the beginning of this passage, I. 5. 3. 23. &c., a double interpretation; the one founded on the reading यज्ञो ऽयातयामैव, as both MSS. give it; the other founded on the reading यज्ञो यातयामैव [or perhaps °यामेव]. The present edition of the *Śatap.* says nothing of a reading यज्ञो ऽयात°; and in its "Extracts" of Sáy.'s comm. on this Kańdiká, it not omits — p. ११६, l. 19 — between "संयद्देवाभिधानम्" and "यातयामा निर्गतसारः", a *copious* and *important* gloss of Sáyańa on the preceding part of the same Kańdiká, but gives the two last named words as the sole representatives of the commentary just quoted). E. अयात and यामन्.

अयातु Tatpur. m. (-तुः) A no-demon, a being different from, or the reverse of, a fiend; e. g. *Ṛigv.*: इयामि देवाँ अयातुरग्ने साधन्नृतेन धियं दधामि (*Sáy.*: हे अग्ने । अयातुरहिंसाहिंसयन्धुनेन । ऋतेन यज्ञेन साधन् । कामान्साधयन् । देवान्हुयामि); or *ibid.* (VII. 104. 16.): यो मायातुं यातुधानेत्याह यो वा रक्षाः शुचिरस्मीत्याह । इन्द्रस्तं हन्तु महता वधेन विश्वस्य जन्तोरधमस्पदीष्ट (*Sáy.*: यो राक्षसो मामयातुमराक्षसं सन्तं हे यातुधान हे राक्षसेति संबोध्याह ब्रूते । यो वा स्वयं रक्षा राक्षसः शुचिरस्मि शुद्धो भवामि न राक्षसो ऽस्मीत्याह ब्रूते । तमुभयविधं राक्षसमिन्द्रो महता प्रौढेन वधेनायुधेन वधेन हन्तु । हिनस्तु । स च विश्वस्य सर्वस्य जन्तोर्जन्तुनस्याधमो निकृष्टः सन् । पदीष्ट । पततु; i. e. "the Rákshasa who calls me a demon, *though I am not a demon,* and the Rákshasa who says (of himself) *that he is (not a demon, but) a pure being,* — him may Indra slay with his great weapon; may he fall *(so as to remain)* the lowest of all beings". This is the literal, and, as it seems, quite satisfactory, sense

of this verse, according to *Sáyańa*. Prof. *M. Müller* gives the following translation of it: "He who called me a Yâtudhâna, or who said I am a bright devil — may Indra strike him down with his great weapon, may he fall the lowest of all beings" (*Bunsen's Outlines of the Phil. of Universal History*, vol. I. p. 344). E. अ neg. and यातु.

अयाथातथ्य n. (-थ्यम्) Want of propriety or suitableness, incongruity; e. g. *Bhaṭṭik.*: प्रावर्तिष्यन्त चेष्टाश्चेद्याथातथ्यवत्तव । अनुशास्ति त्वया लोके रामावर्त्स्यसरां ततः (*Jayam.*: चेद्यदि तव लोकव्यवस्थाकारिण्यश्चेष्टाः कर्माणि । अयाथातथ्यवत् । यथाशास्त्रमसमीक्ष्यकारितया प्रवर्तन्ते तद्वत् । प्रावर्तिष्यन्त &c.). Also आयथातथ्य. E. According to *Páńini* (hence *Gańaratnam.* &c.), अयथातथा, taddh. aff. ष्यञ्, with an irregular Vriddhi in the second syllable; but, according to *Patanjali*, who criticizes Páńini's etym., a *Tatpur.* of अ neg. and याथातथ्य. See the quotation s. v. अयथातथा.

अयाथापुर्य n. (-र्यम्) The not being as it was before, unusualness. Also आयथापुर्य. E. According to *Páńini* (hence *Gańaratnam.* &c.), अयथापुर, taddh. aff. ष्यञ्, with an irregular Vriddhi in the second syllable; but, according to *Patanjali*, who criticizes Páńini's etym., a *Tatpur.* of अ and याथापुर्य. See the quotation s. v. अयथातथा.

अयाथार्थिक Tatpur. m. f. n. (-कः-की-कम्) [1] Improper, unjust. [2] Absurd, incongruous (*Wilson*). E. अ neg. and याथार्थिक.

अयाथार्थ्य Tatpur. n. (-र्थ्यम्) [1] Want of conformity, incongruousness. [2] Analogy; e. g. *Śankaram.* (on the *Kańáda S.*: आत्ममनसोः संयोगविशेषात्संस्काराच्च स्मृतिः): अनुभवयाथार्थ्यायाथार्थ्यमियमनुविधत्ते (scil. स्मृतिः) । रज्जुं भुजङ्गतयोपलभ्य पलायितस्य तथैव स्मृतेः. E. अ neg. and याथार्थ्य.

अयान Tatpur. n. (-नम्) [1] Natural state, natural disposition (*Háráv́ali*: स्वभाव). [2] Not going, halt, stop (*Wilson*). E. अ neg. and यान.

अयानय I. Dwandwa n. (-यम्) Good and ill luck, fate; e. g. *Haláy.*: इष्टानिष्टफलं प्राज्ञैः स्मृतं दैवमयानयम्. E. अय (good luck) and अनय (bad luck).

II. Tatpur., or Karmadh. m. (-यः) (In a kind of chess.) A covered position of the chessmen, on the chess- or back-gammon board; a position which cannot be invaded by the chessmen of the adversary. According to some, it may mean also the head of the chess- or back-gammon board, where the chessmen originally stand at the beginning of the play. *Patanjali* (on *Páń.*: अनुपदसर्वान्नायानयं बद्धाभक्षयतिनेयेषु): अयानयं नेय इत्युच्यते । तत्र न ज्ञायते को ऽयः को ऽनय इति । अयः प्रदक्षिणम् । अनयः प्रसव्यम् । प्रदक्षिणप्रसव्यगामिनां शाराणां यस्मिन्परैः पदानामसमावेशः सो ऽयानयः । अयानयं नेयः । अयानयीनः शारः. — *Kaiyyaṭa* (on these words): तत्र न ज्ञायत इति । अयनमय इति । गमनमात्रमयशब्देनोच्यते । तत्र प्रतिषेधस्यानयशब्देनेति विवक्षार्थाभिधानादयानयं नेय इत्यसमन्वयाशङ्कया प्रश्नः ॥ अयः प्रदक्षिणमिति । एकद्यूतकारापेक्षया शारस्य प्रदक्षिणं गमनमयो द्वितीयापेक्षया प्रसव्यं वामापरपर्यायं गमनमनयो रूढिशब्दादुच्यते ॥ परैरिति । द्वितीयद्यूतकारसंबन्धिभिः शारैः पदानां स्थानानां गृहापरपर्यायाणामनाक्रमणमनध्यासनमित्यर्थः । ससहायस्य शारस्य परैर्नाक्रम्यते पदम् । असहायस्तु शारेण परकीयेण बाध्यत इति द्यूतव्यवहारः ॥ अयसहितो ऽनय इत्युत्तरपदलोपी समासः । तत्पुरुषः ॥ अयप्रधानोऽनयो ऽयानय (MS. I. O. No. 330 repeats the last word) इत्येकदेशद्वारेण समुदायस्य कृताकृतादिवच्छब्दपदेशात्समानाधिकरणसमासः (the last syllable सः is om. in the MS.) । समाहारद्वन्द्वो वा ॥ अयानयमिति । नयतेर्द्विकर्मकत्वाद्यानयमित्यप्रधाने कर्मणि द्वितीया (comp. *Páń.* I. 4. 51. 53. and *vv.*) प्रधाने तु कृत्यप्रत्ययम् ॥ तत्र केचित् । फलकशिरःस्थैव स्वशारकयामानियस्थायानयीनमित्यभिधानमिच्छन्ति (MS.: स्वशारयामा॰) । यस्तु शार एकपार्श्व एव संचरति तत्र न भवति प्रत्ययः । यो हि शारः पार्श्वात्पार्श्वान्तरमानीयते स एवायानयं नीयते । अन्यस्त्वयमेव नीयते । अनयमेव वा. — *Nágojibh.* (on these words): अयानययोर्घटाघटयोरिवार्थः प्रसिद्ध एवेत्यत आह । अयनमिति । एवं च प्रकृतान्वययोग्यो ऽर्थो न ज्ञायत इति भावः (thus MS. I. O. No. 351; MS. No. 1209: इत्यर्थः इति भावः) ॥ ननु प्रदक्षिणप्रसव्यगमनमेकस्य कथम् । अत आह । एकद्यूतकारेति ॥ ननु प्रदक्षिणप्रसव्यगमनमात्रे शब्दाल्लभ्यते । शारस्येति विशेषलाभः । कथम् । अत आह । रूढीति ॥ उच्यत इति । अयानयशब्दाभ्यामित्यर्थः ॥ भाष्ये प्रदक्षिणेत्यादि । अनेन गतिविशेषवाच्ययानयशब्दाभ्यां सव्यापसव्यगामिशाराणां तादृशगत्या प्राप्यं (MS. 351: ॰गत्यप्राप्यं) स्थलविशेषं शारयुग्मादिस्थानं लक्षणयोच्यते । ये हि परशारभिया युग्मादिस्थानं प्रापणीयास्ते ऽयानयीना इत्युच्यन्त इति भावः ॥ पदानां स्थानविशेषाणां मध्ये यस्मिन्स्थानविशेषे परैर्द्वितीयद्यूतकारसंबन्धिभिः शारैः । सूत्रस्थैर्भिर्द्यूतकाराः परस्परमिति शाराः । तैरसमावेशो ऽनाक्रमणमित्यर्थः ॥ तं स्थलविशेषं दर्शयति । ससहायस्येति ॥ अयानययोर्भेदात्कर्मधारयानुपपत्तेराह । उत्तरपदलोपीति ॥ समुदायस्य कृताकृतादिवदिति । यथा तत्रैकदेशद्वारा समुदायस्य तत्त्वं तथात्र गतिसमुदायस्य किंचिदपेक्षया सव्यत्वमन्यापेक्षयापसव्यत्वं चेति कर्मधारय इति भावः ॥ समाहारद्वन्द्वो वेति । इदं चिन्त्यम् । सो ऽयानय इति भाष्ये पुंलिङ्गनिर्देशात् ॥ फलकशिर इति ॥ आरम्भकाले यत्र स्थाने शाराः स्थाप्यन्ते तच्छिरः । तत्र स्थितः शारः (the last word is om. in MS. 1209) परपार्श्वादात्मपार्श्वान्तरमानीयते । तत्रैवायं प्रयोग इष्यत इति भावः ॥ अन्यस्त्वयमेवेति । अस्योपपत्तिश्चिन्त्या महद्भिः. — Similarly *Haradatta*; the *Káśiká* is in favour of the latter interpretation only, as results from its explanation of the word अयानयीन (q. v.): अयः प्रदक्षिणगमनम् । अनयः प्रसव्यगमनम् । प्रदक्षिणप्रसव्यगामिनां शाराणां यस्मिन्परैः शारैः पदानामसमावेशः सो ऽयानयः । अयानयं नेयः । अयानयीनः शारः । फलकशिरसि स्थित इत्यर्थः. E. अय, the rightward move of the chessmen, and अनय, which means the leftward move, but in so far only as the game of the adversary is concerned, since a move made rightwards by one of two players, sitting opposite to one another, is to the other player a move made leftwards, and *vice versâ*. If the compound is a *Tatpur.*, its first part is to be taken in the sense of an instrum., with the ellipsis of "with"; if it is a *Karmadh.*, it means "अनय, which at the same time is अय". *Kaiyyaṭa* believes that it might be looked upon also as a *Dwandwa*, but *Nágojibhaṭṭa* and *Haradatta* express a doubt, and very properly, as to the correctness of such a view, since the word is a masculine in the sing., and could not combine these two properties, if it were a Dwandwa. If the statement of the grammarians, that this compound is (अनयथा) a *Tatpur.* or a *Karmadh.*, were

not as positive as it is, it might seem more natural to infer from Patanjali's gloss that it is a *Bahuvr.*, since there is no evidence, to my knowledge, to show that **अय** and **अनय** mean, besides the particular move, also the place where the move takes effect, or the place whence it proceeds, — the latter alternative being implied by the second meaning which "some" assign to **अयानय**. Compare the next.

अयानयीन m. (-नः) (In a kind of chess.) A piece or man at chess, backgammon, &c. which can be moved into a covered position on the chess- or backgammon-board; or, according to some, amongst the chessmen, placed as they are at the beginning of the play, at the head of a chess- or backgammon-board, such a man as can be moved from one side of the board to the other and, therefore, back to its original position (but not such a one as can move in one direction only). See the preceding, and the quotations given there from the comm. on *Páńini*. E. **अयानय**, taddh. aff. **ख**.

अयावन Tatpur. n. (-नम्) The want of a cause of uniting. In the *Ŕik-Prátiś.*, it means the absence of a phonetic influence exercised by the final sound of a preceding, on the initial sound of a following, word; such an absence of a phonetic influence allowing the *Krama* (see **क्रम**) to be one of two words only, whereas the existence of such a phonetic influence would *cause* the *Krama* to *unite* more than two words; *Ŕik-Pr.* (XI. 12.): **अयावने पूर्वविधानमाचरेत्** (*Uvaia*, as quoted by M. Regnier, in his edition of this *Prátiś.*: **अयावने । अमिश्रणे । किमुक्तं भवति । यत्र क्रमे वचनप्राप्ताभ्यां पदाभ्यां पूर्वपदं निमित्तं न भवति तच्चेत्युक्तं भवति । पूर्वविधानमाचरेदिति । द्वाभ्यां क्रममाचरेदित्यर्थः**; where **अमिश्रण** is to be taken in the sense of "not *causing* to mix or to unite"). E. **अ** neg. and **यावन**.

अयाशय. The same as **अयःशय**, q. v.

अयाशु Tatpur. m. (-शुः) (ved.) (Perhaps) A being that practises improper or unnatural sexual intercourse; *Atharv.*: **येषां पश्चात्प्रपदानि पुरः पार्ष्णीः पुरो मुखा । खलजाः शकधूमजा उरुण्डा ये च मट्मटाः कुम्भमुष्का अयाशवः । तानस्या ब्रह्मणस्पते प्रतीबोधेन नाशय**. E. **अ** deter. and **याशु**.

अयास्. See **अयस्** 3.

अयासोमीय n. (-यम्) The ritual name, in the Úha-Gána, of the Sámaveda-verses II. 431 – 433 (= II. 4. 1. 13.); according to *Benfey*'s Index to his ed. of the Sámaveda. E.?

अयास्य Tatpur. m. [f. n.] (-स्यः[-स्या-स्यम्]) (ved.) [1] Not to be accomplished, or attained, by means of an effort; e. g. (scil. by warlike efforts; as an epithet of Indra) *Ŕigv.*: **द्विता वि वव्रे सनजा सनीळे अयास्यः स्तवमानेभिरर्कैः** (*Sáy.*: **अयास्यः । यासः प्रयत्नः । तत्साध्यो यास्यः । न यास्यो ऽयास्यः । युद्धरूपैः प्रयत्नैः साधयितुमशक्य इत्यर्थः । कथं साध्यत इत्यत आह । स्तवमानेभिः स्तोत्रं कुर्वद्भिः पुरुषैः । अर्कैः स्तुतिरूपमन्त्रैः**; and comp. p. 439*a*, l. 4 ff.); or *ibid.*: **अनाधृष्टानि धृषितो व्यास्यन्निधीँरदेवाँ अमृणदयास्यः** (*Sáy.*: **अयास्यः । अयासनीयः । चालयितुमशक्यः** — according to a MS.; but it seems that "unable to be conquered" might be more congenial with the context; comp. also below, col. *b*, l. 16 ff.). [2] The proper name of a celebrated Ŕishi of the family of the Angirasas, who, therefore, is also called *Ayásya Ángirasa.* He is mentioned by the *Anukram.* of the *Ŕigv.* as the author of several hymns of the Ŕigveda (IX. 44. 45. 46. and X. 67. 68.), and by the *Bŕihadár.-Up.*, amongst a number of renowned Ŕishis who studied and taught the Brahmavidyá of this Upanishad, as the pupil of Ábhúti, a descendant of Twashtŕi, and as the teacher of Pathin, a descendant of Subhara. In the *Aitareyabr.*, he is related to have been one of the priests (the Udgátŕi), who officiated at the sacrifice in which Hariśchandra intended to offer Śunaḥśepa to Varuńa; (see **शुनःशेप**). In the Ŕigveda-hymns, the word **अयास्य**, even where it may naturally apply, as an epithet, to a deity, is sometimes optionally taken by Sáyańa as the name of the Ŕishi, and the context then made to agree with this optional sense of the word; e.g. *Sáyańa* on the second verse quoted above, col. *a*, l. 50: **यद्वा । अयास्याङ्गिराः स्तोतृवाची .... । अयास्येनर्षिणा स्तुत्य इन्द्रः**; or *Ŕigv.*, *Sámav.*: **प्र ण** (*Sámav.* v. l. **न**) **इन्द्रो महे तन** (*Sámav.* v. l. **तु न**) **ऊर्मिं न बिभ्रदर्षसि । अभि देवाँ अयास्यः** (*Sáy.* on the *Ŕigv.*: **अयास्यस्तायमृषिः .... देवानभिगच्छति यष्टुम्**; on the *Sámav.*: **अभि देवान् । अव-यित्वा । अयास्य ऋषिराह**). [3] (In the Upanishads.) A mystical name of, or a mystical application of the name of, the Ŕishi Ayásya Ángirasa, to the chief vital air, or the essence of life, which, according to a legend of the Chhándogya- and Bŕihadár.-Up., established the superiority of the gods over the demons. The Bŕihadár. relates that the gods, being aware that the performing the ceremony of Udgítha (Jyotishtoma &c.) would lead to the destruction of the demons, asked the organ of speech to perform it; but, when speech sang the Udgítha, the demons pierced it with their sin. They then asked successively the organs of smell, vision, hearing, and volition, to perform the ceremony; yet the demons destroyed them likewise. But, when the chief vital air sang the Udgítha, and the demons ran up to him, they themselves were destroyed, "as a clod of earth, falling upon a rock". The gods then desired to know who and where he was who thus established their superiority; and they found that he was the "vital air residing (in the æther which is) within the mouth", whence he is called *Ayásya* (on account of the similarity of this word to the words **अयमास्ये**; *Bŕihadár.*: **अयमास्ये ऽन्तरिति सो ऽयास्यः**; *Śankara*: **आस्ये मुखे य आकाशस्तस्मिन्नन्तरयं प्रत्यक्षो वर्तत इति । सर्वो हि लोको विचारयेाध्यवस्यति**); and they ascertained, also, that he was the essence of the parts of the body, whence he obtained the name of *Ángirasa* (in allusion to **अङ्गानां रसः**; *Bŕihadár.*: **आङ्गिरसो ऽङ्गानां हि रसः**, which explanation *Śankara* spiritualizes into "the essence of that which is effects and causes": **आत्मा कार्यकारणानाम् । कथमाङ्गिरसः । प्रसिद्धं ह्येतदङ्गानां कार्यकारणलक्षणानां रसः सार आत्मेत्यर्थः**). The *Chhánd.-Up.*, though differing from the Bŕihadár., in some points of this myth, agrees with it in the leading idea, that the chief vital principle is the means of establishing the superiority of divine beings; but, while it gives the same popular and mystical etymol. of Ángirasa as the Bŕihadár.-Up. (viz.: **एतमु एवाङ्गिरसं मन्यन्ते ऽङ्गानां यद्रसः**), it ex-

plains the name Ayásya somewhat differently. Ayásya, it says, is the second name of the chief vital air, "because it proceeds from the mouth": एतमु एवायास्यं मन्यन्त आस्याद्यदयते). In reference to this myth and the explanation of the Chhánd.-Up., *Sáyańa* holds that the word अयास्यः in the first Ŕigv.-verse quoted above, p. 438 *a*, l. 46 ff., may also mean the "*chief vital air*" and, as such, apply to Indra; but it is scarcely necessary to point to the anachronism which would be involved in such an interpretation of the Vaidik verse; (*Sáy.*: यद्वा। अयास्यः पञ्चवृत्तिर्मुख्यप्राणः। स ह्यास्यान्मुखादयते गच्छति निष्क्रामति। तदुपासको ऽप्याङ्गिरा (ऽप्याङ्गिरस?) उपचारादयास्य उच्यते। तथा च च्छन्दोगैराम्नातम् &c.). — That neither the word *Ayásya* nor the patronymic *Áńgirasa* could, instinctively, or by any scientific analysis, have yielded the sense of "chief vital air", requires no remark; but, since the Ŕishi Ayásya, as just mentioned, is one of the inspired seers of the Ŕigveda, and since his name occurs, not only as that of an Udgátŕi priest in an old legend of the Bráhmańas, but as that of a renowned teacher of the Brahmavidyá, it is possible that the fame of his knowledge of ritual and spiritual matters led to the mystical application which his proper and family names have in the Upanishads. E. अ neg. and यास्य, with the udátta on the second syllable; an irregularity of accentuation which *Sáyańa* tries to account for by *Páń.* VI. 2. 199.

अयाङ्ग Bahuvr. n.(?) (-ङ्गम्?) Bell metall, or any amalgam of zinc and copper (*Nigh. Pr.*: कांसे; comp. *Molesworth* on the last-named term). E. अय (an abbreviation of अयस्) and आङ्ग.

अयि ind. [निपात-अव्यय-चादि] [1] A vocative particle in general (*Hemach.*, *Med.*, *Śabdar.*: संबोधने); e. g. *Nalod.*: अयि राक्षस भक्षय मां क्षुधितो न वसानवसान (i. e. वस अनवसान) वसान वसाः (*Ṫiká*: अयि। अहो). [2] A vocative particle implying kindness of address (*Amarak.*: अनुनये; *Ráyam.*, *Bharatam.*, *Bhánud.*: सान्त्वने; *Hemach.*, *Viśwapr.*, *Med.*, *Bhúripr.*: अनुनये; *Śabdar.*: अनुरागे); e. g. *Mahábh. Ádip.*: समनुज्ञाप्य तान्सर्वानासीनान्मुनिरब्रवीत्। प्रच्छन्नं पूजितः पार्थैः प्रीतिपूर्वमिदं वचः। अयि धर्मेण वर्तध्वं शास्त्रेण च परंतपाः। अयि विप्रेषु पूजा वः पूजार्हेषु न हीयते (*Nílak.*: अयीति कोमलामन्त्रणे); or *Kumáras.*: अयि संप्रति देहि दर्शनं स्मर पर्युत्सुक एष माधवः; or *Nalod.*: अयि भवने चायस्व स्वभुवं पुष्कर मुदं जने ऽचायस्व (*Ṫiká*: अयि कोमलामन्त्रणे). [3] An interrogative particle in general; or, according to some, one implying kindness of inquiry (*Hemach.*, *Viśwapr.*, *Med.*, *Bhúripr.*: प्रश्ने; *Haláy.*: प्रश्ने सानुनये; *Śabdar.*: सानुनयप्रश्ने); e. g. *Mŕichchh.*: शर्विलकः (speaking to a servant) । अयि जानीषे रेभिलस्य सार्थवाहस्य गृहम्; or *Kumáras.*: अयि क्रियार्थं सुलभं समित्कुशं जलान्यपि स्नानविधिक्षमाणि ते। अपि स्वशक्त्या तपसि प्रवर्तसे शरीरमाद्यं खलु धर्मसाधनम्; or *Patanj.* (on a *Vártt.* to *Páń.*): अयि भवान्कमण्डलुपाणिं छात्रमद्राक्षीत् (misedited: अपि &c.). E. According to the commentators on the *Amarak.*, ई, kŕit aff. इ, or अय्, kŕit aff. इन्; but it is obvious that अयि is an onomatopoetic word.

अयिन् m. f. n. (-यी-यिनी-यि) Going. This word occurs in composition only; see, for instance, अत्ययिन्, अन्वयिन्, अभ्युदयिन्. E. इ (इण्), kŕit aff. इनि.

अयुक्छद Bahuvr. m. (-दः) The name of a plant, Echites or Alstonia scholaris; literally, "having odd (i. e. an odd number of, viz. seven) leaves (on a stalk)" (*Hemach.*, *Nigh. Pr.*: सप्तपर्णः; *Vallabhag.* on *Hemach.*: सप्तच्छद; see the quot. s. v. अयुगच. Compare अयुक्पलाश, अयुग्मच्छद, अयुग्मपत्र, अयुग्मपर्ण, विषमच्छद, सप्तपत्र, सप्तपर्ण, सप्तपलाश; see also the remark s.v. अयुज्. E. अयुज् and छद.

अयुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) [1] Not joined, not connected with; e. g. (the Visarjaníya, Jihwámúlíya, &c. which letters have not the mark of a Pratyáhára, and, therefore, are not connected with other letters of the alphabet comprised by the Pratyáháras; see अयोगवाह) *Patanjali* (on *Páń.*): के पुनरयोगवाहाः। विसर्जनीयजिह्वामूलीयोपध्मानीयानुस्वारयमाः। कथं पुनरयोगवाहाः। यदयुक्ता वहन्ति। अनुपदिष्टाश्च श्रूयन्ते; *Kaiyy.* (on these words): .... अयुक्ताः। प्रत्याहारलक्षणेन। पाठाभावादसंबद्धा इत्यर्थः; *Nágojibh.* (on the same): प्रत्याहारबोधकलक्षणेनायुक्ता इत्यन्वयः. [2] Not put to (as horses to a cart); e. g. *Ŕigv.*: अरश्मानो ये ऽरथा अयुक्ता अत्यासो न ससृजानास आजौ (*Sáy.*: अरथाः। रथवर्जिताः। अयुक्ताः कुशचि(?) न नियुक्ताः .... । अत्यासो न। अश्वा यथा); or *Śatapath.*: यचश्वं युक्तं वायुक्तं वा दाक्ष्यन्त्स्यात् &c.; or (figur.) *Vájas. Sanh.*: मा त इन्द्र ते वयं तुराषाडयुक्तासो अब्रह्मता विदसाम। तिष्ठा रथमधि यं वज्रहस्ता रश्मीन्देव यमसे स्वश्वान् (*Mahídh.*: हे तुराषाट्। हे इन्द्र। ऐश्वर्ययुक्त। ते त्वदीया वयं ते तव तस्मिन्रथे ऽयुक्ताः। तस्माद्भिन्नाः सन्तो मा विदसाम .... उपक्षीणा मा भवाम; i. e. 'we who are not put to thy chariot, &c.'; but compare the next meaning, where the same verse is quoted from the *Ŕigv.*, with a various reading). [3] Not attached, not joined in faith, not devoted to; e. g. *Ŕigv.*: न ते त इन्द्राभ्यस्मदृष्वायुक्तासो अब्रह्मता यदसन् (*Sáy.*: हे ऋष्व। महन्निन्द्र। यत्। ये। अस्मत्। अस्मत्तः। त्वद्भक्तेभ्यो ऽन्ये ऽयुक्तासः। त्वयासंयुक्ता असन्। आसन्। अभवन्; compare the preceding quotation); or *Śatapath.*: मन एवैतदेतस्मै कर्मणे युङ्क्ते न ह्ययुक्तेन मनसा किं चन संप्रति शक्नोति. [4] Not admitted, or appointed, by rule or law (to an office, occupation, &c.); comp. the quot. s. v. अयुक्तत्व. [5] Not fit for, unfit; not answering the purpose intended, incongruous, inconsistent, unsuitable; e. g. *Shadwinśabr.* (where speaking of the apparition, in dreams, of animals which are unfit to be vehicles of idols): अथ यदास्यायुक्तानि यानानि प्रवर्तन्ते देवतायतनानि कम्पन्ते .... तान्येतानि सर्वाणि विष्णुदेवत्यान्यद्भुतानि भवन्ति (*Sáy.*: अथ पुनर्यस्य पुरुषस्य यदा यानान्ययुक्तानि। अयोग्यानि खरमहिषादीनि प्रवर्तन्ते। स्वप्नावस्थायाम्। तथास्य गोचरे ता एव देवता उच्यन्ते। युज्यन्ते येष्वपि देवतायतनानि कम्पन्ते। निर्निमित्तं चलन्ति &c.); or *Rámáy. Árańyak.* (older recension, ed. Calc., Bomb.): परावमन्ता विषयेषु सङ्गवान्न देशकालप्रविभागतत्त्ववित्। अयुक्तबुद्धिर्गुणदोषनिश्चये विपन्नराज्यो न चिराद्विपत्स्यसे; (the later recension, ed. Gorresio: परावमन्ता विषयेष्वसङ्गवान् —? the last two words ought to be read: °षु स° — देशकालप्रविभागकोविदः। अयुक्तबुद्धिर्गुणदोषदर्शने कथं नु राजा भवितासि रक्षसाम्); or *Patanjali* (where speaking of a restriction which is laid down by *Kátyáyana*, but does not answer the object intended by him): नैष युक्तो

विप्रतिषेधः (*Kaiyyaṭa*: नैष युक्त इति । इष्टसिद्धय इति भावः) .... । अयादयो ऽभिनिवर्तमानाः प्रगृह्यसंज्ञाया निमित्तं विघ्नन्ति । एषो ऽसंभवः । सत्यसंभवे युक्तो विप्रतिषेधः । एवमप्ययुक्तो विप्रतिषेधः । सतोर्हि विप्रतिषेधो भवति; or the same (on *Páń.*'s rule प्रोक्ताल्लुक्): अयुक्तो ऽयं निर्देशः । प्रोक्तादिति भवितव्यम्;or *Mádh. Jaiminiyany.*: .... इत्यन्ये भावनापक्षा अयुक्ताः; or *ibid.*: श्रीवतामयश्रुतत्वादयुक्तो ऽयाग इति चेत् &c. [6] Wrong, incorrect, untrue; e. g. *Rámáy. Kishk.* (in the later recension, ed. Gorresio): न धारये कोपमुदीर्णवेगं निहन्मि सुग्रीवमयुक्तमद्य; (the older recension, ed. Calc., Bombay: .... सुग्रीवमसत्यमद्य); or *Nyáya-Sútra*: आहतत्वादयुक्तम् (viz. the assertion made in the foregoing Sútra is wrong &c.); or *Kumárila* (on a *Mánava-Kalpa-S.*): चातुर्मास्यादौ महती वृषत्कर्तव्या तृतीयं तृतीयं वा धान्यमसीत्यादिना मन्त्रान्तं सन्नतसन्नत्विचादयुक्तम् । काण्डानुसमयात्प्रतीयते; or (as the sense of a sentence, when it is vitiated either by illogical wording or by superfluous allusions; compare अयुक्तता and अर्थदोष) *Kávyaprak.*: अर्थदोषानाह ॥ अर्थो .... विध्यनुवादायुक्तः. [7] Improper, indecent; e. g. *Rámáy. Bálak.* (in the older recension, ed. Schlegel, Calc., Bomb.): राघवाणामयुक्तो ऽयं कुलस्यास्य विपर्ययः; (in the later rec., ed. Gorresio: राघवाणामयुक्तो ऽयं सत्यधर्मव्यतिक्रमः); or *Yájnavalkya* (in the chapter on साहस): अयुक्तं शपथं कुर्वन् &c. (*Vijnáneśw.*: यथायुक्तं मातरं गमिष्यामीत्येवं शपथं करोति; *Váchaspatim.*: अयुक्तं शपथं मातरमभिगच्छामीत्यादिरूपम्); or *Bhaṭṭik.*: अयुक्तमिदमित्यन्ये तमाप्ताः प्रत्यवारयन् (*Bharatam.*: अयुक्तमेतत्स्त्रीहननमित्युक्त्वा &c.); or (neuter: an *impropriety*) *Śiśupálab.*: इदमयुक्तमहो महदेव यद्वरतनोः स्मरयत्यनिलो ऽन्यदा; or *Hitopad.*: दमनकः सरोषमाह । कथमाहारमाचार्यो भवान्नृपं सेवते । सेवकेनैतदयुक्तमुक्तम्. E. अ neg. and युक्त.

अयुक्तकृत् Tatpur. m. f. n. (-त्-त्-त्) Doing a wrong act, committing an impropriety; e. g. *Daśarúpa* (ed. *Hall*): .... नायकप्रतिनायकौ (in the kind of play called ईहामृग)। ख्यातौ धीरोद्धतावन्त्यो विपर्यासादयुक्तकृत् । दिव्यस्त्रियमनिच्छन्तीमपहारादिनेच्छतः; (the *Sáhityad.*, which frequently copies this work, has, instead of विपर्या॰, गूढभावादयुक्तकृत्). E. अयुक्त (7.) and कृत्.

अयुक्तचार Bahuvr. m. (-रः) One who has not appointed spies (as a king, who, by not doing so, is wanting in knowledge of what is going on); e. g. *Rámáy. Áranyak.* (in the older recension, ed. Calc. and Bombay): अयुक्तचारं दुर्दर्शमस्वाधीनं (in the later rec., ed. Gorresio: अष्टचारमधर्मज्ञमस्वाधीनं) नराधिपम् । वर्जयन्ति नरा दूरान्नदीपङ्कमिव द्विपाः (*Tilaka*: अयुक्तचारमनियोजितचारम्) । .... अयुक्तचारश्चपलः कथं राजा भविष्यसि (in the later rec.: अयुक्तचारा राजानो भविष्यन्ति कथं नु ते) । .... येषां चाराश्च कोषश्च नयश्च जयतां वर । अस्वाधीना नरेन्द्राणां प्राकृतैस्ते जनैः समाः (in the later rec.: येषां कामश्च क्रोधश्च नयश्च नयतां वर । अस्वाधीना नरेन्द्राणां प्राकृतैस्ते नरैः समाः) । यस्मात्पश्यन्ति दूरस्थान्सर्वानर्थान्नराधिपाः । चारेण तस्मादुच्यन्ते राजानो दीर्घचक्षुषः (in the later rec.: राजानश्चारचक्षुषः;) or *ibid.*: न नूनं बुध्यसे रामं महावीर्यं गुणोन्नतम् (in the later rec.: नूनं न बुध्यसे रामं यथावीर्यं यथाबलम्) । अयुक्तचारचपलो महेन्द्रवरुणोपमम् (*Tilaka*: अबोधे ऽयं हेतुरयुक्तचारत्वम् । अनियुक्तचारत्वम्). E. अ neg. and युक्त-चार.

अयुक्तता f. (-ता) The same as the next, q. v.; e. g., *incorrectness*; e. g. *Sáhityad.*: विध्यनुवादायुक्तते (i. e. विध्ययुक्तता and अनुवादायुक्तता), which are two अर्थदोष, q. v.; see the explanation s. v. अयुक्त col. *a*, l. 16 and 17. E. अयुक्त, taddh. aff. तल्.

अयुक्तत्व n. (-त्वम्) The being अयुक्त q. v.; e. g. the not being admitted, or appointed, by rule or law, (to an office, occupation, &c.); (see अयुक्त 4.): e. g. *Kátyáy. Śr. S.*: विप्रये लौकिकमयुक्तत्वात् (*Yájnik.*: यत्र यत्र कर्मणि विप्रयः संशयो भवति किमत्र लौकिकं वस्तु ग्राह्यमुत वैदिकमिति । तत्र लौकिकं ग्राह्यम् । लौकिकस्य कुत्रापि वाक्येनाविनियुक्तत्वात् । इतरस्य वचनेन कार्यान्तरविनियुक्तत्वात्); or *ibid.*: हविष्षु चेदाह्रियमाणेषु मरणं दक्षिणाग्नावेनान्संदहेत् (viz. हविष्यान्) । न वायुक्तत्वात् (*Karka*: न वा दक्षिणाग्नौ संदहेत् । अयुक्तो ह्याहरणकाले हविष्यग्रहणेन तेषां योगः; *Deva*: अविनियुक्तत्वात् । ग्रहणेन हि हविषाणां विनियोगो भवति नाहरणमात्रेण); or *ibid.*: गृहपतिर्याजमानमयुक्तत्वात् (*Yájnik.*: याजमानं यत्कर्म तद्गृहपतिः करोति । कर्मान्तरे तस्यायुक्तत्वात् । इतरेषां चाध्वर्य्वादिषु योगात्); or *incongruousness* (see अयुक्त 5.); e. g. *Kaiyyaṭa* (on *Patanj.* to *Páń.* VIII. 3. 72.): पण्डिताः पर्युदासं मन्यन्ते । संभवत्येकवाक्यत्वे वाक्यभेदाश्रयणस्यायुक्तत्वात् । प्रसज्यप्रतिषेधे हि वाक्यभेदो ऽवश्यं भावी; or, *impropriety* (see अयुक्त 7.): e. g. *Viśwanáthabh.* (on a *Nyáya-Sútra*): स्वकीयोपेन्निवरणस्यायुक्तत्वादिति चेत् &c. — Compare also the preceding. E. अयुक्त, taddh. aff. त्व.

अयुक्तपदार्थ Tatpur. m. (-र्थः) The meaning of a word which is not added (to other words of a sentence), the meaning of a word to be supplied; e. g. *Hemach.* (says, in reference to अपि, where it is used in the sense of 'a drop of, a little', with a noun in the genitive, as in a phrase like सर्पिषो ऽपि स्यात् 'there might be a little butter'): अपि .... (प्रश्ने) ऽयुक्तपदार्थेषु; or *Viśwapr.*: अपि .... तथायुक्तपदार्थेषु; or *Med.*: अपि .... तथायुक्तपदार्थे; or *Śabdar.*: अपि .... (कामचारक्रिया)-युक्तपदार्थे च निगद्यते; (in all these and similar definitions, it is wrong, therefore, to read प्रश्ने यु॰, or तथा यु॰, or ॰क्रिया यु॰; comp. *Páń.* I. 4. 96., and the remark s. v. अपि, p. 191 *a*, l. 14 ff.). E. अयुक्त-पद, and अर्थ.

अयुक्तरूप Bahuvr. m. f. n. (-पः-पा-पम्) Of improper appearance, improper; e. g. *Kumáras.*: अयुक्तरूपं किमतः परं भवेत्त्रिनेत्रवक्षःसुलभं तवापि यत् । स्तनद्वये ऽस्मिन्हरिचन्दनास्पदे पदं चिताभस्मरजः करिष्यति (*Mallin.*: अयुक्तरूपम् । अत्यन्तायुक्तम्; *Vṛihasp.*: = अनुचितम्). E. अयुक्त (7.) and रूप.

अयुक्ति Tatpur. f. (-क्तिः) [1] Unfitness, unsuitableness; e. g. *Bhávaprak.* (where speaking of the bad and good effects of spirituous liquor): अयुक्तियुक्तं (used in an unsuitable manner, scil. मद्यम्) रोगाय युक्तियुक्तं यथामृतम्. [2] Impropriety, bad conduct; e. g. *Jayam.*, &c. (on *Bhaṭṭik.*: अचेष्टा यदि हान्यायादनेनात्सामहे वयम्) अन्यायात् । अयुक्त्या. E. अ neg. and युक्ति.

अयुक्पलाश Bahuvr. m. (-शः) The name of a plant, Echites or Alstonia scholaris; see अयुक्छद, and the explanation given there. (*Hemach.*: अयुग्विषमशब्दौ विषमशब्दादिवाचकौ । विनेयपर्णेषु सप्तपलाशादिषु योजयेत् — scil. कविः —; *Vallabhag.* on the latter: यथा सप्तपलाशस्तथायुक्पलाशो विषमपलाशश्च सप्तपर्णो नाम वृक्षः । सातवाणस्त इति प्रसिद्धिः). E. अयुज् and पलाश.

अयुक्पादयमक Tatpur. n. (-कम्) A species of alliteration; viz. the repetition of the odd, i. e., the first and third, *pádas* or fourths of a stanza, in such a manner that the sense of the sounds repeated is different in the first and the third Páda. An instance of this kind of alliteration is the following from the *Bhaṭṭikávya*: न वानरैः पराक्रान्तां महद्भिर्भीमविक्रमैः । न वा नरैः पराक्रान्तां ददाह नगरीं कपिः, where, according to *Jayam.* &c., the first *páda* means, न (not) वानरैः (by the monkeys) पराक्रान्तां (overcome), and the third: न (not) वा (moreover) नरैः (by men) पराक्रान्तां (obstructed in battle). Also अयुग्मपादयमक. Comp. युक्पादयमक. For other kinds of alliteration, see s. v. यमक. E. अयुज्-पाद्, and यमक.

अयुक्शक्ति Bahuvr. m. (-क्तिः) A name of Śiva; literally, "(the god) who has odd (i. e. an odd number of, viz. *nine*), powers"; (*Vallabhagaṅi* — on the words of *Hemach.* quoted s. v. अयुक्पलाश —: त्रिपञ्चसप्तादीत्यादिग्रहणात् । नवशक्तिरयुक्शक्तिर्विषमशक्तिश्च । शम्भुः). E. अयुज् and शक्ति.

अयुग Tatpur. (?) m. f. n. (-गः-गा-गम्) Odd; comp. अयुज् and अयुगार्चिस्. E. अ priv. and युग.

अयुगक्ष Bahuvr. m. (-क्षः) A name of Śiva; lit., "having odd (i. e. an odd number of, viz. *three*), eyes"; comp. अयुङ्नेत्र, त्रिनेत्र, विषमनेत्र, त्र्यक्ष, विषमाक्ष, and similar compounds (*Vallabhag.* — on the words of *Hemach.* quoted s. v. अयुक्पलाश —: त्र्यक्षपञ्चबाणसप्तच्छदादिष्वपि ज्ञेयम् । यथा त्र्यक्षस्तथायुगक्षो विषमाक्षश्च ॥ यथा पञ्चबाणस्तथायुग्बाणो विषमबाणश्च । यथा सप्तच्छदस्तथायुक्छदो विषमच्छदश्च । एवमन्ये ऽपि). E. अयुज् and अक्षि, samás. aff. षच्.

अयुगपत् Tatpur. ind. Not at the same time, not simultaneously, successively; e. g. *Sánkhya-Kár.*: जननमरणकरणानां प्रतिनियमादयुगपत्प्रवृत्तेश्च । पुरुषबहुत्वं सिद्धं त्रैगुण्यविपर्ययाच्चैव (*Gauḍap.*: युगपदेककालम् । न युगपदयुगपत्). E. अ neg. and युगपत्.

अयुगपद्ग्रहण Tatpur. n. (-णम्) Non-simultaneous apprehension, successiveness of apprehension; e. g. *Nyáya-Sútra*: क्रमवृत्तित्वादयुगपद्ग्रहणम्. E. अयुगपत् and ग्रहण.

अयुगपद्भाव Tatpur. m. (-वः) Non-simultaneousness, successiveness; e. g. *Nyáya-Sútra*: प्रणिधानलिङ्गादिज्ञानानामयुगपद्भावादयुगपत्स्मरणम् (*Viśwan.*: अयु° = क्रमात्). E. अयुगपत् and भाव.

अयुगर्चिस् Bahuvr. m. (-र्चिः) The same as the next. E. अयुज् and अर्चिस्.

अयुगार्चिस् Bahuvr. m. (-र्चिः) The fire; literally, "having odd (i. e. an odd number of, viz. *seven*), flames"; e. g. *Śiśupálab.*: अयुगार्चिरिव ज्वलन्नुपायो रिपुरौदर्चिषमाजुहाव मन्त्रम् (*Mallin.*: अयुगार्चिः सप्तार्चिः). [Amongst the MSS. of the Śiśup. in the Library of the I. O. four, viz. two with comm., one without comm., and one containing the comm. only, have अयुगार्चिः, as quoted; one without a comm. has अयुगर्चिः. But, since the commentaries themselves merely explain the sense of the word, without giving a grammatical analysis of it, it remains doubtful whether अयुगर्चिः is not the better reading of the two.] E. अयुग and अर्चिस्.

अयुगिषु Bahuvr. m. (-षुः) A name or epithet of Kámadeva, the god of Love; literally, "having odd (i. e. an odd number of, viz. *five*), arrows; (*Vallabhag.* — on the words of *Hemach.* quoted s. v. अयुक्पलाश —: अयुजः पञ्च । इषवो यस्य सो ऽयुगिषुः). Compare पञ्चेषु, विषमेषु, अयुग्मशर, अयुग्बाण, पञ्चबाण, विषमबाण, पञ्चशर, and similar compounds. E. अयुज् and इषु.

अयुग्धातु Bahuvr. m. f. n. (-तुः-तुः-तु) Having odd (i. e. an odd number of, viz. one, three, five, seven, nine, &c.) ingredients or component parts; e. g. *Mánava-Kalpa-S.*: मुञ्जं प्रतिद्धात्वयुग्धातु प्रदक्षिणम् (*Kumárila*: अयुग्धातु संदधातीति । धातुं मुञ्जाय योजयतीति वा । अयुग्धातु । युञ्जो धातवो यस्मिन् । तदयुग्धातु । न युग्धातु । तृणसंघातः । &c.); or *Kumárila* (on another *Mánava-Kalpa-S.*): अयुग्धात्विति स्तरणविशेषणम् । अयुजो विषमो धातवः स्तरणसंतानाः यस्मिन्स्तरणे तदयुग्धातु; or *Kátyáy. Śr. S.*: अयुग्धातूनि यूनानि (*Yájnikad.*: इध्मबन्धनबर्हिर्बन्धनार्थानि यूनानि संनहनानि रज्जवो ऽयुग्धातूनि भवन्ति । धातवस्तृणमुष्टिप्रवेशाः । अयुजो विषमा एकत्रिपञ्चसप्तनवादिविषमसंख्या धातवो येषां तान्ययुग्धातूनि. E. अयुज् and धातु. According to the first quotation, *Kumárila* admits also of the analysis: Tatpur., अ neg. and युग्धातु; but the former E. seems more consistent with the meaning of this compound.

अयुग्नेत्र. See अयुङ्नेत्र.

अयुग्वाण. See अयुग्बाण.

अयुग्म Tatpur. m. f. n. (-ग्मः-ग्मा-ग्मम्) Odd (as the numbers one, three, five, &c.); e. g. *Áśwaláy. Śr. S.*: मासि मासि च गोआयुषी उपेयुरयुग्मेषु गौर्युग्मेषु; or *Kátyáy. Śr. S.*: प्रत्यगेकधनानयुग्मानुदहरणांस्त्रिप्रभृत्या पञ्चदशभ्यः (viz. भूमौ निदधाति); or *Yájnikad.* (on another *Káty. Śr. S.*): तत्रायुग्मान्यहानि त्रिवृत्स्तोमकानि युग्मानि तु पञ्चदशानीति षडहेषु त्रिवृत्पञ्चदशयोर्विवेकः । उत्तरपक्षे तु विपरीतम् । अयुग्मानि पञ्चदशानि युग्मानि तु त्रिवृत्स्तोमकानीति; or *Bhojadeva*'s *Rájamártaṅḍa*: अयुग्मे दुर्भगा नारी युग्मे च विधवा भवेत् । तस्माद्गर्भान्विते युग्मे विवाहे सा पतिव्रता । मासत्रयादूर्ध्वमयुग्मवर्षे युग्मे तु मासत्रयमेव यावत् । विवाहशुद्धिं प्रवदन्ति सर्वे वात्स्यादयो ज्योतिषि जन्ममासात्; or *Manu*: युग्मासु पुत्रा जायन्ते स्त्रियो ऽयुग्मासु रात्रिषु । तस्माद्युग्मासु पुत्रार्थी संविशेदार्तवे स्त्रियम् (*Medhátithi*: युग्मा रात्रयः षष्ठ्यष्टमी दशमी द्वादशी चतुर्दशी षोडशी; *Kullúka*: अयुग्मासु पञ्चमीसप्तम्यादिषु) । पुमान्पुंसो ऽधिके शुक्रे स्त्री भवत्यधिके स्त्रियाः । समे ऽपुमान्पुंस्त्रियौ वा क्षीणे ऽल्पे च विपर्ययः (*Medhát.*: शुक्रं बीजं पुरुषस्य रेतः । स्त्रियाः शोणितम् । उक्तं भगवता वसिष्ठेन । शुक्रशोणितसंभवः पुरुष इति । स्त्रीबीजाधिके पुंबीजे ऽयुग्मास्वपि पुमाञ्जायते । युग्मास्वपि स्त्रीबीजस्याधिक्ये कन्यैव; *Kull.*: पुंसो बीजे ऽधिके ऽयुग्मास्वपि पुत्रो जायते । स्त्रीबीजे ऽधिके युग्मास्वपि दुहितैव); the theory of *Manu* is, therefore, that a son is conceived by a woman on the even nights of her proper season — see ऋतु —, with the exception, established by him in a previous verse, of the second and fourth nights (i. e. on the sixth, eighth, tenth, twelfth, fourteenth, and sixteenth nights), and a daughter, on the odd nights of her season, with the exception, as likewise mentioned by him before, of the first, third, eleventh, and thirteenth nights (i. e. on the fifth, seventh, ninth, and fifteenth nights); — moreover, if we follow the interpretation of *Medhátithi* and *Kullúka*, that a boy is produced, even on the odd nights, when the energy of the man (i. e. his semen) prevails, and a girl, also on the

even nights, when the energy of the woman (i. e. her blood) prevails; whereas, if their energies are alike, an hermaphrodite, or twins, — a boy and a girl —, are conceived, and no conception takes place, if the energies of both are either too weak or deficient. *Vijnáneśwara*, however, understands the first part of the second theory in this sense, that, if a girl is conceived on the even nights, in consequence of the mother's energy prevailing, she will have the appearance of a boy, and if, in consequence of the father's energy prevailing, a boy is conceived on the odd nights, he will have the appearance of a girl: यदा युग्मायामपि रात्रौ शोणिताधिक्यं तदा स्त्र्येव भवति पुरुषाकृतिः । अयुग्मायामपि शुक्राधिक्ये पुमानेव भवति स्त्र्याकृतिः. The problem just mentioned is dwelt on with much detail, especially in the medical works; e. g. in the *Śárírasthána* of *Suśruta*, the *Śárírasthána* of *Charaka*, &c. E. अ neg. and युग्म.

अयुग्मच्छद Bahuvr. m. (-दः) The name of a plant, Echites or Alstonia scholaris (*Mathureśa, Ramánátha* on the *Amarak.*: = सप्तपर्ण; see अयुक्छद and the explanation given there). Compare the next. E. अयुग्म and छद.

अयुग्मच्छदगन्धि Bahuvr. m. f. n. (-न्धिः-न्धिः-न्धि) Smelling like the plant Echites or Alstonia scholaris; e. g. *Kirátárj.*: अनेकराजन्यरथाश्वसंकुलं तदीयमास्थाननिकेतनाजिरम् । नयत्ययुग्मच्छदगन्धिरार्द्रतां भृशं नृपोपायनदन्तिनां मदः (*Mallin.*: अयुग्मच्छदस्य सप्तपर्णपुष्पस्य गन्ध इव गन्धो यस्य सो ऽयुग्मच्छदगन्धिः । सप्तम्युपमानेत्यादिना बहुव्रीहिरुत्तरपदलोपश्च — comp. *Vártt.* 5. to *Páń.* II. 2. 24.). E. अयुग्म and गन्ध, samás. ád. इ.

अयुग्मनेत्र Bahuvr. m. (-त्रः) A name or epithet of Śiva (comp. अयुङ्नेत्र, and the explanation s. v. अयुगच); e. g. *Kumáras.*: स्मरस्तथाभूतमयुग्मनेत्रं पश्यन्नदूरान्मनसाप्यधृष्यम् । नालक्षयत्साध्वससन्नहस्तः स्रस्तं शरं चापमपि स्वहस्तात्. E. अयुग्म and नेत्र.

अयुग्मपत्र Bahuvr. m. (-त्रः) The same as अयुक्छद, q. v. (*Nigh. Pr.*: सातवीरा). Comp. also the next. E. अयुग्म and पत्र.

अयुग्मपर्ण Bahuvr. m. (-र्णः) The same as the preceding (*Nigh. Pr.*: सातवीरा). E. अयुग्म and पर्ण.

अयुग्मपादयमक Tatpur. n. (-कम्) The same as अयुक्पादयमक. E. अयुग्म-पाद, and यमक.

अयुग्मशर Bahuvr. m. (-रः) A name or epithet of Káma-deva, the god of love; comp. अयुगिषु, the explanation and the words given there; e. g. *Daśakumárach.*: तामप्यचिरादयुग्मशरः शरशयने शाययिष्यति. E. अयुग्म and शर.

अयुग्बाण Bahuvr. m. (-णः) A name or epithet of Káma-deva, the god of love. Comp. अयुगिषु, the explanation, and the words given there (*Vallabhag.* on the words of *Hemach.* quoted s. v. अयुक्पलाश — पञ्चबाणस्तथा । अयुग्बाणः । विषमबाणः). E. अयुज् and बाण.

अयुङ्ग Tatpur. m. f. n. (-ङ्गः-ङ्गा-ङ्गम्) Odd (as a number, one, three, &c.); comp. अयुज् and the words named there; e. g. *Śatapathabr.*: अयुङ्गा अयुङ्गा एकधना भवन्ति । त्रयो वा पञ्च वा पञ्च वा सप्त वा सप्त वा नव वा &c. (*Sáyańa*: अयुग्मसंख्याका उदकविशेषा एकधननामका संपन्नाः). E. अ neg. and युङ्ग.

अयुङ्नेत्र Bahuvr. m. (-त्रः) A name or epithet of Śiva (*Vallabhag.* — on the words of *Hemach.* quoted s. v. अयुक्पलाश —: अयुङ्नेत्रो विषमनेत्रश्च । शम्भुः). Comp. अयुगच and the words mentioned there. E. अयुज् and नेत्र. Also अयुग्नेत्र.

अयुज् Tatpur. m. f. n. (-क्-क्-क्) Odd (as a number, one, three, five, &c.); comp. अयुग, अयुग्म, अयुङ्ग, अयुज; e. g. *Śatapathabr.*: अथायुजः स्तोमाञ्जुहोति (*Sáy.*: एका च मे तिस्रश्च म इत्यादयो मन्त्रा अयुजः स्तोमाः); or see the quotations from the *Kátyáy. Śr. S.* and the *Mánava Kalpa S.* s. v. अयुग्धातु, and from the *Gobhila Gŕ. S.* s. v. अभिनिष्टान 1.; or *Ŕik-Prátiś.* (in defining the metre Satobŕihatí): युग्माष्टाक्षरौ पादावयुजौ द्वादशाक्षरौ । सा सतोबृहती नाम विपरीता विपर्यये; or *Manu*: युक्षु कुर्वन्दिनर्क्षेषु सर्वान्कामान्समश्नुते । अयुक्षु तु पितॄन्सर्वान्प्रजां प्राप्नोति पुष्कलाम् (*Kull.*: युक्षु युग्मासु तिथिषु द्वितीयाचतुर्थ्यादिषु युग्मेषु नक्षत्रेषु भरणीरोहिण्यादिषु श्राद्धं कुर्वन्सर्वाभिलषितान्प्राप्नोति । अयुग्मासु तिथिषु प्रतिपत्तृतीयाप्रभृतिषु । अयुग्मेषु च नक्षत्रेषु । अश्विनीकृत्तिकादिषु &c.); or *Vŕihajjátaka*: अयुजि युजि तु भे विपर्ययस्थाः शशिभवनालिझषान्तमृक्षसंधिः; or *Gangádása's Chhandomanj.*: अयुजि प्रथमे नविवर्जिता द्रुतविलम्बिता हरिणप्लुता; or *ibid.*: अयुजि ननरला गुरुः समे तदपरवक्त्रमिदं नजौ जरौ; or *ibid.*: अयुजि नयुगरेफतो यकारो युजि तु नजौ जरगाश्च पुष्पिताग्रा; or *ibid.*: अयुजोर्यदि सौ जगौ युजोः सभरा गौ यदि सुन्दरी तदा. [The declension of this word is regular; see s. v. युज्.] E. अ neg. and युज्.

अयुज Bahuvr. m. f. n. (-जः-जा-जम्) [1] Without a companion, alone; e. g. *Ŕigv.*: अयुजो असमो नृभिरेकः कृष्टीरयास्यः (*Sáy.*: अयुजः । असहायः). [2] Odd (as a number; one, three, &c.); comp. अयुज् and the words named there; e. g. *Áśwal. Śr. S.*: संचयनमूर्ध्वं दशम्याः कृष्णपक्षस्यायुजास्वेकनक्षत्रे लक्षणे &c.; or *Áśwal. Gŕihya S.* s.v. अभिनिष्टान 2. E. अ priv. and युज; or 2. a Tatpur. अ neg., &c.

अयुत Tatpur. I. m. f. n. (-तः-ता-तम्) Not joined, not connected with; e. g. *Grahalághava* (after षड्भे, see p. 428 *a*, l. 17): अथ चरपलयुतोनास्तु पञ्चेन्दुनाड्यः । घस्रार्धे गोलयोः स्यात्तदयुतखगुणाः स्यान्निशार्धं तथाचक्षार्येषुघ्नचभायाः कृतिदशमलवो नायमाशापलांशाः. E. अ neg. and युत (joined).

II. 1. m. f. n. (-तः-ता-तम्) [1] Not disjoined, essentially united (as organic bodies, elements, &c.); e. g. *Atharvav.*: अयुतो ऽहमयुतो म आत्मायुतं मे चक्षुरयुतं मे श्रोत्रमयुतो मे प्राणो ऽयुतो मे ऽपानो ऽयुतो मे व्यानो ऽयुतो ऽहं सर्वः. [2] Intimately coherent, logically inseparable (as cause and effect, substance and quality, &c.). See, for both meanings, s. v. अयुतसिद्ध.

2. m. (-तः) The proper name of the son of Rádhika and father of Krodhana (acc. to the *Bhágav.-Pur.*).

3. m. n. (-तः-तम्) The number of ten thousand, a myriad; e. g. *Ŕigv.*, *Sámav.*: महे चन त्वामद्रिवः परा शुल्काय देयाम् (*Sámav. v. l.*: त्वाद्रिवः परा शुल्काय दीयसे) । न सहस्राय नायुताय वज्रिवो न शताय शतामघ (*Sáy.*: अयुताय । दशसहस्राय); or *Atharvav.*: शतं ते ऽयुतं हायनान्द्वे युगे त्रीणि चत्वारि कृण्मः; or *Vájas. S.*: इमा मे अग्न इष्टका धेनवः सन्त्वेका च दश च दश च शतं च शतं च सहस्रं च सहस्रं चायुतं चायुतं च नियुतं च नियुतं च प्रयुतं चार्बुदं च न्यर्बुदं च समुद्रश्च मध्यं चान्तश्च परार्धश्चैता मे अग्न इष्टका धेनवः सन्त्वमुत्रामुष्मिँल्लोके; where *Mahídhara* observes that each successive number is ten times as great as the preceding one, अयुत being 10000 (सहस्रं दशगुणितमयुतम्),

नियुत, the same as लक्ष (100000), प्रयुत a million, and here implying also ten millions (प्रयुतं लक्षदशकम् । प्रयुतमहर्षं कोटिरपलक्षकम् । प्रयुतं दशगुणितं कोटिः), अर्बुद denoting a hundred millions (कोटिर्दशगुणो ऽर्बुदम्), न्यर्बुद being the same as अब्ज or a thousand millions, and समुद्र implying, besides its own sense of 100.000.000.000.000 (शङ्कुर्दशगुणः समुद्रः), that of खर्व (10.000.000.000), निखर्व (100.000.000.000), महापद्म (1000.000.000.000), and शङ्कु (10.000.000.000.000); मध्य meaning 1000.000.000.000.000 (समुद्रो दशगुणो मध्यम्), अन्त, 10.000.000.000.000.000 (मध्यं दशगुणमन्तः); and परार्ध, 100.000.000.000.000.000 (अन्तो दशगुणः परार्धः); but this interpretation of the words प्रयुत downwards seems suspicious, as it is apparently based on the supposition that these terms had in the *Vájas. S.* the same value which they represent in some works of the later literature; whereas it appears more natural to assume that, in the Vaidik passage quoted, प्रयुत meant the tenfold quantity of नियुत, अर्बुद the tenfold quantity of प्रयुत, and so on. That the meaning of several of these terms varied in different writings, and that the higher numbers bore different names with different authors, even of the later literature, may be seen, for instance, from a comparison of the following passages; *Váyu-P.*: ऋषय ऊचुः । कस्मादेष परार्धस्य कश्चैषः पर उच्यते । एतद्वेदितुमिच्छाम तन्नो निगद सत्तम ॥ सूत उवाच । शृणुध्वं मे परार्धस्य परिसंख्यां परस्य च । एकं दश शतं चैव सहस्रं चैव संख्यया । विज्ञेयमासहस्रं तु सहस्राणि दशायुतम् । एकं शतसहस्रं तु नियुतं प्रोच्यते बुधैः । तथा शतसहस्राणामर्बुदं कोटिरुच्यते (thus in three MSS.) । अर्बुदं दश कोट्यस्तु अब्जं कोटिशतं विदुः । सहस्रमपि कोटीनां खर्वमाहुर्मनीषिणः । दश कोटिसहस्राणि निखर्वमिति तं विदुः । शतं कोटिसहस्राणां शङ्कुरित्यभिधीयते । सहस्रं तु सहस्राणां कोटीनां दशधा पुनः । गुणितानि समुद्रं वै प्राहुः संख्याविदो जनाः । कोटीनां सहस्रमयुतमित्ययं मध्य उच्यते (another MS. omits उच्य; a third writes: कोटीनां सहस्रयुतमित्ययं मुच्यते बुधैः; the correct reading is, perhaps: कोटिसहस्रमयुतमित्ययं मध्य उच्यते) । कोटिसहस्रनियुताः स चान्त इति संज्ञितः । कोटिकोटिसहस्राणि (one MS.: कोटीकोटिसहस्रां सं; another: कोटीकोटीसहस्राणां; a third: कोटिकोटिसहस्राभं) परार्ध्य (thus in all the MSS.) इति कीर्त्यते । परार्ध्यं द्विगुणं चापि परमाहुर्मनीषिणः. [Such is the text of this passage, as I would read it after the emendation of obvious errors, from three MSS. of the I. O.; but the line तथा शतसहस्राणाम° seems to require another term than अर्बुद.] The foregoing passage, however, is immediately followed by one which gives another definition, and, unless it be an interpolation, seems to have been intended to record the opinion of other authorities on some of these terms; it runs thus: शतमाहुः परिवृढं सहस्रं परिपद्मकम् । विज्ञेयमयुतं तस्मान्नियुतं प्रयुतं ततः । अर्बुदं न्यर्बुदं चैव खर्बुदं च ततः स्मृतम् । खर्वं चैव निखर्वं च शङ्कुं पद्मं तथैव च । समुद्रं मध्यमं चैव परार्धमपरं ततः । एवमष्टादशैतानि स्थानानि गणनाविधौ (one MS. °विधेः) । शतानीति विजानीयात्संज्ञितानि महर्षिभिः । कल्पसंख्याप्रवृत्तस्य परार्धो ब्रह्मणः स्मृतः । तावच्छेषो ऽपि कालो (one MS. काले) ऽस्य तस्यान्ते प्रतिसृज्यते (one MS. प्रतिसृज्यते, two: प्रतिसिष्टते) । पर एष परार्धस्य संख्यातः संख्यया मया. This passage is professed to be quoted by some commentators on the *Vishńu-Pur.*, where a definition of परार्ध is given; but, as this definition makes परार्ध the last number of a progressive series of eighteen, the commentators seem to have taken some liberties with the text of the Váyu-P., in order to square their quotation with the text of the Vishńu-Pur.; *Vishńu-Pur.*: मैत्रेय उवाच ॥ परार्धसंख्या भगवन्समाचक्ष्व (one MS. of the I. O.: भगवन्समा°) यया तु सः । द्विगुणीकृतया ज्ञेयः प्राकृतः प्रतिसंचरः ॥ पराशर उवाच ॥ स्थानात्स्थानाद्दशगुणमेकस्माद्गण्यते द्विज (thus four MSS.; a fifth which is less correct: स्थानात्स्थानं दश°°) । ततो ऽष्टादशमे भागे (thus the four MSS.; the fifth: स्थाने) परार्धमभिधीयते; whereupon *Ratnagarbhabhaíí.*, and after him *Śrídharasw.*: तथाह वायुः । कोटिकोटिसहस्राणि परार्धमिति कीर्त्यते । परार्धं द्विगुणं चापि परमाहुर्मनीषिणः । स्थानं दशगुणं विद्यादेकं दश शतं ततः । सहस्रमयुतं तस्मान्नियुतं प्रयुतं ततः । अर्बुदं न्यर्बुदं चैव वृन्दं चैव ततः परम् । खर्वं चैव निखर्वं च । शङ्कुः पद्मं तथैव च (one MS. पद्मस्तु°) । समुद्रो मध्यमन्तस्य परार्धं परमेव च । एवमष्टादशैतानि पदानि गणनाविधौ । कल्पसंख्याप्रवृत्तस्तु परार्धो ब्रह्मणः स्मृतः । तावच्छेषो ऽस्य कालो ऽन्यस्तस्यान्ते प्रतिसृज्यत इति ॥ एकं दशगुणं दश । दश दशगुणाः शतम् । शतं दशगुणं सहस्रमित्येवमेकादिस्थानानामङ्कानां वामतो वृद्ध्याष्टादशे स्थाने परार्धं भवति. Another commentator, *Dhananjayabhaíía* (as quoted by *Gopálabhaíía*) appends the following enumeration: नामधेयानि संख्याया एकं दश शतं ततः । सहस्रमयुतं चैव लक्षं च दशलक्षकम् । कोटिश्च दशकोटिश्च शतकोटिस्तथार्बुदम् । अर्बुदं (probably न्यर्बुदं) खर्वसंज्ञं च महाखर्वं चतुर्दशम् । पद्मपद्मं(?) महापद्मं क्षोण्याशा महताधिका [i. e. महाशा] । शङ्खं तथा महाशङ्खं क्षितिश्चैव महाक्षितिः । क्षोभं तथा महाक्षोभं निधिश्चैव महानिधिः । समुद्रं पुष्करं तस्मा (*sic*) अचिन्त्यममितं सदा । अनन्तं च परार्धं चत्वारिंशत्समुदा (चतुस्त्रिंश°?) हृतम्. — The *Agni-Pur.* (as quoted by the same) runs thus: एकं दश शतं चैव सहस्रं चेति सत्तमाः । यथोत्तरं दशगुणमयुतं लक्षकं तथा । प्रयुतं कोटिमर्बुदं वृन्दं खर्वं निखर्वकम् । शङ्खं पद्मं निखर्वं च परार्धं चेति षोडश. — The *Brahma-Pur.* has this series: एकं दश शतं चैव सहस्रमयुतं तथा । लक्षं च नियुतं चैव कोटिरर्बुदमेव च । वृन्दं खर्वो निखर्वश्च शङ्खपद्मौ च सागरः । अन्त्यं मध्यं परार्धं च दशवृद्ध्या यथा क्रमात्. — The *Lílávatí* gives the following eighteen terms: एकदशशतसहस्रायुतलक्षप्रयुतकोटयः क्रमशः । अर्बुदमब्जं खर्वनिखर्वमहापद्मशङ्कवस्तस्मात् । जलधिश्चान्त्यं मध्यं परार्धमिति दशगुणोत्तराः स्मृताः. — *Hemachandra*'s enumeration agrees with that of the *Lílávatí*, for his महाम्बुज is a synon. of महापद्म, and वार्धि of जलधि. — *Ráyamuk.* (on the *Amarak.* II. 9. 84.) names after after एक, दश, शत and सहस्र the following: अयुतम् । लक्षम् । नियुतम् । कोटिः । अर्बुदम् । वृन्दम् । खर्वम् । निखर्वम् । महापद्मम् । शङ्खः । समुद्रः । अन्त्यम् । मध्यम् । परार्धम् । अमृतम् । असंख्यम्, and adds: तत्र विंशतिसंस्थानम् । अतः परमसंख्यमिति. — The *Śabdaratn.*: दशसंख्या हि पङ्क्तिस्तद्दशवृद्ध्या शतादिकम् । शतं सहस्रमयुतं लक्षं नियुतमेव च । अयुतं प्रयुतं कोटिरर्बुदो वृन्त(?) इत्यपि । अथ खर्वो निखर्वश्च शङ्खः पद्मश्च सागरः । अथो (अन्त्यो?) मध्यः परार्धश्च संख्या निगदिताः क्रमात्; where the words अयुतं प्रयुतं कोटिः are apparently meant for synonyms of the preceding terms अयुतं लक्षं नियुतम्. — A series apparently more strange than the preceding ones, is contained in the following

passage quoted in the *Sankhyáparimáńa* of *Gopálabhaíía*: एकं दश शतं चैव सहस्रमयुतं तथा। लक्षं च नियुतं चैव कोटिरर्बुदमेव च। अर्वः (अब्जः?) खर्वो निखर्वश्च पद्मो चाथ सुपद्मकः। शङ्खो चाथ महाशङ्खो नीलो चाथ सुनीलकः। मिहिका ताडका धूलिः प्रधूली च सुधूलिका। महाधूलिः कला चैव विकला कुमुदस्तथा। वुस्तरं च सुभद्रं च अनन्तमपरार्धकम्। मथिता रामचन्द्रेण प्रभुक्षीभुक्षरूपिणी (?)। समुद्रस्योत्तरतीरे लङ्कां पश्यति राघवः. — For other arithmetical enumerations, esp. in *Yáska*'s *Nirukta*, the *Aitareya-Br.*, *Panchavinśa-Br.*, and the *Śánkháyána Śrauta Sútras*, see s. v. अर्बुद, and the article "*Vedische Angaben über Zeittheilung und hohe Zahlen*", in the 'Zeitschrift der Deutschen Morgenl. Gesellsch.', vol. XV. pp. 132 ff., by Prof. *Weber,* who, besides the series given in the *Vájas. S.* (cf. above, p. 442*b*, l. 52 seqq.) and in the works just named, includes under this heading also some enumerations met with in the *Mahábhárata* and *Ramáyańa*, and the list of numbers mentioned in *Hemachandra*'s *Abhidhánach.* (cf. above, p. 443*b*, l. 44). — Since all the commentators agree in rendering अयुत, "a myriad", its position in the following verse of the *Udyogap.* of the *Mahábh.* is remarkable: तदा शतसहस्राणि प्रयुतान्यर्बुदानि च। अयुतान्यथ खर्वाणि निखर्वाणि च कौरव। रामः शराणां संक्रुद्धो मयि तूर्णं न्यपातयत्. — According to a *Gańa* to *Páń.*, अयुत may be used figuratively as a term of *praise*, when it is the first part of some Tatpur. compounds; e. g. in अयुताध्यापक, q. v. The accent of such a compound is on the second syllable. If an inflected verb, with or without a prefix called गति follows it, it loses its accent. Comp. अमातापुत्र. — A *Lingánuśásana-Sútra*, in the *Siddh. K.*, and the *Gańaratnam.*, state that अयुत may be used in the neuter as well as in the masculine gender. — *Its accent*, in the sense of "myriad", is on the second syllable (*Phits.*, &c.); whereas that of अयुत, *m. f. n.*, is regular, viz. on the first syllable. — E. अ and युत.

अयुतजित् Tatpur. m. (-त्). Also अयुताजित्. The proper name of two kings, [1] a descendant of Sagara: the son of Sindhudwípa and father of Rituparńa; (*Brahma-Pur.*; the *Váyu-*, *Kúrma-* and *Linga-Pur.*, call him *Ayutáyus*; the *Agni-Pur.*, calls him *Śrutáyus*; the *Vishńu-Pur.*, *Ayutáśwa*); [2] a grandson of Satwata, and son of Bhajamána; his brothers are Śatajit and Sahasrajit, also called Śatájit and Sahasrájit (*Vishńu-Pur.*). E. अयुत (II. 3.) and जित्.

अयुतनायिन् Tatpur. m. (-यी) The proper name of a king of the lunar race: the son of Mahábhauma and Suyajńá, and father of Akrodhana; (so called because he performed a myriad of Purushamedhas); *Mahábh. Ádip.*: महाभौमः खलु प्रासेनजितीमुपयेमे सुयज्ञां नाम। तस्यामस्य जज्ञे ऽयुतनायी यः पुरुषमेधानामयुतमानयत्। तेनास्यायुतनायित्वम्। अयुतनायी खलु पृथुश्रवसो दुहितरमुपयेमे कामां नाम। तस्यामस्य जज्ञे ऽक्रोधनः. E. अयुत and नायिन्.

अयुतशस् ind. By myriads; e. g. *Mahábh. Vanap. (Indralok.)*: तत्र देवविमानानि कामगानि सहस्रशः। संस्थितान्यभियातानि ददर्शायुतशस्तथा. E. अयुत, taddh. aff. शस्.

अयुतसिद्ध Tatpur. m. f. n. (-द्धः-द्धा-द्धम्) (In philosophy.) [1] Established as, or proved to be, not disjoined, not separated by the intervention of space; proved to be essentially united (as organic bodies, elements, &c.); e. g. the *Pátanjala-Bháshya* gives, amongst other definitions, this definition of समूह —: स पुनर्द्विविधो युतसिद्धावयवो ऽयुतसिद्धावयवश्च। युतसिद्धावयवः समूहो वनम्। अयुतसिद्धावयवः संघातः। शरीरं वृक्षः परमाणुरिति। अयुतसिद्धावयवभेदानुगतः समूहो द्रव्यमिति पतञ्जलिः; *Váchaspatimiśra* (on these words): युतसिद्धाः पृथक्सिद्धाः सान्तराला अवयवा यस्य स तथोक्तः। यूथं वनमिति। सान्तराला हि तदवयवा वृक्षा मानवाश्च॥ अयुतसिद्धावयवस्य समूहः। वृक्षो गौः परमाणुरिति। निरन्तरा हि तदवयवाः &c. [2] Established as, or proved to be, intimately *inherent*, or logically inseparable (as the notions of receptacle and the object to be received, cause and effect, substance and quality, individual and species, &c.); e. g. *Śankaramiśra* (in his comm. on the *Kańáda S.* which treats of intimate coherence: इहेदमिति यतः कार्यकारणयोः स समवायः): कार्यकारणयोरित्युपलक्षणम्। अकार्यकारणयोरित्यपि द्रष्टव्यम्। तदुक्तं पदार्थप्रदेशाख्ये प्रकरणे। अयुतसिद्धानामाधार्याधारभूतानां यः संबन्ध इहेति प्रत्ययहेतुः स समवाय इति। असंबद्धयोरविद्यमानत्वमयुतसिद्धिः। इह कुण्डे दधि। इह कुण्डे बदराणीतिवत्। इह तन्तुषु पटः। इह वीरणेषु कटः। इह द्रव्ये द्रव्यगुणकर्माणि। इह गवि गोत्वम्। इहात्मनि ज्ञानम्। इहाकाशे शब्दः। इतीहबुद्धिरुत्पद्यमाना न विना संबन्धमुत्पत्तुमर्हति। तेनानुमीयते ऽस्ति कश्चित्संबन्धः। न चासौ संयोग एव. E. अयुत and सिद्ध.

अयुतसिद्धावयव Bahuvr. m. f. n. (-वः-वा-वम्) The parts of which are admitted to be inseparable, or essentially united (as organic bodies, elements, &c.). See the preceding, above, l. 3. E. अयुतसिद्ध and अवयव.

अयुतसिद्धि Tatpur. f. (-द्धिः) (In philosophy.) Establishing by proof, or the established proof, that certain objects or ideas are essentially united or logically inseparable. See अयुतसिद्ध. E. अयुत and सिद्धि.

अयुतहोम Bahuvr. m. (-मः) (In the *Puráńas.*) The name of one of the *Grahayajnas* or sacrifices, performed in honour of the planets, for the sake of propitiating them, and thus obtaining happiness, or, also, performed by an aged man for the sake of obtaining a son (?; see ग्रहयज्ञ); so called because it consists of "a myriad of burnt offerings"; for the other two, see लक्षहोम and कोटिहोम; *Agni-Pur.*: ग्रहयज्ञो ऽयुतहोमलक्षकोट्यात्मकस्त्रिधा; *Bhavishyottara-Pur.*: श्रीकामः शान्तिकामो वा ग्रहयज्ञं समाचरेत्। वृद्धायुः कामपुत्रो (*sic*) वा तथैवापि चरन्पुनः: ...... ग्रहयज्ञस्त्रिधा प्रोक्तः पुराणः श्रुतिकोविदैः। प्रथमो — MSS. °मा — ऽयुतहोमः स्याल्लक्षहोमस्ततः परः — MSS. परम् — तृतीयः कोटिहोमश्च सर्वकामफलप्रदः — MSS. °प्रदम् —। अयुतेनाहुतीनां च नवग्रहमखः स्मृतः). A description of it is given in the *Agni-* and *Bhavishyottara-Pur.*, the latter being more explicit than the former. The planets to be propitiated by this rite, are the *Sun*, the *Moon*, *Mars*, *Mercury*, *Jupiter*, *Venus*, *Saturn*, *Ráhu*, and *Ketu* (or the *Ketus*). A square platform having been erected at the north-eastern side of a hole, two *Vitastis* wide and one *Vitasti* high, and the ceremony of the *Agnipranayana* (q. v.) having been performed, the idols of the planets, made respectively of copper, crystal, red Sandal, gold, —, silver and iron, are placed on the former: that of the *Sun* in the centre, of

Mars to the south, of *Jupiter* to the north, of *Mercury* to the north-east, of *Venus* to the east, of the Moon to the south-east of it. [The two MSS. of the *Bhav. P.* — both in the Library of the I. O. — which I have consulted are very incorrect, and, moreover, in the passage whence this detail is taken, apparently defective, since merely seven substances of which the idols are to be made, and the position of six of them only are mentioned: मर्तस्योत्तरपूर्वेण वितस्तिद्वयविस्तृताम् (both MSS.: °ता)। कुर्याद्विधानतो हन्द्वीं (? MS. 1328: हन्द्वी; MS. 2562: हद्दी) वितस्त्युच्छ्रयसंयुताम् (both MSS.: °तम्)। संस्थापनाय देवानां चतुरस्रामुदक्प्लवाम् (MS. 2562: °दक्प्लवम्; MS. 1328: °दक्षवम्)। अग्निप्रणयनं कृत्वा तस्यामावाहयेत्सुरान्। देवानां तत्र संस्थाप्या (both MSS.: °प्य) विंशतिर्द्वादशाधिका। सूर्यः सोमो महीपुत्रो बुधजीवसितार्कजाः। राहुः केतुरिति (both MSS.: राहुकेतुरिति) प्रोक्ता ग्रहा लोकहितावहाः। ताम्रिका स्फाटिका रक्तचन्दनस्वर्णजातुतः (??; MS. 1328: रक्ता चन्दना स्वर्णजातुती; MS. 2562: रक्ता चन्दना स्वर्णजातुभी)। रजतादायसात्तैव (both MSS.: राज°; MS. 2562: °सात्तेव; MS. 1328: °सांत्तेव) ग्रहाः कार्याः क्रमाद्मी। मध्ये तु भास्करं विद्याल्लोहितं दक्षिणेन तु। उत्तरेण गुरुं विद्याद्बुधं (MS. 1328: °बुद्धं) पूर्वोत्तरेण तु। पूर्वेण भार्गवं विद्यात्सोमं दक्षिणपूर्वके. — The *Agni-Pur.*, which is brief, has a different arrangement of the idols; the two MSS. — of the R. A. S. and R. S. — which I have had an opportunity of using for this description, are likewise very incorrect and defective: वेदिवेश्मे (? R. A. S.: °श्मे) ह्यग्निकुण्डाद्ग्रहानावाह्य मण्डपे (R. A. S.: मण्डले) सौम्ये गुरुर्बुधश्चैशे शुक्रः पूर्वदले शशी। शनिराग्ये ऽथ (R. S.: शनिं चाग्ये ऽथ) नैर्ऋत्ये राहुः केतुश्च (R. A. S.: राहुकेतुश्च) वायवे.] Together with these planets, their tutelary deities and the representatives of these deities are summoned; the former being, according to the *Bhav.-Pur.*, *Kárttikeya* (the tutelary deity of Mars), *Hari* (the t. d. of Mercury), *Brahman* (the t. d. of Jupiter), *Indra*, as the husband of *Śachi* (the t. d. of Venus), *Yama* (the t. d. of Saturn), *Kála* (the t. d. of Ráhu); and *Chitragupta* (the t. d. of Ketu); their representatives: *Agni, Water, Earth, Vishńu, Indra,* the *Sauparńa*-gods, *Prajápati,* and *Brahman.* There are summoned likewise, *Ganeśa, Durgá, Váyu, Ákáśa,* and the two *Aświns.* [*Bhav.-Pur.*: स्कन्दमङ्गारकस्यैव बुधस्य (MS. 2562: बुधतस्य) तथा हरिम्। बृहस्पतेस्तु ब्रह्माणं शुक्रस्यापि शचीपतिम् (both MSS.: °पतिः)। शनैश्चरस्य तु यमं राहोः कालं तथैव च। केतुना चित्रगुप्तं च सर्वेषामधिदेवताः। अग्निरापः (both MSS.: °प) क्षितिर्विष्णुरिन्द्रः सौपर्णदेवताः (MS. 2562: सौवर्ण°)। प्रजापतिश्च सर्वाश्च ब्रह्मा प्रत्यधिदेवताः। विनायकं तथा दुर्गां वायुमाकाशमेव च (both MSS.: वायुरा°)। आवाहयेद्व्याहृतिभिस्तथैवाश्विनीकुमारकौ; but the correctness of this enumeration seems doubtful.] The planets are then presented with flowers, various fragrant substances, Bali-offerings, and garments the colour of which must correspond with their own colour; viz. the *Sun* and *Mars*, being red, with red, the *Moon* and *Venus*, being white, with white, *Mercury* and *Jupiter*, being yellow, with yellow, *Saturn* and *Ráhu*, being black, with black garments, and *Ketu*, being purple, with a purple garment. The *Sun* receives, moreover, rice boiled in sugar, the *Moon* a dish of clarified butter and milk, *Mars* a she-goat (?), *Mercury* Shashtika-rice boiled in milk, *Jupiter* rice with curds, *Venus* rice prepared with butter, *Saturn* a dish composed of milk, sesamum, and rice, *Ráhu* ram's flesh, and *Ketu* boiled rice coloured with turmeric &c. [*Bhav.-Pur.*: संस्मरेद्रक्तमादित्यमङ्गारकसमन्वितम्। सोमशुक्रौ तथा श्वेतौ बुधजीवौ च पिङ्गलौ। मन्दराहू तथा कृष्णौ धूम्रं केतुगुणं विदुः। ग्रहवर्णानि देयानि वस्त्राणि कुसुमानि च। गन्धाश्च बलयश्चैव धूपगुग्गुलपूर्वकाः। गुडोदनं रवेर्दद्यात्सोमाय घृतपायसम्। अङ्गारकाय संज्ञाया (?) बुधाय क्षीरषष्टिकम्। दध्यन्नं गुरवे दद्याच्छुक्राय तु घृतोदनम्। शनैश्चराय कृशरं मेषमांसं च राहवे। चित्रोदनं च केतुभ्यः सर्वान्भक्ष्यैरथार्चयेत्.] Then an ornamented jar containing various fruits is placed before them, and water taken from the sea, the Ganges, other rivers, lakes, and auspicious places is put into it for the purpose of their ablution. These preliminaries being completed, the sacrifice itself is performed with offerings of clarified butter, barley, rice, sesamum seeds, and the like. There are burnt, also, together with honey and clarified butter, or with curds or milk, 108 or 28 of each of the following plants: the Arka plant (swallow-wort), the Butea frondosa, the Mimosa catechu, the Achyranthes aspera, the holy fig-tree (Ficus religiosa), the Ficus glomerata, the Acacia Suma, Durvá- and Kuśa-grass — each bundle being a span long, straight, and without either branches or leaves. [*Bhav.-Pur.*: होमं समारभेत्सर्पिर्यवव्रीहितिलादिना। अर्कः पलाशः खदिरः (*sic*) अपामार्गो ऽथ पिप्पलः। औदुम्बरः शमी दूर्वा कुशाश्च समिधः क्रमात्। एकैकस्य शतमष्टाष्टाविंशतिर्वा पुनः। होतव्या मधुसर्पिर्भ्यां दध्ना वा पायसेन वा। प्रादेशमात्रा अशवो विशाखा विपलाशिनः (MSS.: पिफलाशिनो).] Each description of fuel is offered to its respective planet with the recital of appropriate Mantras, by means of which they are to become favourable to the wishes of the sacrificer. At the end of the ceremony, the sacrificer (with whom is his wife) has to present the Bráhmans with sacrificial gifts, and to make also several presents to the idols with the recital of Mantras which tend to explain the appropriateness of these various gifts: thus, the *Sun* receives from him a yellow milch-cow, the *Moon* (?) a conch-shell, *Mars* a red full grown bull, *Mercury* gold, *Jupiter* two yellow garments, *Venus* (Śukra, who is a male deity) a white horse, *Saturn* a dark cow, *Ráhu* an iron weapon, *Ketu* a goat, and each of them an equal amount of gold; or the sacrificer may make such other presents as will please Jupiter. [*Bhav.-Pur.*: ततः शुक्लाम्बरधरो शुक्लगन्धानुलेपनः। सर्वौषधैः सर्वगन्धैः स्नातः श्रद्धासमन्वितः। यजमानः सपत्नीको द्विजौघान्स समाहितः (? MS. 1328: सपत्नीको ऋत्विजश्चान्समाहितः; MS. 2562: सपत्नीको द्विजघान्स स°)। दक्षिणाभिः प्रयत्नेन पूजयेद्गतविस्मयः। सूर्याय कपिलां धेनुं दद्याच्छङ्खं तथैव (thus both MSS., but this word should probably be सोमाय) च। रक्तं धुरन्धरं दद्याद्भौमाय ककुद्मिकम् (MSS.: °काम्)। बुधाय जातरूपं तु गुरवे पीतवाससी। श्वेताश्वो (MSS.: °श्व) दैत्यगुरवे कृष्णा गौरर्कसूनवे। आयसं राहवे दद्यात्केतवे छागमुत्तमम्। सुवर्णेन समा कार्या यजमानेन दक्षिणा। सर्वेषामथवा दद्याद्गुरुर्वा येन तुष्यति.] The *Bhavishya-Pur.*, after having added a description how the

appearance of each idol should be [the *Sun*: पद्मासनः पद्मकरः पद्मगर्भसमद्युतिः। सप्ताश्वः सप्तरज्जुश्च द्विभुजः स्यात्सदा रविः; the *Moon*: श्वेतः श्वेताम्बरधरो दशाश्वः श्वेतभूषणः। गदापाणिः प्रसन्नात्मा कर्तव्यो द्विभुजः शशी; *Mars*: रक्तमाल्याम्बरधरो रक्तशक्तिगदाधरः। चतुर्भुजो मेषगमो विधेयो भूमिनन्दनः; *Mercury*: पीतमाल्याम्बरधरः पीतगन्धानुलेपनः। काञ्चनेन रथे दिव्ये शोभमानो बुधः सदा; *Jupiter* and *Venus*: देवदैत्यगुरू तद्वत्पीतश्वेतौ चतुर्भुजौ। दण्डिनौ वरदौ कार्यौ साक्षसूत्रकमण्डलू; *Saturn*: इन्द्रनीलद्युतिः शूली वरदो गृध्रवाहनः। बाणबाणासनधरः कर्तव्योऽर्कसुतस्सदा; *Ráhu*: शार्दूलवदनः खड्गी चर्मशूली वरप्रदः। नीलसिंहासनस्थश्च राहुरत्र प्रशस्यते; *Ketu*: धूम्रा द्विबाहवः सर्वे गदिनो विकृताननाः। गृध्रासनगता नित्यं केतवः स्युर्वरप्रदाः; each of them, besides: सर्वे किरीटिनः कार्या ग्रहा लोकहितावहाः। स्वाङ्गुलेनोच्छ्रिताः (MSS.: स्वाङ्गुले॰) सर्वे शतमष्टोत्तरं सदा (MS. 2562: तदा)] gives the usual assurance that those who perform this sacrifice will obtain all they desire, and prosper in heaven; but it emphasizes especially the necessity of making the sacrificial gifts, since a sacrificer neglecting to perform this important part of the ceremony would perish: यज्ञो गावो नरेन्द्राश्च ब्राह्मणाश्च विशेषतः। पूजिताः पूजयन्त्येते निर्दहन्त्यवमानिताः। तस्मान्न दक्षिणाहीनं कर्तव्यं भूतिमिच्छता (MS. 1328: भूमिमिच्छता; MS. 2562: भूतमिच्छता). — E. अयुत and होम.

अयुताजित् Tatpur. m. (-त्) The proper name of two kings; the same as अयुतजित् (*Harivanśa*). E. अयुत, with the final vowel lengthened, and जित्.

अयुताध्यापक Tatpur. m. (-कः) A splendid teacher (*Káśiká* to *Pán.*). See अयुत II. 3., p. 444*a*, l. 25. E. अयुत (in the adverbial sense of अयुतम्, when it does not relate to the sense of the noun अध्यापक, but to that of the dhátu — with अधि —, whence the noun is derived), and अध्यापक.

अयुतायुस् Bahuvr. m. (-युः) The proper name of [1] a king of the Kuru race: the grandson of Jayasena, son of Árávin and father of Akrodhana (*Vishńu-Pur.*); [2] a king of Magadha: a descendant of Vṙihadratha, son of Śrutavat and father of Niramitra. E. अयुत and आयुस्.

अयुताश्व Bahuvr. m. (-श्वः) The proper name of a descendant of Sagara: the son of Sindhudwípa and father of Ṙituparńa (*Vishńu-Pur.*). See अयुतजित् 1. E. अयुत and अश्व.

अयुद्ध Tatpur. 1. m. f. n. (-द्धः-द्धा-द्धम्) [1] One who does not fight; e. g. *Ṙigv.*, *Sámav.*: अयुद्ध इद्युधा वृतं शूर आजति सत्वभिः। येषामिन्द्रो युवा सखा (*Sáy.*: कश्चिदयुद्ध इत्। प्रामयोद्धेव); or *Ṙigv.*: स्त्रीभिर्यो अत्र वृषणं पृतन्यादयुद्धो अस्य वि भजानि वेदः (*Sáy.*: .... तेन पुरुषेण अयोद्धा सन्....). [2] Not fought, not combated; comp. अयुद्धसेन.

2. n. (-द्धम्) Absence of fighting, absence of war, peace; e. g. *Gautama* (as quoted by *Vijnáneśw.*): गोब्राह्मणहतानामन्वक्षं राजक्रोधाच्चायुद्धे प्राणो नाशकमस्त्रासिविषोदकोद्बन्धनप्रपतनैश्चेच्छताम् (scil. सद्यःशौचम्); or *Mahábh. Udyogap.*: दैवतानि च सर्वाणि पूज्यन्तां भूरिदक्षिणम्। अपयज्ञापि हूयन्तां दाशार्हप्रतिषेधने। अयुद्धेन निवृत्तिं च मनसा चिन्तय प्रभो; or *Hitopad.*: यथायुद्धे ध्रुवं नाशो युद्धे (v. l. मृत्युर्युद्धे) जीवितसंशयः। तमेव कालं युद्धस्य प्रवदन्ति मनीषिणः। अयुद्धे हि यदा पश्येन्न किंचिद्धितमात्मनः। युध्यमानस्तदा प्राज्ञो म्रियते रिपुणा सह. E. अ neg. and युद्ध.

अयुद्धसेन Bahuvr. m. (-नः) (ved.) Whose armies are not fought, i. e. not overcome; an epithet of Indra; e. g. *Ṙigv.*: अयुद्धसेनो विभ्वा विभिन्दता दाशद्वृत्रहा तुज्यानि तेजते (*Sáy.*: विभ्वा विभुना व्याप्तेन विभिन्दता विदारयता। एवंविधेनापि परकीयबलेनायुद्धसेनः। प्रकृतसेनः). E. अयुद्ध and सेना.

अयुद्ध्वी Tatpur. ind. (ved.) Not having fought; e. g. *Ṙigv.*: इमा गावः सरमे या ऐच्छः परि दिवो अन्तान्सुभगे पतन्ती। कस्त एना अव सृजादयुध्व्युतास्माकमायुधा सन्ति तिग्मा (*Sáy.*: अयुद्ध्वी। अयुद्ध्वा.... युधः क्त्वाप्रत्यये स्नात्व्यादयश्चेति — *Pán.* VII. 1. 49. — निपातितः। नञ्समासत्वाल्ल्यबादेशाभावः। ततः प्रकृतिस्वरत्वं च). E. अ neg. and युद्ध्वी, a Ved. form, instead of the classical युद्ध्वा (युध्, kṙit aff. क्त्वा).

अयुध Tatpur. m. (-धः) One who does not fight (*Páńini*). See आयुध. E. अ neg. and युध.

अयुध्य Tatpur. or Bahuvr. m. (-ध्यः) (ved.) (Tatpur.) One who cannot be overcome in battle; or (Bahuvr.) one who has no one to fight with, i. e. against whom no one dares to fight; e. g. *Ṙigv.*, *Sámav.*, *Váj. S.*, *Atharv.*: दुश्च्यवनः पृतनाषाळयुध्यो ऽस्माकं सेना अवतु प्र युत्सु (*Sáy.*: अयुध्यः। संप्रहर्तुमशक्यः। युध प्रहारे छान्दसः यत्; *Mahídh.*: अयुध्यो योद्धुमशक्यः। नास्ति युध्यः प्रतियोधा यस्येति वा). E. Tatpur., अ neg. and युध्य, with the udátta on the ultimate; or, according to *Mahídh.*, a Bahuvr., अ priv. and युध्य; the latter etym. being apparently suggested by the accent of the word, which is that of a regular Bahuvríhi.

अयुव Bahuvr. m. f. n. (-वः-वा-वम्) (ved.) Undivided, strong; free from destruction; e. g. *Aitareya-Br.*: अग्निर्वा एष वैश्वानरः पञ्चमेनिर्यत्पुरोहितस्ताभी राजानं परिगृह्य तिष्ठति समुद्र इव भूमिमयुवमार्यस्य राष्ट्रं भवति (*Sáy.*: .... ईदृशस्यार्यस्य राज्ञो राष्ट्रमयुवं कदाचिदपि पृथग्भावरहितं भवति। यु मिश्रणामिश्रणयोरिति धातुरमिश्रणे वर्तते .... राष्ट्रमस्थिरं न भवतीत्यर्थः। अथवास्य राष्ट्रमयुवम् .... मरणरहितं भवतीत्यर्थः). E. अ priv. and युव.

अयूप Tatpur. m. (-पः) (A piece of wood which is) not a sacrificial post; e. g. *Jaiminíyany.*: अयूपं खादिरादिकाष्ठविशेषं शास्त्रीयच्छेदनादिसंस्कारैर्यूपीकर्तुं काष्ठस्य शास्त्रीयच्छेदनयोग्यतायै होमः कर्तव्यः. E. अ neg. and यूप.

अये ind. [निपात — अव्यय — चादि] A vocative particle implying [1] Address in general (*Śabdar.*: संबोधने; *Bhúripr.*: आमन्त्रणे); e. g. *Śákuntala*: मातलिः॥ .... अये वृद्ध शाकल्य। किमनुतिष्ठति भगवान्मारीचः; [2] Kindness of address; e. g. *Bhartṙih.*: अये गौरीनाथ त्रिपुरहर शंभो त्रिनयन प्रसीद &c. (*comm.*: अये इति। कोमलामन्त्रणे); or *Líláwati*: अये बाले लीलावति मतिमति ब्रूहि &c.; [3] Anger, blame, reproach (*Hemach.*, *Viśwapr.*, *Med.*, *Bhúripr.*, *Śabdar.*: क्रोधे); e. g. *Dhúrtasam.*: विश्वनगरः॥ अये दुराचार कथमस्य चिन्ताभारनतकन्धरो ऽन्यादृश इव दृश्यसे; or *Naishadhach.*: अये कियद्यावदुपैषि दूरं व्यर्थं परिश्राम्यसि वा किमित्थम्। उदेति ते भीरपि किं नु बाले विलोकयन्त्या न घना वनाली: (*Premach.*: अये इत्यविपसंबोधने &c.); [4] Recollection (*Hemach.*, *Viśwapr.*, *Med.*, *Gańaratn.*: स्मरणे, *Śabdar.*: स्मृतौ); e. g. *Gańaratn.*: अये रामो दाशरथिः; [5] Confusion, surprise (*Hemach.*, *Viśwapr.*, *Med.*, *Bhúripr.*: संभ्रमे); e. g. *Mṙichchh.*: चारुदत्तः॥ (ऊर्ध्वं विलोक्य) अये इन्द्रधनुः। प्रिये पश्य पश्य; [6] Dismay or affliction; e. g. *Prabodhach.*: शान्तिः॥ अये कथं पुनः स्वभावदम्भिनामागमानां च तर्काणां च समवायः

संपन्नः. — Compare अयि. E. According to the modern work *Śabdamuktámahárńava*, ई, kṙit aff. एच्; this etym., however, is purely imaginary, and it has value merely so far as it shows that the word is udátta on the last syllable. अये is, like अयि, nothing but an interjectional sound.

अयोग I. Tatpur. m. (-गः) [1] Non-union, want of connection, separation; comp. II. 1. (*Hemach., Viśwapr., Med., Jaiádh., Śabdaratn.*: विश्लेष, *Bhúripr.*: अश्लेष). [2] Distance, interval; e. g. *Grahalághava*: पञ्चर्स्वगाङ्कविशिखाः (i. e. ५।६।७।७।५) पृथगीशकर्णायोगहताः प्रकृतिभान्विरिसिद्धरामैः &c. (*Mallári*: ईशामामेकादशानां कर्णस्य च यो ऽयोगो नामान्तरं तेनाहताः &c. [3] (In rhetoric.) The non-meeting or separation of lovers, caused either by those on whom they depend, or as the result of fate (*Hemach., Viśwapr., Med., Trikáńd., Jaiádh., Śabdar.*: विधुर); *Daśarúpa*: तत्रायोगो ऽनुरागे ऽपि नवयोरेकचित्तयोः । पारतन्त्र्येण दैवाद्वा विप्रकर्षादसंगमः (*Dhanika*: योगो ऽन्योन्यस्वीकारस्तदभावस्त्वयोगः । पारतन्त्र्येण विप्रकर्षात् । दैव(?)-पित्राद्यायत्तत्वात् । सागरिकामालत्योर्वत्सराजमाधवाभ्यामिव ॥ दैवात् । गौरीशिवयोरिवासमागमो ऽयोगः). In the *Daśarúpa*, where treating of शृङ्गार or love, under three heads, अयोग is the first; the other two being विप्रयोग and संभोग (qq. vv.). In the *Sáhityadarpańa*, where love is viewed under the aspect of विप्रलम्भ (separation) and संभोग (enjoyment) only, the former, it is taught, may have one of four charateristics (each of which is again split into several varieties), viz.: पूर्वराग, मान, प्रवास and करुण. Amongst these, पूर्वराग corresponds with the अयोग of the *Daśarúpa*. (The *Kávyaprakáśa* has likewise the general division into संभोग and विप्रलम्भ, but does not enter into the detail given by the *Daśar.* and *Sáhityad.*) For the ten conditions of mind and body which are produced by अयोग or पूर्वराग, see s. vv. अभिलाष, चिन्तन (or चिन्ता), स्मृति, गुणकथा (or गुणकथन, or गुणकीर्तन), उद्वेग, प्रलाप (or संप्रलाप, comp. also विलाप), उन्माद, संज्वर (or व्याधि), जडता, मरण (or मृति). [4] Incongruity, want of consistency between one thing and another; e. g. *Sánkhya-Pravach.*: न कर्मण उपादानत्वायोगात् "*work* (is not the immediate cause of the world), for (the qualities of *works*) are inconsistent with the idea of immediate cause" (*Vijnánabh.*: कर्मणो ऽपि न वस्तुसिद्धिर्निमित्तकारणस्य कर्मणो न मूलकारणत्वं गुणानां द्रव्योपादानत्वायोगात् । कल्पना हि दृष्टानुसारेणैव भवति वैशेषिकोक्तगुणानां चोपादानत्वं न क्वापि दृष्टमित्यर्थः); or *ibid.*: न पाञ्चभौतिकं शरीरं बहूनामुपादानायोगात् (where °नत्वायोगात् would seem to be preferable; *Vijnánabh.*: बहूनां भिन्नजातीयानां चोपादानत्वं घटपदादिस्थले न दृष्टमिति सजातीयमेवोपादानम्). [5] Unreality, impossibility; e. g. *Nyáya-Sútra*: पौर्वापर्यायोगादप्रतिसंबद्धार्थमपार्थकम् (*Viśwan.*: अयोगात् । असंभवात्); or *Vedántasára*: अपरश्चार्वाकस्तु । अन्यो ऽन्तर आत्मा प्राणमय इत्यादिश्रुतेः । प्राणाभावे इन्द्रियचलनायोगादहमशनायवानहं पिपासावानित्याद्यनुभवाच्च प्राण आत्मेति वदति; (*Rámakṙ.*: इन्द्रियाणामभावे । उपरमे स्वप्नादौ देहचलनस्य चैतन्यकार्यस्यादर्शनात् &c.). [6] (In medecine.) The non-application of a medicine, syringe, &c., or the misapplying them, by using them either in a manner counter to symptoms, or in insufficient quantity, length, &c.; or the medicine itself so misapplied; *Vaidyaka*, according to a quotation by *Rájá Rádhák.*: योगः सम्यक्प्रवृत्तिः स्यादतियोगो ऽतिवर्तनम् । अयोगः प्रातिलोम्येन न चाल्पं वा प्रवर्तनम्); e. g. *Suśruta* (when treating of the improper use of emetics and purgatives): स्नेहस्वेदाभ्यामविभावितशरीरेणाल्पमौषधमल्पगुणं वा पीतमूर्ध्वमधो वा नाभ्येति दोषांश्चोत्क्लिश्य तैः सह बलक्षयमापादयति । तत्राध्मानं हृदयग्रहस्तृष्णा मूर्च्छा दाहश्च भवति तमयोगमित्याचक्षते; or *ibid.* (when treating of the improper use of syringes and oily enemas): अयोगाद्यास्तु वक्ष्यामि व्यापदः सचिकित्सिताः । अनुष्णो ऽल्पौषधो हीनो वस्तिर्नैति प्रयोजितः । विष्टम्भाध्मानशूलैश्च तमयोगं प्रचक्षते; or *ibid.* (in reference to the improper use of purgatives): यास्त्वेता व्यापदः प्रोक्ता दश पञ्च च तत्त्वतः । एता विरेकातियोगदुर्योगायोगजाः स्मृताः (where दुर्योग is, therefore, used either in the sense of "misapplication", and अयोग in that of "non-application", or the former in a more general, and the latter in a more special, sense of "misapplication"). [7] (In astrology.) A bad or unpropitious conjunction of the planets; the same as दुष्टयोग or कुयोग (qq. vv.; compare also उत्पाटयोग or उत्पातयोग, काणयोग, क्रकचयोग or करकचयोग, दग्धयोग, मृत्युयोग, यमघण्टयोग, विषयोग, हुताशनयोग). A pilgrimage should not be performed on days when such a conjunction takes place, whereas a wedding or similar festivity may be celebrated on them; e. g. *Lalla*, as quoted by the *Muhúrtach.*: वारर्क्षतिथियोगेषु यात्रामेव विवर्जयेत् । विवाहादीनि कुर्वीत गर्गादीनामिदं वचः (scil. निन्द्येषु); or "अन्य आचार्याः" (quoted *ibid.*): मृत्युक्रकचदग्धादीन्यात्रायामेव निन्दिताञ्जगुः । विवाहादौ तु न दोषः; at such periods, religious ceremonies should be avoided at least during 48 minutes after such a conjunction happens, but during 120 minutes, when the conjunction is the उत्पातयोग, during 144, when it is the मृत्युयोग, and during 168 minutes, when it is the काणयोग; *Lalla (ibid.)*: अयोगेषु च सर्वेषु वर्जयेद्घटिकाद्वयम् । उत्पातमृत्युकाणानां पञ्चषट्सप्तनाडिकाः. A king should make liberal presents on such occasions; *Muhúrtach.*: दुष्टे योगे हेमचन्द्रे च शङ्कं धान्यं तिथ्यर्धे तिथौ तण्डुलांश्च वारे रत्नं भे च गां हेमं नाड्यां दद्यात्सिन्धूत्पन्नतारासु राजा. If an auspicious conjunction sets in, it removes the evil consequences of the inauspicious one, and brings success; *Muhúrtach.*: अयोगे सुयोगो ऽपि चेत्स्यात्तदानीमयोगं निहत्यैष सिद्धिं तनोति (*Daivajnar.*, in his own comm.: अयोगे क्रकचादौ सति चेत्सुयोगः सिद्धियोगो ऽपि स्यात् । तदैष सिद्धियोगो ऽयोगफलं निहत्य सिद्धिं तनोति निष्पादयति । मार्तण्डः । अयोगः सिद्धियोगश्च द्वावेतौ भवतो यदि । अयोगो हन्यते तत्र सिद्धियोगः प्रवर्तते ॥ पर आचार्या नमगुञ्जा कुयोगादिनाशमाहुः । यदाह स एव । यत्र लग्नं विना किंचित्क्रियते शुभसंज्ञकम् । तत्र तेषामयोगानां प्रभवाज्जायते फलम्); or *Raghun. Jyotist.*: अयोगेषु च सर्वेषु पूर्वयामं परित्यजेत् । अयोगाश्च विनश्यन्ति चन्द्रशुद्धिहता इमे । करकचा मृत्युयोगाश्च दिनं दग्धं तथापरे शुभे चन्द्रे प्रणश्यन्ति वृषा वज्रहता इव ॥ शुभचन्द्रेण करकचशान्तिः. [8] (In astrology.) A conjunction of two planets which, at the period of their meeting, appear small or indistinct (*Hemach., Viśwapr., Med., Jaiádh., Śabdar.*: कूट). [This is, in my opinion, the meaning of the latter term, when applied by these Koshas to अयोग;

for the *Súryasiddh.* — ed. *Hall,* VII. 22. — explains कूट thus: आसन्नावप्युभौ दीप्तौ भवतश्चेत्समागमः । स्वल्पौ द्वावपि विध्वस्तौ भवेतां कूटविग्रहौ, according to which words, समागम is the name of the conjunction, when both planets are brilliant, कूट, when they are small, and विग्रह, when they are quite obscured; the two former terms are, moreover, explained in *Ranganátha*'s commentary on a previous verse, where, after a quotation from the *Brahmasiddhánta*, he adds: स्थूलमण्डलतयान्वितौ युक्तौ स्थूलबिम्बौ समावित्यर्थः । चेत्तत्सदा समागमस्तयोर्व्यक्तः स्यात् । अन्यथा त्वव्यक्तः समागमः ॥ द्वावपि मयूखयुक्तौ विपुलौ स्निग्धौ समागमे भवतः । अत्रान्योन्यं प्रीतिर्विपरीतावात्मपक्षघ्नौ ॥ युद्धं समागमो वा यद्यव्यक्तौ तु लक्षणैर्भवतः । भुवि भूभृतामपि तथा फलमव्यक्तं विनिर्दिष्टमित्युक्तेः. Now, since योग is used synoymously with समागम — in the *general* sense of "conjunction" —, अयोगः would be the same as अव्यक्तः समागमः or "indistinct conjunction", which is the astronomical sense of कूट; (compare also *Patanjali*'s comment. on the Bahuvr. II. 2.). — The word कूट being left without any explanation in the Koshas, when they mention it as a meaning of अयोग, this account has appeared the more necessary, as modern Dictionaries conclude that अयोग means "*an iron hammer*" or "*a hammer*" (since कूट has this, amongst other meanings), and as one of them goes even the length of making the gratuitous conjecture, that अयोग may be a corruption of अयोघ.] [3] A severe exertion; an effort connected with great difficulties (*Hem., Med., Śabdar.*: कठिनोद्यम); compare II. 3. E. अ neg. or deter., and योग.

II. Bahuvr. m. (-गः-गा-गम्) [1] Having no connection with, unconnected with; अयोगम् without connection. See अयोगवाह, and the quotation s. v. अयुक्त, p. 439 *b*, l. 15 ff. [2] Having no clear or distinct connection; e. g. *Patanjali* (when discussing the possible interpretations of *Páńini*'s *Sútra*: षष्ठी स्थानेयोगा, and, amongst them, one according to which स्थानेयोगा would be a Bahuvr. of स्थाने and अयोग, says): अथवा । स्थाने ऽयोगा स्थाने-योगा । किमिदमयोगेति । अव्यक्तयोगा । अयोगा (*Kaiyy.*: योगमन्तरेण षष्ठ्या एवाभावाद्विशिष्टो योगो ऽस्या नास्तीति सामर्थ्यात्प्रतीयते). [3] Making a severe exertion, making an effort under great difficulties (*Viśwapr., Jaiádh.*: कठिनोद्यत; it is possible that the latter word, — which, being used here by the Koshas in the locative, may be a masc. or a neuter — means the same as कठिनोद्यम, I. 3; on the other hand, it is possible, likewise, that the latter word is a Bahuvr., when it means the same as कठिनोद्यत m. f. n.). E. अ priv. and योग.

अयोगव m. (-वः) The offspring of a Śúdra man and a Vaiśyá woman; e. g. *Manu*: प्रसाधनोपचारज्ञमदासं दासजीवनम् । सैरिन्ध्रं वागुरवृत्तिं सूते दस्युरयोगवे (where both *Medhát.* and *Kullúka* take अयोगवे to imply the female of this mixed tribe; *Medh.*: अयोगवे जातिविशेषे । सामर्थ्यात्स्त्रीत्वलाभः; *Kull.*: आयोगवस्त्रीजातौ शूद्रेण वैश्यायामुत्पन्नायाम्). E. Probably a curtailed form of आयोगव, to suit the metre of the Śloka quoted.

अयोगवाह Tatpur. m. plur. (-हाः) A collective name of the विसर्जनीय, जिह्वामूलीय, उपध्मानीय, अनुस्वार, and the यम (qq. vv.), "because these sounds fulfil their grammatical functions without having the mark of a Pratyáhára attached to them, i. e. without being connected with the other letters of the alphabets"; *Patanjali* (in the Introd. on *Páń.*): इदं विचार्यते । इमे ऽयोगवाहा न क्वचिदुपदिश्यन्ते श्रूयन्ते च । तेषां कार्यार्थ उपदेशः कर्तव्यः । के पुनरयोगवाहाः &c. (see the quotation s. v. अयुक्त, p. 439 *b*, l. 15 ff.); *Nágojibh*: एवं चाक्षरसमाम्नाये ऽयुक्ताः सन्तो वहन्ति प्रयोगं निर्वाहयन्तीत्ययोगवाहपदव्युत्पत्तिर्दर्शिता. — The grammatical difficulties which arise, in the grammar of Páńini, through the absence of these sounds from amongst the letters of the alphabet, are obviated by Várttikas of Kátyáyana and the Bháshya of Patanjali; e. g. *Káty.*: अयोगवाहानामट्सु णत्वम् । शर्षु जश्भावषत्वे &c. — One text of the *Páńiníyá Śikshá* explains the term thus: उपध्मानीय ऊष्मा च जिह्वामूलीयनासिके । अयोगवाहविज्ञेया आश्रयस्थानभागिनः. (An interesting instance of what would become of our understanding of Sanskrit literature, if we dispensed with the native commentaries, is afforded by the independent speculations of Professor *Weber* on this term, in the *Indische Studien*, vol. IV., pp. 354. 355, and by the exegesis of his authorities mentioned there.) E. अयोग (II. 1.) and वाह.

अयोगुड Tatpur. m. (-डः) [1] An iron ball; e. g. *Manu*: यावतो ग्रसते ग्रासान्हव्यकव्येष्वमन्त्रवित् । तावतो ग्रसते प्रेत्य दीप्तशूलर्ष्ट्ययोगुडान्; or *Charaka*, as quoted by *Rájá Rádhák.*: वरमाशीविषविषं क्वथितं ताम्रमेव वा । पीतमत्यग्निसंतप्ता भक्षिता वाप्ययोगुडाः. [2] A chalybeate pill, one made of some preparation of iron (*Wilson*). E. अयस् and गुड.

अयोगू Tatpur. m. (-गूः) (ved.) Perhaps; a man of the Áyogava tribe (with the implied sense of "a cheat"); *Váj. S.* (where enumerating the paśus of the Purushamedha): .... तमसे तस्करं नारकाय वीरहणं पाप्मने क्लीबमाक्रयाया अयोगूं कामाय पुंश्चलूमतिक्रुष्टाय मागधम् (*Mahidh.*: अयोगूम् । अयसो गन्तारम् — which explanation is not intelligible to me; *Sáy.* on the *Taitt. Br.*, as quoted in Prof. *Weber*'s Ind. Stud.: अयोग्यस्याशास्त्रीयस्य कर्तारम्, i. e. "one who commits unlawful acts"). E. According to *Mahidh.*, अयस् and गू (from गम्); *Sáy.* seems to connect the word with अयोग — but, if so, it is difficult to say in what manner. The word is, perhaps, of non-Sanskritic origin.

अयोग्य Tatpur. m. f. n. (-ग्यः) [1] Unfit, unsuitable; e. g. *Hitopad.*: अश्वः शस्त्रं शास्त्रं वीणा वाणी नरश्च नारी च । पुरुषविशेषं प्राप्य भवन्ति योग्या अयोग्याश्च; or *Jaiminíyany.*: घृते अपयतीति प्रत्यक्षश्रुतिविहितो ऽपि पाको विक्लेदनायोग्येषु न कर्तव्य इति पूर्वपक्षः &c. [2] Incapable, not qualified for; e. g. *Yájnav.*: अयुक्तं शपथं कुर्वन्नयोग्यो योग्यकर्मकृत् (*Vijnánabh.*: यश्चायोग्य एव शूद्रादिर्योग्यकर्माध्यापनादि करोति; *Vivádach.*: अयोग्यो ऽधमः । योग्यकर्म यागादि । तेन यो यत्कर्म कर्तुं न शक्नोति); or *Bhaṭṭik.*: नर मां महात्मन्परिभूरयोग्ये न मद्विधो न्यस्यति भारमग्र्ये (*Jayam.*: अयोग्ये । असमर्थे); or *Siddhántamukt.*: शब्दो गुणश्चक्षुर्ग्रहणायोग्यबहिरिन्द्रियग्राह्यजातिमत्त्वात्स्पर्शवत्. [3] Immaterial, incorporeal, transcendental; e. g. *Sánkhya-Prav.*: योग्यायोग्येषु प्रतीतिजनकत्वात्तत्सिद्धिः (*Vijnánabh.*: ननु तथाप्यतीन्द्रियदेवताफलादिषु कथं शक्तिग्रहो वैदिकपदानां स्यात्तत्राह ॥ — योग्या° —:

प्रत्यक्षाप्रत्यक्षेषु पदार्थेषु सामान्यधर्मपुरस्कारेण तत्सिद्धिः प्रसिद्धो भवति &c.); or *Jayandráy.* (in the modern gloss on the *Kańáda S.*: अरूपिष्वचाक्षुषाणि): अरूपिषु । अयोग्येषु &c. [4](In the *Vaiśeshika* philosophy.) Not capable of coming into contact with the senses, not tangible to the senses; e. g. *Siddhántamukt.*: गुरुत्वादिकं यदयोग्यं तदभावस्तु न प्रत्यक्षः । तत्र गुरुत्वादिप्रत्यक्षत्वापादयितुमशक्यत्वात्. E. अ neg. and योग्य; the accent of the word is the udátta on the last syllable (comp. *Páń.* V. 4. 102. and VI. 2. 155.).

अयोग्यता f. (-ता) Unfitness, unsuitableness, &c.; see the meanings of the preceding and the next. (*Wilson.*) E. अयोग्य, taddh. aff. तल्.

अयोग्यत्व n. (-त्वम्) The same as the preceding; e. g. *Jaiminiyany.*: मृतयज्ञमानकर्तृकं मन्त्रपाठादिकमयोग्यत्वाद्बाध्यमिति निर्णीतम्. E. अयोग्य, taddh. aff. त्व.

अयोग्यप्रतियोगिक Tatpur. m. [f. n.] (-कः[-का-कम्]) Not presupposing a tangible object and its counterpart; (as, according to the *Vaiśeshika* philosophy, that kind of negation which is based on the notion of indifference or heterogeneousness of objects; comp. अन्योन्याभाव); e. g. *Jayanáray.* (on a Kańáda Sútra): इन्द्रियं .... संयुक्तविशेषणतासंयुक्तसमवेतविशेषणतादिभिर्योग्यप्रतियोगिकान्संसर्गाभावान्योग्यगतानयोग्यप्रतियोगिकानप्यन्योन्याभावान्गृह्णाति. E. अ neg. and योग्यप्रतियोगिक.

अयोऽग्र Bahuvr. n. (-ग्रम्) A pestle (*Amarak.*, *Hemach.*: मुसल). Compare the next. E. अयस् and अग्र (*Ráyam.* &c.: अयो लोहमयं ऽग्रं ऽस्य । अयोऽग्रम्).

अयोऽग्रक Bahuvr. n. (-कम्) A pestle; comp. the preceding; *Hemach.*: मुसलं स्यादयोऽग्रके. E. अयस् and अग्र, samás. aff. कप्.

अयोघन m. (-नः) An iron hammer (*Amarak.*, *Hemach.*: कूट); e. g. *Naishadhach.*: कुरु करे गुरुमेकमयोघनं बहिरितो मुकुरं च कुरुष्व मे (*Premach.*: अयोघनं लोहमुद्गरम्). E. अयस् and घन (i. e. हन्, kṛit aff. अप्; *Páń.* III. 3. 82.; with the udátta on the last syllable).

अयोच्छिष्ट Tatpur. n. (-ष्टम्) Rust of iron (*Nigh. Pr.*: लोहकीट, i. e. लोहकिट्ट). E. अय (a corruption of अयस् 2.) and उच्छिष्ट.

अयोजाल I. Tatpur. n. (-लम्) An iron net, net-work consisting of iron links; e. g. *Rámáy. Árańyak.* (older recens.; ed. Calc., Bomb.): अयोजालानि निर्मथ्य भित्त्वा राजगृहं वरम् । महेन्द्रभवनात्प्रख्यमाजहारामृतं ततः (scil. गरुडः; *Tilaka*: अयोजालानि । अयःशृङ्खलनिर्मितजालानि); comp. the corresponding verse in the later recension under II. 2.

II. Bahuvr. m. f. n. (-लः-ला-लम्) [1]Having or carrying iron nets; e. g. (demons) *Atharv.*: अयोजाला असुरा मायिनो ऽयस्मयैः पाशैरङ्किनो ये चरन्ति. [2]Surrounded with iron net-work; e. g. (a house, a palace) *Rámáy. Árańyak.* (later recens., ed. Gorresio): अयोजालं च तं छित्त्वा गृहं छित्त्वा च काञ्चनम् । महेन्द्रभवनात्प्रख्यमाजहार ततो ऽमृतम् (comp. this verse, under I.; and the description of a palace in the *Mahábh. Ádip.*: सर्वतः संवृतः — viz. समावाटः — शुभैः प्रासादैः मुक्तोत्करैः । सुवर्णजालसंवीतैर्मणिकुट्टिमभूषितैः). E. अयस् and जाल.

अयोदंष्ट्र Bahuvr. m. f. n. (-ष्ट्रः-ष्ट्रा-ष्ट्रम्) [1]Having iron teeth or teeth like iron; e. g. (a Vaidik epithet of Agni) *Rigv.*, *Atharv.*: अयोदंष्ट्रो अर्चिषा यातुधानानुप स्पृश जातवेदः समिद्धः (*Sáy.*: अयोदंष्ट्रः सन्, without any further gloss). [2]Having iron disk-edges (i. e. disks with iron-toothed edges); or having iron weapons (a Vaidik epithet of the Maruts); e. g. *Rigv.*: एतत्त्यन्न योजनमचेति सस्वर्ह यन्मरुतो गोतमो वः । पश्यन्हिरण्यचक्रानयोदंष्ट्रान्विधावतो वराहून् (*Sáy.*: अयोदंष्ट्रान् । दशतीति दंष्ट्रा चक्रधारा । अयोमयीभिश्चक्रधाराभिर्युक्तान् — where the ellipsis of "disk" would follow from the preceding epithet हिरण्यचक्र; their disks being made of gold and surmounted with iron spikes; — यद्वा । दंशनसाधना ऋष्टयो दंष्ट्राः । अयोमया (अयोमय्यः?) ऋष्टयो येषां तान्). E. अयस् and दंष्ट्रा.

अयोदती Bahuvr. f. (-ती) The name of a female; lit., "having teeth like iron" (an instance of *Haradatta* and the *Káśiká* on *Páń.* V. 4. 143.) and explained by them: अय इव दन्ता अस्याः). E. अयस् and दत्, considered as a substitute for दन्त (but see दत्), fem. aff. ङीप्.

अयोदाह Tatpur. m. (-हः) The burning property of iron; (in a Sánkhya-Sútra, as an instance of metaphorical speech, — it not being iron that possesses the property of burning, but the fire by which the iron is heated); *S. Pr.*: अन्वययोगे ऽपि तत्सिद्धिर्नाञ्जस्येनायोदाहवत् (*Aniruddha*: प्रवर्तकत्वमेव प्रकृतेर्नान्यथाय प्रकृतियोगे ऽपि तच्छायापत्त्या पुरुषस्य बन्धाभिमानसिद्धिः । नाञ्जस्येन । न तत्त्वतः । अयोदाहवदिति । यथा तप्तलोहयोगात् । लोहो दहतीति मन्यते । न च लोहस्य दाहकत्वं किं तु संयोगादग्नेरेवेति; *Vijnánabh.*: प्रकृतियोगे ऽपि पुरुषस्य न स्रष्टृत्वसिद्धिराञ्जस्येन साक्षात् । तत्र दृष्टान्तो ऽयोदाहवत् । यथायसो न दग्धृत्वं साक्षादस्ति किं तु स्वसंयुक्ताग्निद्वारकमध्यस्तमेवेत्यर्थः). E. अयस् and दाह.

अयोद्धृ Bahuvr. m. (-द्धा) Unequalled by combatants, unrivalled; an epithet of *Vṛitra*, in *Rigv.*: अयोद्धेव दुर्मद आ हि जुह्वे महावीरं तुविबाधमृजीषम् (*Sáy.*: वृत्रो ऽयोद्धेव योद्धृरहित इव; the word being, in this verse, udátta on the last syllable, Sáyańa was correct in rendering it as a Bahuvr. A meaning "bad combatant" (which the word might have as a *Tatpur.*, would be, in this instance, therefore, at variance with grammar — besides being unsuited to the context). E. अ priv. and योद्धृ.

अयोध्य Tatpur. 1. m. f. n. (-ध्यः-ध्या-ध्यम्) Invincible; e. g. *Atharv.*: अच्युतच्युत्समदो गमिष्ठो मृधो जेता पुरएतायोध्यः; or *ibid.*: संक्रन्दनेनानिमिषेण जिष्णुनायोध्येन दुश्च्यवनेन धृष्णुना । तदिन्द्रेण जयत; or *Rámáy. Yuddhak.* (later recension): अयोध्या महाबाहो अयोध्या प्रतिभाति नः (see 2.; this verse does not occur in the older recension).

2. f. (-ध्या) The name of the ancient capital of *Kośala*; (*Hemach.*, *Trikáńd.*, *Śabdar.*, *Bhúripr.*); its ruins are situated on the southern banks of the Sarayú or Goggra river, opposite the modern city of Oude (called Awadh or Hanumangádhi); it was the residence of the kings of the Solar dynasty (see सूर्यवंश), and obtained special renown through *Ráma*, the son of *Daśaratha* (*Śabdar.*: रामजन्मपुरी सौरी). Its beauty is dwelt upon in several of the Puráńas and modern poems (Bhaṭṭikávya &c.), but more especially in the *Rámáyańa*, the first and last book of which contain a description of it. According to some *Puráńas*, Ayodhyá is one of the seven sacred cities the living at which frees a man from all sin, and the dying at which

secures eternal bliss; e. g. *Padma-Pur.*: यथा मानपुरी दृष्टा सर्वपापक्षयंकरा । अयोध्या &c.; or *Garuda-Pur.*: श्रीभगवानुवाच । मानुष्यं भारते वर्षे अयोद्दशसु जातिषु । संप्राप्य म्रियते तीर्थे पुनर्जन्म न विद्यते । अयोध्या मथुरा माया काशी काञ्ची अवन्तिका । पुरी द्वारावती ज्ञेयाः सप्तैता मोक्षदायिकाः. The *Śiva-Pur.* mentions a Rámeśwara-tírtha which is situated at Ayodhyá. — The town is also called साकेत, कोशला and उत्तरकोशला. E. अ neg. and योध.

अयोनि I. Tatpur. f. (-निः) [1]Any aperture or any place other than the pudendum muliebre; e. g. *Śatapathabr.*: यथा ह वा अयोनौ रेतः सिञ्चेदेवं तदद्ध्वर्युष्टे वपति; or *Manu*: अमानुषीषु &c. (see p. 360*b*, l. 21; *Kull.*: योनितश्चान्यत्र स्त्रियाम्); or *Yájnav.*: अयोनौ गच्छतो योषां पुरुषं वाभिमेहतः । चतुर्विंशतिको दण्डस्तथा प्रव्रजितागमे (*Vijnán.*: मुखादौ); or *Matsya-Pur.*: अयोनौ यः समाक्रामेद्दुःखभिर्वापि वासयेत् । मुल्कं सोऽष्टगुणं दाप्यो विनयं तावदेव तु (*Vivádach.*: अयोनौ मुखादौ); or the *Rudrayámalat.* (where promising immunity from all sin to those who read its chapter on the thousand names of Ráma): अयोनिगामी यो मूढो ब्रह्मणा सह संगमी । श्रीरामनामसाहस्रं पठन् मुक्तपातकः ॥ कुयोनिमैथुनादुष्टो दुष्टदुर्बुद्धिचेतसः । एकावृत्त्या महेशानि सर्वपापैः प्रमुच्यते. [2]Not the verse which, in a stanza of three verses of the Uttarágrantha of the Sámaveda, is called *Yoni*; i. e. in such a stanza, not the first verse which occurs also in the Chhandograntha of this Veda; e. g. *Jaimini-Sútra*: अयोनौ चापि दृश्यते (*Śabara*: योनौ साम । अयोनौ च साम दृश्यते); see योनि. E. अ neg. and योनि.

II. Bahuvr. 1. m. f. n. (-निः-निः-नि) [1]Not born from the womb; see 2. [2]Begotten in a manner contrary to, or disapproved by, law; e. g. *Mahábh. Anuśás.*: गर्दभ उवाच ॥ ब्राह्मण्यां वृषलेन त्वं मत्तायां नापितेन ह । जातस्त्वमसि चाण्डालो ब्राह्मण्यं तेन तेऽनशत् ॥ एवमुक्तो मतङ्गस्तु प्रत्युपायाद्गृहं प्रति । तमागतमभिप्रेक्ष्य पिता वाक्यमथाब्रवीत् । मया त्वं यज्ञसंसिद्धौ नियुक्तो गुरुकर्मणि । कस्मात्प्रतिनिवृत्तोऽसि कच्चिन्न कुशलं तव ॥ मतङ्ग उवाच ॥ अयोनिरयोनिर्वा कथं स कुशली भवेत् । कुशलं तु कुतस्तस्य यस्येयं जननी पितः.

2. m. (-निः) [1]An epithet or name of *Brahman* (m.); e. g. *Kumáras.* (the gods addressing Brahman): जगद्योनिरयोनिस्त्वम् &c. [2]An epithet or name of *Śiva*; e. g. *Padma-Pur.*: अयोनये सुदेहाय सुसत्त्वाय नमो नमः.

3. m. n. (-निः-नि) A pestle (*Hemach.* and *Vallabhagańi* observe on the word अयो-ग्र q. v., that the *Vaijayantí* reads instead of it, अयोनि; viz. *Hem.*: अयोनिरित्येके । यदैजयन्तीकारः । अयोनिर्मुसलोऽस्त्री स्यात्; *Vallabh.*: अयोनिरित्येके । अयोनिर्मुसलोऽस्त्री स्यादिति वैजयन्ती). E. अ priv. and योनि; 3., apparently because it has the shape, not of a Yoni, but of a Linga.

अयोनिक Bahuvr. m. f. n. (-कः-का-कम्) Not accompanied with the words एष ते योनिः (*Vájas. S.* 28. 2.); as a ritual act; e. g. *Káty. Śr. S.*: नायोनिकेषु (*Yájnik.*: यत्र एष ते योनिरित्यस्याभ्यासो न भवति तत्र). E. अ priv. and योनि, samás. aff. कप्.

अयोनिज Tatpur. 1. m.f.n. (-जः-जा-जम्) [1]Not born from the womb; e. g. (*Drońa*, the son of Bharadwája, who was born in a bucket) *Mahábh. Ádip.*: जामदग्न्यं महात्मानं भारद्वाजोऽब्रवीदिदम् । भरद्वाजात्समुत्पन्नं तथा त्वं मामयोनिजम् । आगतं वित्तकामं मां विद्धि द्रोणं द्विजोत्तमम्; or the son of the saint Vidyánanda, who originated from the belly of his father; see s. v. अयोनिजेश्वर; or the sage *Súyya*, whose origin was unknown, see s. v. अयोनिजस्य; or (*Draupadí*, who, at a sacrifice of her father Drupada, arose out of the sacrificial ground) *Mahábh. Vanap.*: द्रुपदस्य सुता ह्येषा वेदिमध्यात्समुत्थिता । अयोनिजा महाभागा स्नुषा पाण्डोर्महात्मनः; or (*Sítá*, who sprang into existence in the same manner as Draupadí) *Raghuv.*: राघवाय तनयामयोनिजां रूपां ददौ श्रियमिवामरद्युतिः; or *Mahávírach.*: रावणः ॥ मातामहेन प्रतिषिध्यमानः स्वयंग्रहाभ्यासवता दशास्यः । अयोनिजां राजसुतां वरीतुं मां प्राहिणोन्नैर्ऋतराजधानीम्. — In the *Anuśásanap.* of the *Mahábh.* वाचस्पतिरयोनिजः is the 573[d] of the thousand names of *Vishńu* (*Śankara*: वाचो विद्यायाः पतिर्वाचस्पतिः । योन्यां न जायत इत्ययोनिजः । वाचस्पतिरयोनिज इति सविशेषणमेकं नाम). [2](In the *Vaiśeshika* philosophy.) Born neither from the womb nor from eggs (beings of this kind being योनिज). The *Vaiśeshika* defines body or bodily substance as being योनिज or अयोनिज; *Kańáda S.*: तत्र शरीरं द्विविधं योनिजमयोनिजं च. According to the commentaries, bodily substance which is योनिज, is either "born from the womb or from eggs" (*Śankaramiśra*: योनिजमपि द्विविधं जरायुजमण्डजं च); the former comprising *men* and *tame* and *wild quadrupeds* (*Ś.*: जरायुजं मानुषपशुमृगाणां गर्भाशयस्य जरायुत्वात्), the latter, *birds* and *reptiles* (*Ś.*: पक्षिसरीसृपाणामण्डजं परितःसर्पणशीलत्वात्); reptiles including *snakes, insects, fishes,* and the like (*Ś.*: सर्पकीटमत्स्यादयोऽपि सरीसृपा एव). — Bodily substance which is अयोनिज comprises, in the first place, all matter that consists essentially of earth, water, fire, and air, these being independent of semen, blood, and other essential elements of living organisms; then gods and Ṙishis, because the origin of these beings cannot be accounted for in the usual manner; and equivocal generation, such as of worms, gnats, &c. which originate from heat (sweat), because these cannot be properly called organisms or beings born in a regular way (*Ś.*: पार्थिवं शरीरम् .... । आप्यतैजसवायवीयशरीराणां वरुणादित्यवायुलोकेषु प्रसिद्धानामयोनिजत्वमेव । अयोनिजत्वं शुक्रशोणितसंनिपातानपेक्षत्वम् । अयोनिजं च देवानामृषीणां च । श्रूयते हि । ब्रह्मणो मानसा मन्वादय इति । कारणमन्तरेण कथं कार्यमिति चेत् । योनेः शरीरत्वावच्छेदेनाकारणत्वात् ॥ उष्मजक्रिमिमशकादिशरीरे व्यभिचारात् । संस्थानविशेषवत्त्वस्य चासिद्धेः ॥ देवर्षिशरीराणि च यास्मदादिशरीराणामन्यादृशत्वात्). Matter that consists essentially of *earth* comprises 1. various descriptions of soil, such as clay, &c.; 2. stony matter, such as mountains, precious stones, diamond, red chalk, &c.; 3. vegetable matter, viz. grass, annuals, common trees, shrubs, creepers small and large, and large trees (*Śankara*: विषयस्तु पार्थिवो मृत्पाषाणस्थावरलक्षणः । तत्र भूप्रदेशाः प्राकारेष्टकादयो मृद्विकाराः । अद्रिमणिहीरकगैरिकादयः पाषाणाः । स्थावरास्तृणौषधिवृक्षगुल्मलतावतानवनस्पतयः). *Watery* matter comprises: rivers, seas, ice or snow, hail, &c. (*Ś.*: आप्यास्तु विषयाः सरित्समुद्रहिमकरकादयः). *Fiery* matter is such as comes 1. from earthy substances, as from wood; 2. from atmospheric matter, as lightning &c. which arise from rain; 3. from the stomach, as the digestive heat which may produce

chyle, &c.; and 4. from terrestrial heat, as gold, &c. (*Ś.*: तैजसस्तु विषयो भौमदिव्योदर्याकरजभेदाच्चतुर्विधः। भौमं काष्ठेन्धनप्रभवम्। दिव्यमबिन्धनं विद्युदादि। उदर्यमन्नादिरसार्जनधर्मं जाठरम्। आकरजं च हिरण्यादि). *Aerial* matter is wind which in the human body becomes vital air, the latter being, according to its functions, अपान &c. (*Ś.*: वायवीयस्तु विषय उपलभ्यमानस्पर्शाश्रयो वायुः। वायोश्चतुर्थः कार्यः प्राणाख्यः शरीरे रसमलधातूनां प्रेरणादिहेतुरेकः सन्क्रियभेदादपानादिसंज्ञां लभते). The causes which call these अयोनिज substances into existence are, according to the Kańáda-Sútras, the unlimited expansion of the atoms of which creation is composed (*Kań. S.*: अनियतदिग्देशपूर्वकत्वात्), and the mode in which these atoms combine; see परमाणु (*Kań. S.*: धर्मविशेषाच्च; *Śank.*: अदृष्टवदात्मसंयोगादेव सर्गादौ परमाणूनां कर्म। तेन च कर्मणा संभूय परमाणवो द्व्यणुकादिप्रक्रमेणायोनिजं देवर्षीणां शरीरमारभन्त इत्यर्थः। उपलक्षणं चैतत्। अधर्मविशेषाच्च। क्षुद्रजन्तूनामुष्मजानां मशकादीनां यातनामयानि शरीराण्युत्पद्यन्त इत्यपि द्रष्टव्यम्). As evidence for the correctness of this theory, they appeal to passages of the scriptural and legendary texts (*Kań. S.*: समाख्याभावाच्च ॥ संज्ञाया आदित्वात् ॥ .... वेदलिङ्गाच्च. The *Bhásháparichchheda* is extremely brief on the whole subject).

2. n. (-जम्) The name of a Tírtha; the same as अयोनिजेश्वर q. v. (of which it is an abbreviation); e. g. *Revákhańda* of the *Váyu-Pur.*: अयोनिजं ततो गच्छेत्तीर्थं तापचपापहम्। तीर्थात्कोटीश्वरात्पार्थ स्थितं क्रोशद्वयान्तरे. See also s. v. अयोनिजेश्वर, col. *b*, l. 24. E. अ neg. and योनिज.

अयोनिजत्व n. (-त्वम्) [1] The condition of not being born from the womb; e. g. *Rájatarang.*: स्वयमन्नपतिः श्रीमान्सूक्ष्मः क्षितिमवातरत्। यस्याविज्ञातसंभूतेस्तुर्ये काले ऽपि निश्चितम्। अयोनिजत्वं ख्यातिमच्चरितैर्भुवनाद्भुतैः. [2] The being अयोनिज in the philosophical sense; see अयोनिज 1. 2.; e. g. p. 450*b*, l. 38. E. अयोनिज, taddh. aff. त्व.

अयोनिजेश Karmadh. m. (-शः) A name or epithet of Śiva; the same as अयोनि II. 2. 2.; comp. s. v. अयोनिजेश्वर, col. *b*, l. 25. E. अयोनिज and ईश.

अयोनिजेश्वर Bahuvr. n. (-रम्) or अयोनिजेश्वरतीर्थ Karmadh. n. (-र्थम्) A Tírtha or sacred place of pilgrimage called *Ayonijeśwara*; situated on the bank of the Revá river, at the distance of two Krośas from the Tírtha Kotíśwara (comp. अयोनिज 2.). The history of its origin and a description of the rewards to be obtained from bathing and performing acts of piety there are contained in the *Revákhańda* of the *Váyu-Pur.* A very learned Muni, by name *Vidyánanda*, it is there related, though himself making a proper use of the Anuswára, when reading the sacred texts, associated with people who used nasal sounds, where the Anuswára was required (.... मुनिसत्तमः। विद्यानन्द इति ख्यातः सर्वविद्यासु पारगः। सानुस्वारं पठन्सो ऽपि नासिक्यपरसंगतः). He remained, in consequence, sonless; and, his perplexity thereat being great, he travelled from Tírtha to Tírtha, from forest to forest, and from hermitage to hermitage, until he met with a Yogin who out of a pity gave him a wonderful fruit, which, he informed him, if eaten by his wife, would have the effect of procuring him the birth of a son. But Vidyánanda, while once reposing on the bank of a river, under the shade of a tree, himself ate the fruit, — and became pregnant. Perceiving his condition, he confessed all that had happened to his friend, the Yogin; and the latter, by means of his supernatural power, introduced a stick into the body of Vidyánanda and relieved him of his fœtus. The product was a beautiful boy, radiant like the disc of the sun, and endowed with divine lustre; and, on account of the mode in which he was born, his father called him *Ayonija* (see अयोनिज 1. 1.). Ayonija grew up and became conversant with all religious duties, the Vedas, and the various sciences. He then visited a number of Tírthas, and ultimately performed penance on the banks of the Revá, where he erected a statue of Śiva. The god, delighted with his piety, gave him sons and grandsons, and, after his death, received him into his heaven. The spot where Ayonija obtained these favours from Śiva bore, thenceforward, the name of *Ayojineśwara*. — The rewards promised by the Puráńa for bathing there, worshipping Śiva, and performing the various duties of a pious pilgrim, are, — according to the degree of piety, progeny, — worldly happiness, and, after death, freedom from transmigration, and eternal bliss. (*Váyu-Pur.*: अयोनिजे नरस्तीर्थे स्नात्वा संपूज्य शंकरम्। पुत्रपौत्रानवाप्नोति देहान्ते च शिवं व्रजेत्। अयोनिजेशमभ्यर्च्य विधिना भरतर्षभ। रुद्राध्यायं जपेद्यस्तु सर्वपापैः स मुच्यते। स्नात्वा पार्थजलेष्वाङ्(त्व?) यदा वा त्वमर्घणम्। लभेद्भुक्तिं च मुक्तिं च दुष्कृतं चापि गच्छति। देवपित्र्यर्चनं कृत्वा श्राद्धं दत्त्वा यथाविधि। परं पदमवाप्नोति प्रीणयेच्च चिरं पितॄन्। उपानहौ तथा छत्रं कोपिनं(?) च कमण्डलुम् (MS. °लम्)। ददानः श्रद्धया तत्र संतोषयति शंकरम्। यस्तत्र तीर्थे विधिना प्राणत्यागमवाप्नुयात्। सनातनं पदं प्राप्य गर्भवासं न पश्यति। स्नानं च तर्पणं श्राद्धं द्विजभोज्यं सुरार्चनम्। अनुक्तमपि कर्तव्यं सर्वतीर्थेषु भारत ॥ इत्ययोनिजेश्वरतीर्थम् ॥.) E. अयोनिज and ईश्वर; the Karm., अयोनिजेश्वर and तीर्थ.

अयोनिसंभव Tatpur. m. (-वः-वा-वम्) The same as अयोनिज 1. (*Molesworth*). E. अ neg. and योनिसंभव.

अयो॰पाष्टि Bahuvr. m. (-ष्टिः) (ved.) With iron heels; e. g. *Ŕigv.*: उपयत्सीदिन्दुं शरीरैः श्येनो ऽयोपाष्टिर्हन्ति दस्यून् (*Sáy.*: अयोमयो ऽपाष्टिः पार्ष्णिर्यस्य सः). [The word is mentioned in the *Ŕik-Prátiś.* on account of the elision of the अ of अपाष्टि.] E. अयस् and अपाष्टि.

अयोमय m. f. n. (-यः-यी-यम्) Made of iron; e. g. *Manu*: नामजातिग्रहं त्वेषामभिद्रोहेण कुर्वतः। निःक्षेप्यो ऽयोमयः शङ्कुर्ज्वलन्नास्ये दशाङ्गुलः; or *Sáyaña* (in his comm. on the Ŕigv.): यथायोमयस्य परश्वादेर्धारां प्रक्षेपुकामस्तीक्ष्णीकरोति &c.; or comp. his comm. s. v. अयःस्थूण. — See the remark s. v. अयस्मय. E. अयस्, taddh. aff. मयट्.

अयोमल Tatpur. n. (-लम्) Rust of iron (*Rájan.*: लोहमल; *Nigh. Pr.*: लोहकीट). E. अयस् and मल.

अयोमुख Bahuvr. 1. m. f. n. (-खः-खा-खम्) [1] Having an iron mouth, or an iron beak; e. g. (fabulous beings, perhaps birds) *Atharvav.*: अयोमुखाः सूचीमुखा अथो विकङ्कतीमुखाः क्रव्यादो वातरंहस आ सजन्त्वमित्रान्वज्रेण त्रिषन्धिना; or (a kind of birds in the inferior regions) *Mahábh. Śántip.*: यान्ति भीषणकाया अयोमुखानि वयांसि .... गुरुवचनगुरुस्परतं विशसन्ति (not विशंसन्त: as edited, v. 12072). — In this

sense the femin. of the word may be also अयोमुखी; comp. *Pâń.* IV. 1. 54.). ³ Iron-pointed; e. g. *Râmây. Âranyak.* (later recens.): अयोमुखानां शूलानामग्रे चरितुमिच्छसि । रामस्य सदृशीं भार्यां यदि त्वं नेतुमिच्छसि; or *Manu*: भूमिं भूमिशयांश्चैव हन्ति काष्ठमयोमुखम्. — In this sense the femin. of the word is °खा only.

2. m. (-खः) ¹ An arrow; e. g. *Raghuv.*: इक्ष्वाकुवंशप्रभवो यदा ते भेत्स्यत्यजः कुम्भमयोमुखेन &c. (*Mallin.*: अयोमुखेन लोहाग्रेण शरेण). ² The name of a mountain; e. g. *Râmây. Kishk.*: अयोमुखश्च गन्तव्यः पर्वतो धातुमण्डितः. ³ The name of a demon, one of the sons of Danu (*Hariv.*, *Vishńu-*, *Bhâgav.-Pur.* &c.). E. अयस् and मुख; (if °खी, with the fem. aff. ङीष्).

अयोरज Tatpur. n. (-जम्) The same as the following, of which it is a curtailed form (*Nigh. Pr.*: लोहकीट, or मंडूर).

अयोरजस् Tatpur. n. (-जः) Rust of iron; e. g. *Suśr. Uttarat.*: अयोरजोव्योषविडङ्गचूर्णं लिह्यात्त्रिदुर्द्रां त्रिफलान्वितां वा. Compare the preceding and following. E. अयस् and रजस्.

अयोरस Tatpur. m. (-सः) Rust of iron; e. g. *Śatapathabr.*: अथैतत्त्रयं पिष्टं भवति । शर्करारश्मायोरसेन संसृजति (scil. पिण्डम्); or *Kâtyây. Śr. S.*: शर्करायोरसाश्मचूर्णैश्च सद्राः संसृज्येति (*Yâjnik.*: अयोरसो लोहसिङ्घाणः कीट (i. e. किट्ट) इति यः प्रसिद्धः. Compare the preceding. E. अयस् and रस.

अयोवत्स Bahuvr.? m. pl. (-त्साः) The name of a family deriving its origin from the family of the Angirasas. (According to a Pariśishta of the White Yajurveda, as quoted in Professor *Weber*'s Catalogue of the Berlin MSS. p. 55; but, as the word rests on no better grounds than a copy which Prof. *Weber* took in Roman characters from a Bodl. MS. described by him as fearful ("gräulich"), there is much reason for receiving this name with caution.) E. (if the word be correct) अयस् and वत्स.

अयोविकार Tatpur. m. (-रः) Any thing made of iron, an iron fabric; e. g. *Pâńini*: कुश (i. e. कुशी) .... अयोविकार (i. e. °रे) ....; *Gańaratnam.*: अयोविकारे कुशी लध्युपकरणम्. E. अयस् and विकार.

अयोहत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) Beat upon, or made ready for sacrificial purposes, by (the priest who has) gold (on his hand); e. g. (the vessel which receives the expressed juice of the Soma plant) *Ŕigv.*, *Sâmav.*, *Vâjas.*: रक्षोहा विश्वचर्षणिरभि योनिमयोहतम् । द्रुणा सधस्थमासदत् (*Sây.* on the *Ŕigv.*: रक्षोहा .... सोमः । अयोहतं हिरण्येन हतं द्रुणा द्रोणकलशेन सधस्थं सहस्थानं योनिमभिषवस्थानमासदत्; the same on the *Sâmav.* — where the verse occurs with the various reading .... योनिमयोहते । द्रोणे सध° —: अयोहते । अयसा हिरण्येन हते । तथा च श्रूयते । हिरण्यपाणिरभिषुणोतीति. — Dr. *Stevenson*, who, in his translation of the Sámaveda, renders this word: "beat upon by the fingers with gold rings", adds a note which explains its import: "*the Brahmans who perform these ceremonies must all wear a kind of flattened gold ring*"; (when *Mahidhara*, therefore, in his comm. on *Vâjas. S.* 26. 26. — where the Ŕigv.-verse recurs with the same *v. l.* as in the Sámav. — renders अयोहत, "*fabricated (by a carpenter) with an iron tool (a hatchet)*", his interpretation may seem to comport better than that of Sáyańa with the classical sense of अयस्, but the custom referred to shows that it is less in the spirit of the Vaidik poetry; Mahidhara's gloss, after explaining that the loc. द्रोणे is used here in the sense of an accus., continues: कीदृशं द्रोणम् .... । अयसा लोहेन हतमुत्कीर्णं वाक्षा कृत्वा तक्ष्णा सोमभाजनीकृतम्; comp. अयस् 5.); or *Ŕigv.*: यं त्वा वाजिन्नघ्न्या अभ्यनूषतायोहतं योनिमा रोहसि द्युमान् (*Sây.*: अयोहतम् । अय इति हिरण्यनाम । तेन । तद्राम्पाणिर्लक्ष्यते । हिरण्मयेन पाणिना हतं संस्कृतं योनिं स्थानमारोहसि). E. अयस् (2. 5.) and हत.

अयोहनु Bahuvr. m. (-नुः) (ved.) Golden-jawed, an epithet of Savitri; e. g. *Ŕigv.*: उदु ष्य देवः सविता दमूना हिरण्यपाणिः प्रतिदोषमस्थात् । अयोहनुर्यजतो मन्द्रजिह्व आ दाशुषे सुवति भूरि वामम् (*Sây.*: अयोहनुर्हिरण्यहनुः । अयसमय इति हिरण्यनामसु पाठात् — *Yáska*'s *Nigh.* 1. 2.). E. अयस् (2. 5.) and हनु.

अयोहृदय Bahuvr. m. f. n. (-यः-या-यम्) Iron-hearted, unrelenting (*Wilson*). E. अयस् and हृदय.

अयौक्तिक Tatpur. m. f. n. (-कः-की-कम्) Incongruous, inconsistent; e. g. *Sánkhya-Prav.*: अनियतत्वे ऽपि नायौक्तिकस्य संग्रहो ऽन्यथा बालोन्मत्तादिसमत्वम् (*Vijnán.*: नायौ° = युक्तिविरुद्धस्य). Comp. अयुक्त 5. E. अ neg. and यौक्तिक.

अयौगपद्य Tatpur. n. (-द्यम्) Non-simultaneousness, successiveness; e. g. *Nyáya-Sútra*: तदयौगपद्यलिङ्गत्वाच्चमनसः; or *Bhâshâpar.*: साक्षात्कारे सुखादीनां करणं मन उच्यते । अयौगपद्याज्ज्ञानानां तस्याणुत्वमिहेष्यते (*Viśwan.*: ज्ञानानां चाक्षुषरासनादीनां यौगपद्यमेककालोत्पत्तिर्नास्तीत्यनुभवसिद्धम्). E. अ neg. and यौगपद्य.

अयौगिक Tatpur. m. f. n. (-कः-की-कम्) Not having a regular derivation (as words), &c.; see the meanings of यौगिक. [The word is udátta, not on the first, but on the last, syllable; comp. *Pâń.* VI. 2. 155. and V. 1. 102.] E. अ neg. and यौगिक.

अयौतकधन or **अयौतुकधन** Tatpur. n. (-नम्) (In law.) Any item of woman's separate property, save that which is called यौतक or यौतुक q. v.; e. g. *Krishńa-Tarkal.* (on *Jimútav.*'s *Dâyabh.* p. 99, ed. Calc. 1829): अथ पूर्वार्धे मातुरयौतकधनविषयमुत्तरार्धे यौतकधनविषयम्. E. अ neg. and यौतकधन or यौतुकधन.

अयौधिक Tatpur. m. (-कः) One who is not a warrior. [The word is udátta, not on the first, but on the last, syllable, according to a *Gańa* to *Pâń.* VI. 2. 160. The reading of the Calc. ed. यौधिक seems to be a misprint, as it is not borne out by Gańa-MSS. accessible to me; one of these latter has यौध्रिक; but the correct reading is यौधिक, and explained by *Haradatta*: युधा चरति । यौधिकः; comp. *Pâń.* IV. 4. 8.] E. अ neg. and यौधिक.

अर् f.? (-रः) A place to be gone to, the goal of a journey. — Both word and meaning are very doubtful; they rest on one of the interpretations which *Sâyańa* gives of अनर्विशे, the dative sing. of the Vaidik word अनर्विश्; viz. (after having derived it from अनस् and विश्, "going on or with a cart", he adds this optional etymology): यद्वा । गन्तव्यं स्थानं प्रति गन्तुमश्नाय पुरुषाय .... । अर्तेः कर्मणि विच् । अरं गन्तव्यं प्रति विशति प्राप्नोतीत्यर्विट् । न अर्विट् । अनर्विट्. E. ऋ, krit aff. विच्.

अर 1. m. f. n. (-रः-रा-रम्) [1]Going. (In this sense used only as the latter part of compounds, as in अकूपार, उपार, समर &c.) [2](ved.) Attacking, hostile; cf. अरमणस्, अरण I. 1. 4. and the words mentioned there. [3]Swift, speedy (*Amarak.*: शीघ्र; *Hemach., Viśwapr., Med., Dharaṅik., Śabdar.*: शीघ्रम्). It occurs especially, however, in the *acc. neut.*

अरम्, and it is then used adverbially and as a synonym of अलम्; its meaning "*swiftly*" being the principal, if not the only one, current in classical Sanskrit, whereas its other meanings (a—e.), belong espec. to Vedic writings. अरम् means a. sufficiently, enough (in quantity, extent &c.); e. g. *Ṙigv.*: उप नः पितवा चर शिवः शिवाभिरूतिभिः। मयोभुरद्विषेण्यः सखा सुशेवो अद्वयाः (where अरम् is to be connected with भक्षाय, not with गम्याः; *Sáy.*: .... हे मधो हे पितो माधुर्योपेतान्न त्वं नो ऽस्माकमरमलं संपूर्णं भक्षाय भक्षणाय गम्याः। गच्छ। संनिहितो भव); or *ibid.*: प्र यदित्था महिना नृभ्यो अस्त्यरं रोदसी कक्ष्ये नास्मै (*Sáy.*: अस्मै रथ-वायेन्द्राय रोदसी द्यावापृथिवी कक्ष्ये कक्ष्यवते सती (सत्यौ?) संचाराय नालम्। पर्याप्ते। जगतो ऽधीशस्येन्द्रस्य संचारायाल्पत्वाद्द्यावापृथिव्यौ न पर्याप्ते इत्यर्थः); or *ibid.*: स्तोमं यज्ञं चादरं वनेमा ररिमा वयम् (*Sáy.*: स्तोमं यज्ञं च तदाश्रयं यागमप्यरमलमत्यर्थं वनेम संभजेमहि). b. Enough in strength, ability, &c., powerfully, ably; e. g. *Ṙigv.*: सास्मा अरं बाहुभ्यां यं पिताकृणोद्विश्वस्मादा जनुषो वेदसस्परि (*Sáy.*: स तादृश इन्द्रो ऽस्मै जगते ऽरमलं पर्याप्तो बभूव। स्वबलेन स्वामी बभूवेत्यर्थः; the irregular Sandhi of सास्मा — i. e. सः। अस्मै — instead of सो ऽस्मा is noticed by the *Ṙik-Prátiś.*, compare also below, *l.* 40); or *ibid.*: अरं हि ष्मा सुतेषु णः सोमेष्विन्द्र भूषसि (*Sáy.*: त्वमेव तेषां पाने ऽलं पर्याप्तो भूषसि भवसि); or *Sámav.*: अरं त इन्द्र श्रवसे गमेम शूर त्वावतः। अरं शक्र परेमणि (*Say.*: अरमलं प्रभूतमित्यर्थः। .... अरमलम्। अभ्यासे भूयानर्थः प्रतीयते। सुष्ठु प्रभूतं दद्यामित्यर्थः). c. Fitly, adequately, appropriately; e. g. *Ṙigv., Sámav.*: अरं त इन्द्र कुक्षये सोमो भवतु वृत्रहन्। अरं धामभ्य इन्दवः॥ अरमश्वाय गायति श्रुतकक्षो अरं गवे। अरमिन्द्रस्य धाम्ने (*Sáy.*: .... सोमो ऽस्माभिर्दीयमानस्ते तव कुक्षये ऽरमलं पर्याप्तो भवतु। किंचेन्दवः .... सोमास्तव धामभ्यो नानाविधेभ्यः शरीरेभ्यस्तव तेजोभ्यो वारमलं पर्याप्ता भवन्तु ...... अस्मदीयाः सोमा एव तव कुक्षये देहेभ्यो ऽपि पर्याप्ता भवन्तु नान्यदीया इति भावः॥ .... अयं श्रुतकक्ष एतन्नामक ऋषिरश्वायेन्द्रेण दीयमानायाश्वायैतदर्थमरमलं गायति &c.); or *ibid.*: सास्मा अरं प्रथमं स द्वितीयमुतो तृतीयं मनुषः स होता (*Sáy.*: स यज्ञः सोमो वास्मा इन्द्राय प्रथमं प्रातःसवने ऽरं पर्याप्तो ऽभूत्। स च द्वितीयं माध्यन्दिने सवने पर्याप्तो ऽभूत् &c.; for the irregular Sandhi of सास्मै compare above, l. 25); or *ibid., Sámav.*: इन्द्रो यदद्रिभिः सुतः पवित्रं परिधावसि। अरमिन्द्रस्य धाम्ने (*Sáy.*: इन्द्रस्य धाम्ने स्थानाधारकाय। अरं पर्याप्तो भवसि). d. Thoroughly, satisfactorily; e. g. *Ṙigv.*: यदीमाशुर्वहति देव एतशो विश्वस्मै चक्षसे अरम् (*Sáy.*: यदेतन्मण्डलम् .... अश्वो वहति .... विश्वस्मै सर्वस्मा अरं चक्षसे सम्यक्सर्वलोकदर्शनाय); therefore in combination with कृ, [1]*to do so as to give satisfaction, to satisfy*; e. g. *Ṙigv.*: यथा विप्राँ अरं करद्विश्वेभ्यो यजतेभ्यः (*Sáy.*: हे अग्ने विद्वान् .... यथा विश्वेभ्यो यजतेभ्यः सर्वेभ्यो यजनीयेभ्यो देवेभ्यो ऽरं पर्याप्तं करत्। कुर्यात्); or *ibid.*: अत्यायाहि शश्वतो वयं ते ऽरं सुतेभिः कृणवाम सोमैः (*Sáy.*: वयं तु सुतेभिरभिषुतैः सोमैस्ते तवारं पर्याप्तं कृणवाम। यथा तव तृप्तिर्भवतु तथा कुर्म इत्यर्थः); or *ibid.*: अरं दासो न मीळ्हुषे कराण्यहं देवाय भूर्णये ऽनागाः (*Sáy.*: अहमरमलं पर्याप्तं कराणि। परिचरणं करवाणि); [2]*to prepare properly, to make perfect, to complete*; e. g. *Ṙigv.*: एहि मनुर्देवयुर्यज्ञकामो ऽरंकृत्या तमसि क्षेष्यग्ने। सुगान्पथः कृणुहि देवयानान्वह हव्यानि सुमनस्यमानः (*Sáy.*: .... यज्ञकामो भवतीति चेत्। उच्यते। अरंकृत्य। केवलं तेजः .... अलंकुर्वन्। तमसि .... निवससि। .... त्वं तु। अलंकृत्य। आत्मानमलंकुर्वन्। देवान्प्रति येनगुप्था गच्छन्ति। तान्पथो .... कृणुहि &c.) or *ibid.*: को वो ऽध्वरं तुविजाता अरं करद्यो नः पर्षदत्यंहः स्वस्तये (*Sáy.*: को हे देवाः युष्मदर्थं वा यजमानो ऽध्वरं यज्ञमरं करत्। अलं करोति स्तुतिभिर्हविर्भिश्च। मदन्यो नास्तीत्यर्थः); or *ibid.*: स हि क्षपावाँ अग्नी रयीणां दाशद्यो अस्मा अरं सूक्तैः (*Sáy.*: यो यजमानो अस्मा अग्नये सूक्तैः .... अरमलं पर्याप्तं स्तोत्रं करोति तस्मा इत्यर्थः). Cf. also अरंकृत. [e. In such a manner as to be ornamental; e. g. *Ṙigv.*: दुरोकशोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै (*Sáy.*: .... योनौ गृहे वर्तमाना जायेव। योषिदिव। अग्निहोत्रादिगृहे वर्तमानो वह्निर्विश्वस्मै सर्वस्मै यष्टृजनायारमलं भूषणं भवति। यथा जायया गृहमलंकृतं भवति तद्वदग्निना यज्ञगृहमप्यलंकृतं सदृश्यत इत्यर्थः; according to *Sáyaṅa*, therefore, this verse would imply that a house where a sacrifice is performed is *adorned* by the fire in a similar manner as a household is *adorned* by a wife; it seems more natural, however, to understand this verse in the sense that a house becomes *complete* or *perfect* by &c.; and, as it is doubtful whether अरम् is elsewhere used in the Ṙigv. in the sense of "ornamentally", the meaning e. would coincide with d.] f. Readily, swiftly, quickly (*Amarak., Haláy., Hem., Viśwapr., Med., Śabdar., Dharaṅik., Bhúripr., Gaṅaratn.*); e. g. *Ṙigv., Sámav., Vájas.*: अग्ने युक्ष्वा हि ये तवाश्वासो देव साधवः। अरं वहन्ति मन्यवे (*Sáy.*: अश्वा अरमलं पर्याप्तं वहन्ति; *Mahídh.*: अरमलमत्यर्थम्); or *Ṙigv.*: वृज्याम ते परि द्विषो ऽरं ते शक्र दावने। गमेमेदिन्द्र गोमतः (*Sáy.*: दावने ऽभीष्टदानायारं पर्याप्तं गमेमेत्। गच्छेमैव); or *ibid.*: अरं मे गन्तं हवनायास्मै गृणाना यथा पिबाथो अन्धः (*Sáy.*: हे अश्विनौ .... हवनायाह्वानायारं पर्याप्तं गन्तम्। गच्छतम्); or *ibid.*: प्र वामन्धांसि मद्यान्यस्थुररं गन्तं हविषो वीतये मे (*Sáy.*: अरमत्यर्थं शीघ्रम्); or *ibid., Sámav.*: तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ (*Sáy.*: अरं क्षिप्रम् .... or अरमलं पर्याप्तं यथा भवति तथा वो युष्मान्गमाम गच्छाम); or *Bhaṭṭik.*: विगाढारं वनस्यासौ शत्रूणां गाहिता कपिः (*Jayam.* &c.: अरं शीघ्रम्); or *Nalod.*: मद्दत्तावरमस्यञ्ज्ञात्वाथ मनोगुरुप्रभावरमस्य &c. (*Ṭíká*: अरं झटिति); or *Gaṅaratnam.*: अरमिति शैघ्र्ये। अरं पचति. [In the Calc. ed. of the *Taittir. Upan.* 2. 7., p. 102, the comm. of *Śankara* on the words यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते contains the following artificial interpretation —: उदपि। अरमल्पमप्यन्तरं छिद्रं भेददर्शनं कुरुते; whence अरम् would then have also a meaning "*little*"; but it seems very probable that this passage should be read: उ। अपि। दरमल्प°°.]

2. m. n. (-रः-रम्) The spoke or radius of a wheel; e. g. *Ṙigv.*: सेदु राजा क्षयति चर्षणीनामरान्न नेमिः परि ता बभूव (*Sáy.*: यथा रथचक्रस्य परितो वर्तमाना नेमिरराण्नाभौ कीलितान्काष्ठविशेषान्व्याप्नोति तद्वत् &c.); or *Śatapathabr.*: यथाराान्नेमिः सर्वतः परिभूरेवं त्वं देवान्त्सर्वतः परिभूरसीत्येवैतदाह (*Sáy.*: यथा चक्रस्य नाभौ नेम्यां च संयोजिताः कीलका अराः। तान्यथा नेमिः परितो वर्तमानान्व्याप्नोति तद्वत् &c.); or *ibid.*,

Bṙihadár.: स वा अयमात्मा । सर्वेषां भूतानामधिपतिः सर्वेषां भूतानां राजा तद्यथा रथनाभौ च रथनेमौ चाराः सर्वे समर्पिता एवमेवास्मिन्नात्मनि सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि सर्व एत आत्मानः समर्पिताः (the words सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः are not in the printed text of the *Bṙihadár.*); or *Mahábh. Ádip.*: एवं चक्रं वर्तते द्वादशारं षण्णाभमेकाक्षममृतस्य धारणम् (less correctly in the Calc. ed. I. 727.: षण्णाभिमे॰) । यस्मिन्देवा अधिविश्वे विषक्तास्तावश्विनौ मुञ्चतो मा विषीदतम् (*Nîlak.*: ....नेमयः । तेषां संभेदकाष्ठानि तिर्यञ्चि । अराः; *Arjunam.*: अराः काष्ठाः); or *ibid.*: तस्यारं स वृक्षेव पर्यवर्तत खेचरः (viz. Garuda) । अरान्तरेणावपतत्संचिचाङ्कं चक्रेण ह (; some MSS. have अवान्तरेण; the reading of the ed. I. 1498.: आरान्तरेण॰ is incorrect; *Nîlak.*: अराश्चक्रस्य नाभिनेम्योः संभेदकाष्ठानि । तेषामन्तरेण मध्यतः; *Arjunam.*: अवान्तरेण चक्रप्रान्तच्छिद्रेण). Cf. also the E. of अरविन्द, p. 473*b*, l. 24. [The comm. on *Nalod.*: अथ रथमारावकं प्रस्थापि नलः शुभाश्वमारावकम् (i. e. आर । अवकम्), analyses the third word either as an accus. sing. of आ (= समन्तात्) — अर (= शीघ्र) — अवत्, or of आर (= अरण, i. e. शीघ्रगति) — अवत्; or as follows: अस्य विष्णोः । अरं चक्रम् । आरं तमिव । अवन्तं गच्छन्तम् । अतिशीघ्रमित्यर्थः (i. e. an acc. sing. of अ (Vishńu) — अर — अवत्), whence अर n. would mean "*a wheel*"; but the basis for such a new meaning of the word is little strengthened by the grammatical antics of this gloss. — *Hemach.*, the *Viśwapr.*, *Med.*, *Śabdar.*, *Dharańik.*, *Bhúripr.*, and *Śáswata*, as quoted by *Bhánud.* agree in stating that अर in the sense "spoke of a wheel" is a *neuter only*; e. g. *Hem.*: अरं चक्राङ्गे शीघ्रशीघ्रयोरपि; *Viśwapr.*: अरं शीघ्रे रथाङ्गे च शीघ्रगे पुनरन्यवत्; *Med.*: अरं शीघ्रे च चक्राङ्गे शीघ्रगे पुनरन्यवत्; *Śabdar.*: अरो ऽन्यवत् शीघ्रगे स्यात्क्लीबं चक्राङ्गशीघ्रयोः; *Dharańik.*: अरमङ्गे रथाङ्गस्य शीघ्रं स्याच्छीघ्रगो ऽप्यरम्, &c.; but their assertion seems the more strange, as in the Vaidik and classical texts — so far as my experience goes — the word occurs as a *mascul. only*; and as *Hemach.* himself uses it in the *mascul.* gender; comp. the meaning, 3. 3.]

3. m. (-रः) [1] The going, coming, arrival. (ved.) [This meaning, however, which is given by *Sáyańa* on *Ṙigv.*: मह: सु वो अरमिषे (see s. v. अरङ्गम p. 455*b*, l. 35) is doubtful, for अरम् might be rendered there "readily".] [2] (In the *Chhándogya-Upan.*) A mystical name of an ocean in the world of Brahman, (the name being elicited from a mystical analysis of the word अरण्य into अर and ण्य): यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव । तदरश्च ह वै ण्यश्चार्णवौ ब्रह्मलोके .... । तद्य एवैतावरं च ण्यं चार्णवौ ब्रह्मलोके ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषां सर्वेषु लोकेषु कामचारो भवति. [3] A Jaina division of time, the sixth part of either of the great periods called *Avasarpińí* and *Utsarpińí*; *Hemach.*: अवसर्पिण्यां षडरा उत्सर्पिण्यां त एव विपरीताः । एवं द्वादशभिररैर्विवर्तते कालचक्रमिदम्. For the six *Aras* of each of these periods see एकान्तसुषमा, सुषमा; सुषमदुःषमा, दुःषमसुषमा, दुःषमा, and एकान्तदुःषमा. [4] The name of a Jina or deified saint of the Jainas; the 18th of the present period or Avasarpińí. According to Jaina mythology, he belonged to the family of *Ikshwáku*, and was a son of *Sudarśana* by *Deví*; his servant was *Yakshes* (lord of the Yakshas); the goddess who attended to his orders, *Dhárińí*; his symbol, the diagram called *Nandyávarta*; his colour was golden, his stature was 30 poles, his life 84,000 years, and his deification 1,000 *crors* of years before the Jina Malli who succeeded him (cf. *Hemach.* and *Colebrooke's Misc. Ess.* vol. II. p. 211). E. ऋ, kṙit aff. अच् (Comm. on the *Amarak.* According to a Vártt. of *Kátyáy.*, and the Bháshya of *Patanj.* to *Páń.* VIII. 2. 18., अरम् would be a secondary form of अलम्, the latter being the original one: *Kátyáy.*: बालमूललघ्वलमङ्गुलीनां वा लो रमापद्यते; *Patanj.*: .... अलं भक्ताय । अरं भक्ताय; this view, however, of the relation of both words seems liable to doubt, the more so as the use of अरम् prevails in the Vaidik, and that of अलम् in the classical, literature. A Várttika in the *Káśiká* must have had a similar misgiving; for it reverses the relative position of these and the other words of the former Várttika (to which it adds असुल): बालमूललघ्वलमसुलाङ्गुलीनां वा रो लमापद्यत इति वक्तव्यम्).

अरक (-कः) [1] The spoke of a wheel (see अर 2. 1.); e. g. *Suśruta Śárírasth.*: सिराभिरावृता नाभिश्चक्रनाभिरिवारकैः. [2] A Jaina division of time; the same as अर 3 3.; e. g. *Hemach.*: चतुर्थे त्वरके नराः । पूर्वकोट्यायुषः पञ्चधनुःशतसमुच्छ्रयाः. [3] An aquatic plant, Valisneria octandra (*Hárdv.*: शैवल; *Nigh. Pr.*: शैवाल). [4] A medicinal plant with bitter leaves; the same as पर्पट q. v. (*Rájanigh.*). E. अर, taddh. aff. कन्.

अरक्षस् Bahuvr. m. f. n. (-क्षाः-क्षाः-क्षः) [1] Free from, not contaminated by, evil spirits; e. g. *Ṙigv.*: पुनीषे वामरक्षसं मनीषां सोममिन्द्राय वरुणाय जुह्वत् (*Sáy.*: इन्द्रावरुणौ वां युवाभ्यां युवयोरर्थमरक्षसं रक्षोरहितां राक्षसैरसंस्पृष्टां मनीषां स्तुतिं पुनीषे । शोधयामि). [2] Not impeded or thwarted by evil spirits; e. g. *Ṙigv.*: उपस्तुतिं नमस उद्यतिं च श्लोकं यंसत्सवितेव प्र बाहू । अस्य क्रत्वाहन्यो यो अस्ति मृगो न भीमो अरक्षसस्तुविष्मान् (*Sáy.*: अरक्षसः स्वविरोधिरक्षोरहितस्यास्य बृहस्पतेः). [3] Free from the influence of evil spirits, complacent, gracious; e. g. *Ṙigv.*, *Vájas.*: आ विश्वतः प्रत्यञ्चं जिघर्म्यरक्षसा मनसा तज्जुषेत (*Sáy.*: अरक्षसा बाधकरहितेन मनसा स्तोत्रेण सह तदाज्यं जुषेत । भवान्सेवेत; but the gloss of *Mahídh.* seems preferable: सो ऽग्निररक्षसा क्रौर्यरहितेन । अक्रुध्यमानेन । प्रसन्नेन । मनसा चित्तेन । तत् । घृतम् । जुषेत); or *Ṙigv.*: गन्ता नो यज्ञं यज्ञियाः सुशमि श्रोता हवमरक्ष एवयामरुत् । ज्येष्ठासो न पर्वतासो व्योमनि यूयं तस्य प्रचेतसः स्यात दुर्धर्तवो निदः (where *Sáy.* assumes that अरक्षः is irregularly used for अरक्षसः as epithet of यूयम्, viz. अरक्षो रक्षोवर्जिता यूयम् । लिङ्गवचनयोर्व्यत्ययः; but if अरक्षः is there taken as an acc. neut. and referred adverbially to श्रोता, i. e. श्रोत = शृणुत, the sense would remain the same without violence being done to the grammatical properties of the word. A connection of अरक्षः with हवम्, as proposed elsewhere, would be likewise at variance with grammar). E. अ priv. and रक्षस्.

अरक्षित Tatpur. m. f. n. (-तः-ता-तम्) Unguarded, unprotected; e. g. *Mahábh. Śántip.*: अमात्या ह्यपहर्तारो भूयिष्ठं घ्नन्ति भारत । राजकोषस्य गोप्तारं राजकोपविलोपकाः । समेत्य सर्वे बाधन्ते स विनश्यत्यरक्षितः; or *Hitop.*: अरक्षितं तिष्ठति दैवरक्षितं सुरक्षितं दैवहतं विनश्यति; or *ibid.* (ed.

Schlegel-Lassen): अलब्धमभिप्सतो ऽशुयोगादर्थस्य नाशिरे-वाशि । लब्धस्यारक्षितस्य धनस्य भवति स्वयं नाशः; ed. *Wilkins*: अलब्धमभीप्सितो ऽशुयोगादर्थप्राप्तिरेव । लब्धस्या-प्यरक्षितस्य स्वयं भवति विनाशः; edd. *Seramp.*, *Calc.* and *Bombay*: अलब्धमिच्छतो ऽर्थयोगादर्थस्य प्राप्तिरेव । लब्धस्या-प्यरक्षितस्य निधिरपि स्वयं विनाशः (*om.* in the *ed. Johnson*). E. अ neg. and रक्षित.

अरगराट Bahuvr. (?) m. (-टः) (ved.) *Perhaps*: a valley; e. g. *Atharvav.*: गिरावरगराटेषु हिरण्ये गोषु यद्यशः । सुरा-यां सिच्यमानायां कीलाले मधु तन्मयि. E. doubtful; perhaps अर and गराट; the latter being possibly synonymous with गर्त.

अरग्वध Tatpur. (?) m. (-धः) A plant, Cassia fistula. Also आरग्वध (which is the more usual form), आरगवध, and आरेवध. (*Bharat. Dwirûp.*: आरग्वधो ऽरग्वधः स्यात्; *Viśwapr. Śabdabh.*: आरग्वधारगवधौ; *Ratnakosha*, as quoted by *Râyam.* on the *Amarak.*, &c.: आरग्वधो ऽथ शम्याकः कृतमालस्तथार्ग्वधः). For its properties, &c. see आरग्वध. E. A curtailed form of the latter word.

अरघट्ट I. Tatpur. m. (-ट्टः) A revolving machine (made of pieces of wood arranged like spokes of a wheel) for raising water from a well; e. g. *Panchat.* (ed. *Kosegarten* p. 209): स (i. e. मण्डूकराजः) कदाचिद्दायादैरुद्वेजितो ऽरघट्टघटिकामारुह्य कूपान्निष्क्रम्य निष्क्रान्तः (for °घटिका° comp. *Benfey*'s transl. note 1258).

II. Bahuvr. m. (-ट्टः) A large well. Also आरघट्ट; *Bharata*: अरघट्टो ह्रस्वादिर्दीर्घादिरपि । आरघट्टः. — [Both meanings of the word are given by several comm. on the *Amarak.*; *Kshîrasw.*: महाकूपः; *Ramâśr.*, *Bhânud.* &c.: कूपभेदः; the *latter* also: अरैरवयवविशेषैः काष्ठविशेषैर्घ-ट्यते । रच्यते । अरघट्टः । कूपाज्जलनिःसारणार्थं घटीयन्त्र-मित्यन्ये (see I.); similarly *Bharata*. In the passage of the *Amarak.* (कोट्टारघट्टहट्टाद्य &c.) some divide कोट्ट-अरघट्ट-ह°; others कोट्टार-घट्ट-ह°; the latter mode of division is not approved of by some comm., as the words in question occur in the Amarak. amongst those, ending in ट; it is defended, however, by others, on the ground that words in र may be included amongst those in ट; *Râyam.*: कश्चित्तु कोट्टार इति छेदः । तन्न । टान्तमध्ये रान्तपाठस्यासंगतेः; *Bhar.*: केचित्तु कोट्टार इति छेदः । घट्टो नद्यादौ स्नानार्थं प्रवेशस्थानं घाट इति यस्य प्रसिद्धिः । घट्टो जगात इति ख्यातः ॥ टान्तमध्ये रेफान्तच्छेदस्यायुक्तत्व-मित्यन्ये काकादिक्रमस्याप्रतिष्ठाततत्वात् । टान्तमध्ये रेफान्त-निर्देशो न दुष्ट इत्यपरे.] E. अर 2. 1. and घट्ट.

अरघट्टक m. (-कः) The same as अरघट्ट I. (*Haldy.*, *Hemach.*: पादावर्तो ऽरघट्टकः; *Hem.*: विलोममरघट्टके; *Viśwapr.*: वि-लोमं चारघट्टके). E. अरघट्ट, taddh. aff. कन्.

अरङ्कृत् Tatpur. m. (-त्) (ved.) [1] One who acts so as to give satisfaction; e. g. *Rigv.*, *Sâmav.*: आ त्वद्य सबर्दुघां हुवे गायत्रवेपसम् । इन्द्रं धेनुं सुदुघामन्यामिषमुरुधारामरंकृ-तम् (*Sây.* on the *Rigv.*: अरंकृतमलंकर्तारं पर्याप्तकारिणं वेन्द्रं आह्वये; but in his comm. on the *Sâmav.*, he takes the word as the acc. of अरंकृत q. v.; viz. अरंकृतम् । अलंकृ-तम् । सर्वदा भूषितमित्यर्थः). [2] One who completes, or properly prepares, that which is requisite for a sacrifice; e. g. *Rigv.*: अनानो वृक्तबर्हिषो हविष्मन्तो अरंकृतः । युवां हवन्ते अश्विना (*Sây.*: अरंकृतः पर्याप्तकारिणः । यद्वा हविरादीना-मलंकर्तारः); or *ibid.*: त्वमग्ने द्रविणोदा अरंकृते त्वं देवः सविता रत्नधा असि (*Sây.*: हे अग्ने त्वामरंकृते त्वमलंकुर्वते यजमानाय द्रविणोदाः &c.). E. अरम् and कृत् (कृ, krit aff. क्विप्).

अरङ्कृत Tatpur. m. f. n. (-तः-ता-तम्) (ved.) [1] Treated in a satisfactory manner, gratified; e. g. *Rigv.*: गृहो याम्यरं-कृतो देवेभ्यो हव्यवाहनः (viz. Agni; *Sây.*: गृहः । हविषां ग्रहीता । अरंकृतः । यजमानैरलंकृतः). [2] Completely prepared, or made ready (for sacrificial purposes); e. g. *Rigv.*: वायवा याहि दर्शतेमे सोमा अरंकृताः (*Sây.*: अभिषवादि-संस्कारो ऽलंकारः । .... अरंकृता अलंकृताः); or *Rigv.*, *Atharv.*: यमाय सोमं सुनुत (*Ath.*: सोमः पवते) यमाय जुहुता (*Ath.*: क्रियते) हविः । यमं ह यज्ञो गच्छत्यग्निदूतो अरंकृतः (*Sây.*: अरंकृतः । बहुभिर्द्रव्यैरलंकारभूतैर्युक्तः । तादृशो यज्ञः); or *Atharv.*: भूम्यां देवेभ्यो ददति यज्ञं हव्यमरंकृतम्. Comp. also s. v. अरंकृत् col. *a*, l. 53. [The meaning "adorned" which is the usual one of अलंकृत q. v., is probably foreign to the ved. word अरंकृत.] E. अरम् and कृत.

अरङ्कृति Tatpur. f. (-तिः) (ved.) [[1] Completion.] [2] Full satisfaction or gratification; e. g. *Rigv.*: का ते अस्त्यरंकृतिः सूक्तैः कदा नूनं ते मघवन्दाशेम (*Sây.*: हे इन्द्र ते तव सूक्तैर-स्माभिः क्रियमाणैः स्तोत्रैररंकृतिरलंकृतिः कास्ति. E. अरम् and कृति.

अरङ्गु Tatpur. m. f. (-गुः-गुः) A kind of fish (*Bhâvapr.*, as quoted in the *Nigh. Pr.*: मत्स्यभेदः). E. अरम् and गु; "moving quickly".

अरङ्गम Tatpur. m. [f. n.] (-मः [-मा-मम्]) (ved.) One who goes or comes readily; e. g. *Rigv.*, *Sâmav.*: प्रत्यस्मै पि-पीषते विश्वानि विदुषे भर । अरंगमाय जग्मयेऽपश्चाद्दध्वने नरे (*Sây.* on the *Rigv.*: अरंगमाय पर्याप्तगमनाय; on the *Sâmav.*: अरम् । अलं पर्याप्तम् । शत्रून्प्रति गन्त्रे); or *Rigv.*: महः सु वो अरमिषे स्तवामहे मीळ्हुषे अरंगमाय जग्मये (*Sây.*: हे इन्द्र महो महतो वः । तवेत्यर्थः । व्यत्ययेन बहुव-चनम् । अरं गमनमस्यास्तीत्यर्थमिच्छामि [but comp. s. v. अर 3. 1.] । तदर्थं मीळ्हुषे सेक्त्रे । अरंगमाय संपूर्णगमनाय । जग्मये गमनशीलाय यज्ञं प्रति). E. अरम् and गम.

अरङ्गर Tatpur. m. (-रः) [1] (ved.) Probably: one who bestows praise, a sacrificer who hymns the gods; e. g. *Atharvav.*: अरंगरो वावदीति त्रेधा बद्धो वरत्रया । इरा-मह प्र शंसत्यनिरामप सेधति. Compare अरङ्गुष. [2] Factitious or made up poison (*Wilson*). E. अरम् and गर.

अरज्जिन् Tatpur. m. f. n. (-ज्जी-ज्जिनी-ज्जि) Free from passion. See the next. E. अ neg. and रज्जिन्.

अरज्जिसत्त्व Bahuvr. m. pl. (-त्त्वाः) (In Buddhistic doctrine.) According to the Nepalese Buddhists, a class of divinities which belong (probably) to the fourth degree of the fourth *dhyâna* or contemplation; (literally, "having the nature of passionless beings"). See *Burnouf*, *Introd. à l'Histoire du Buddhisme Indien*, vol. I., p. 614. E. अरज्जिन् and सत्त्व.

अरङ्गुदी Bahuvr.? (-दी) The name of a plant; see मधुमा-धवी (*Nigh. Pr.*). E. अरम् and गुद (?).

अरङ्गुष Tatpur. m. (-षः) (ved.) Probably the same as अरङ्गर 1.; e. g. *Atharvav.*: अरङ्गुषो निमज्योन्मज्य पुनरब्र-वीत्. E. अरम् and घुष.

अरज Bahuvr. m. f. n. (-जः-जा-जम्) Free from dust or impurity, pure, clean; e. g. *Rámáy. Yuddhak.* (older recens. ed. *Calc., Bomb.*): **अरजे वाससी दिव्ये शुभान्याभरणानि च। अवेक्षमाणा वैदेही प्रददौ वायुसूनवे**; (the later recension, ed. *Gorr.* evades the archaic form: **वासांसि चैव मुख्यानि शुभान्याभरणानि च। अवेक्ष्य मैथिली चैव हनूमन्तं प्लवङ्गमम्**). E. A curtailed form of **अरजस्**.

अरजस् Bahuvr. 1. m.f.n. (-जाः-जाः-जः) [1] Free from dust or impurity, pure, clean; e. g. *Mahábh. Nalop.*: **ततस्तद्वत्समरजः प्रावृणोद्वसुधाधिपः**. [2] Free from the mental condition called **रजस्** q. v. — Compare the preceding and **अरजस्क**.

2. (-जाः) A young girl before menstruation (*Hemach.*: **गौरी तु नग्निकारजाः**; *Vallabhag.* on these words: **अष्टवर्षकन्या नाम्नी द्वे। नास्ति रजो ऽस्या अरजा अप्राप्तर्तुरित्यर्थः। यदमरः। गौरी तु नग्निकानागतार्तवा॥ अष्टवर्षा भवेद्गौरी दशमे नग्निका भवेदिति स्मृतौ भेदः। स स्वनामाश्रितः**. According to this gloss, **अरजाः** would not be a synon., but a general definition of **गौरी** and **नग्निका**; these *two* latter words alone being intended by Hemach. for "a young girl eight years old"). E. **अ** priv. and **रजस्**.

अरजस्क Bahuvr. m. f. n. (-स्कः-स्का-स्कम्) The same as **अरजस्**; e. g. *Mahábh. Śántip.*: **यथाग्निमेवानुयाति पांशुर्वातेरितो यथा। न च तैः स्पृश्यते भावैर्न ते तेन महात्मना॥ सरजस्को ऽरजस्कश्च नैव वायुर्भवेत्तथा। तथैतद्न्तरं विद्यात्सत्त्वक्षेत्रज्ञयोर्बुधः** (*Arjunam.*: **सरजस्को वायुरिवात्मा संसारी। अरजस्को वायुवन्निर्मलैकस्वभावः**). E. **अ** priv. and **रजस्**, samás. aff. **कप्**.

अरजाय् denom. átm. (-यते) To become free from dust or impurity (*Gańa* to *Páń.* III. 1. 12.). E. **अरजस्**, denom. aff. **क्यङ्**.

अरज्जु Bahuvr. m. f. n. (-ज्जुः-ज्जुः-ज्जु) Not having, or consisting of, ropes. When predicated in the *Ṙigv.* of a word meaning "fetter or prison", it implies that such a fetter or prison *is* there understood not *in* a literal, but in a figurative sense; e. g. *Ṙigv.*: **युवो राष्ट्रं बृहदिन्वति द्यौर्यौ सेतृभिररज्जुभिः सिनीथः** (*Sáy.*: **हे इन्द्रावरुणौ .... यौ युवां सेतृभिर्बन्धकैररज्जुभी रज्जुरहितै रोगादिभिः सिनीथः पापकृतो बध्नीथः**); or *ibid.*: **अरज्जौ दस्यून्त्समुनब्दभीतये** (*Sáy.*: **यस्त्वम्** — i.e. Indra — **अरज्जौ रज्जुवर्जिते बन्धनागारे दस्यून्पचपयितुम्। दभीतये। दभीतिर्नाम कश्चिदृषिः। तदर्थम्। समुनप्। हिंसितवानसि**). E. **अ** priv. and **रज्जु**.

अरटी f. (-टी) Probably the name of a plant (*Gańaratnam.* in the *Gańa*: **गौरादि**). E. **अरट** (?), fem. aff. **ङीष्**.

अरटु m. (-टुः) A plant, Ailanthus excelsa, Roxb. (*Wilson*: Bignonia Indica). The same as **अरलु** and **अरडु** qq. vv. (*Ráyam., Bharatam., Mathureśa* &c. on the *Amarak.*; *Uńádik.*). E. **ऋ**, uń. aff. **अटुच्** (*Ráyam.*: **ऋतिभृभ्यामटुच्**; this *Uńádi-Sútra*, however, is not contained amongst those edited; the *Uńádik.* which does not follow the terminology of *Páńini*, gives the aff. **अटु**).

अरटुपर्ण Bahuvr. m. (-र्णः) Perhaps the same as the preceding (but with the udátta on the first syllable); *Atharvav.*: **ते वृधाः सह तिष्ठन्ति। शकवलिः। अरटुपर्णः** &c. E. **अरटु** and **पर्ण**.

अरट्ट m. (-ट्टः) (ved.) A proper name; *Ṙigv.*: **यो म इमं चिदु त्मनामन्दच्चित्रं दावने। अरट्टे अक्षे नहुषे सुकृत्वनि सुकृत्तराय सुक्रतुः** (*Sáy.*: **अरट्टे ऽक्षे नहुषे सुकृत्वनि। एते तस्य राज्ञो ऽभिधाः। तेष्वन्वयात् ....। यद्वारट्टादयो ऽस्ये राजानः**; **अरट्टे** and **॰रट्टादयो** in Professor *Müller's* ed. are misprints). E. (?)

अरडु m. (-डुः) The same as **अरटु** (*Gańaratnam.*: **अरडुर्वृक्षविशेषः**). Comp. the next and **आरडव**. E. A variety of **अरटु**.

अरडुक m. f. n. (-कः-का-कम्) Containing Aradu trees (as a country), or made of Aradu trees (*Gańaratnam.*: .... **अस्य देशे सन्ति** or (**तैः**) **निर्वृत्तं वा**; comp. *Gańa* **ऋश्यादि** and *Páń.* IV. 2. 67. 68. [69. 70.]). E. **अरडु**, taddh. aff. **क**.

अरण I. 1. m. n. (-णः-णम्) (ved.) [1] Gone away, separated (from relatives); e. g. *Ṙigv.*: **के मे मर्यकं वि यवन्त गोभिर्न येषां गोपा अरणश्चिदास** (*Sáy.*: **येषां गोपा अस्माकं गोपयितारणश्चिदभिगन्ता नास बभूव सो ऽयमपिः**); or *ibid.*, *Atharv.*: **मा भूम निष्ट्या इवेन्द्र त्वदरणा इव** ("let us not be despised, or separated from our friends"; but *Sáy.* has the improbable interpretation "unpleasant, painful": **अरणा इव। अरमणा दुःखिन इव वयं मा भूम**). [2] A stranger, one not belonging to the family; e. g. *Ṙigv., Sámav.*: **यो नः स्वो अरणो यश्च निष्ट्यो जिघांसति। देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम्** (*Sáy.*: **यः स्वो ज्ञातिः। अरणो ऽरममाणः। यश्च निष्ट्यस्तिरोभूतो दूरे स्थितः** &c.); or *Ṙigv.*: **परिषद्यं ह्यरणस्य रेक्णो नित्यस्य रायः पतयः स्याम** (*Yáska*: **परिहर्तव्यं हि नोपसर्तव्यमरणस्य रेक्णः। अरणो ऽपार्णो भवति। रेक्ण इति धननाम**; *Sáy.* renders here **अरण** in a very improbable manner: "free from debt": **अरणस्यानृणस्य**). [3] Foreign, extraneous (as a place; compare **अरण्य**); e. g. *Ṙigv.*: **जुषस्व नः सख्या वेश्या च मा त्वं वेचारणानि गन्म** (where *Sáy.*, however, gives the sense: "unpleasant, bad": **अरणान्यरमणानि निकृष्टानि वेषाणि मा गन्म**); or *ibid.*: **सा नो अमा सो अरणे नि पातु स्वावेशा भवतु देवगोपा** (*Sáy.*: **सा उ। सैव। अरणे गन्तव्ये देशे।** (or, as before) **अरणे। अरमणे। अरण्यादिके देशे वा। नो ऽस्मान्नि पातु नितरां रक्षतु**; comp. also 3. 3. [4] Unfriendly, hostile (comp. **अर, अरति, अरत्नि** II., **अराति, अरि**); e. g. *Ṙigv.*: **छिन्धमश्रमरणं न नित्यं ज्यावाजं परि णयन्त्याजौ** (*Sáy.*: **अपि चाजौ। संग्रामे। नित्यं सहजम्। अरणं न। अरिमिव। वसिष्ठान्प्रत्यञ्छिन्दन्ति**); or *ibid.*: **ते बाह्वभ्यां धमितमग्निमश्मनि नकिः षो अस्त्वरणो जहुर्हि तम्** (*Sáy.*: **अरणो ऽरमयिता द्राहेन दुःखकारी सो ऽपिः** &c.); or *Vájas. S.*: **यथेमां वाचं कल्याणीमावदानि जनेभ्यः। ब्रह्मराजन्याभ्यां शूद्राय चार्याय च स्वाय चारणाय** (*Mahidh.*: **अरणाय पराय। अरणो ऽपगतोदकः शत्रुः। नास्ति रणः शब्दो येन सह वाक्संबन्धरहितः शत्रुरिति वा**).

2. m. (-णः) [1] (ved.) Property (? comp. **अर्थ**); e. g. *Ṙigv.*: **न स सखा यो न ददाति सख्ये सचाभुवे सचमानाय पित्वः। अपास्मात्प्रेयान्न तदोको अस्ति पृणन्तमन्यमरणं चिदिच्छेत्** (*Sáy.*: .... **अस्माददातुः सख्युः सो ऽपगच्छेत्। .... अन्यमरणं चित्। अर्थं स्वामिन एवेच्छेत्। कामयेत्**; it is possible, however, that **अरण** means here "a stranger", i. e. "let him ask another, viz. a stranger", and that **अर्थम्** is the elliptical word supplied at **इच्छेत्**. [2] Ceylon leadwort, Plumbago Zeylanica (*Nigh. Pr.*: = **चित्रक**).

3. n. (-णम्) [1] Going, moving; cf. s. **अरि** 1. 1. [2] Going towards; cf. s. **अरायम्**. [3] Going away; e. g. *Ṙigv.*: **सा नो अमा** &c. (see above l. 32, where *Yáska* explains **अरणे** in this way:

निरमणे (? निररणे)। निर्गमने; *Durga* on these words: अ-रणे। अरणे च निर्ममने। बहिर्गृहात्). ² Obtaining; e. g. *Śrídharasw.* (on the *Vishńu-Pur.* .... पुरुषोत्तम। आकारवान्कारणाद्वा कारणाकारणाद्व च। शरीरग्रहणं व्यापिन् &c.): अरणस्य दुःखस्य। अरणात्। प्रापणादकारणमधर्मः। कस्य सुखस्यारणात्प्रापणात्कारणं धर्मः. [The comm. on the verse अथ रथमारोवलम् &c., in the *Nalod.*, bestows on the word आरावलम्, amongst other absurd explanations, the following: अरणम्। आरः। शीघ्रगतिः। तमवलं रथवलम्; when अरण would mean "a quick motion"; but no authority attaches to this gloss.] E. ऋ, krit aff. अनट्. (*Mahídh.*, as quoted p. 456 *b*, l. 44, analyses the word as if it were a Bahuvr., अ priv. and रण; but he is evidently wrong; *Sáyańa* seems to look upon अरण as being either a deriv. of ऋ or curtailed from अरमण; but the latter alternative is scarcely admissible.)

II. Bahuvr. m. f. n. (-णः-णा-णम्) Without fighting; e. g. (death without fighting, i. e. a natural death) *Bhaííik.*: न मत्ता नगता &c. (see p. 341 *b*, l. 17 ff., where the last words are explained by *Jayam.*: महतां शूराणाम्। अरणमविद्यमानयुद्धं मरणं विनाशनं समयात्। संग्रामम्। यातिर्लङ्रूपम्। समयात्कालेन; by *Bharatas.*: .... अरणं युद्धरहितं मरणं समयात्कालवशात्समयात्संग्रामम्). E. अ priv. and रण.

अरणि 1. m. f. (-णिः) and **अरणी** f. (-णी) The wood of the Ficus religiosa (see p. 458 *a*, l. 25 ff.) used for producing, by attrition, a sacrificial fire; (*Amarak.*: निर्मन्थ्यदारुणि त्वरणिर्द्वयोः; *Ráyam.* on these words: अग्न्युत्पादनाय यत्काष्ठं काष्ठान्तरेण घृष्यते तत्र त्वरणिः स्यात्। स्त्रियामरणी च; similarly, *Bharatam.*, *Ramán.*, *Nílak.*, &c.; *Haláy.*: निर्मन्थकाष्ठमरणिः; *Hemach.*, *Med.*, *Śabdar.*, *Bhúripr.*, *Bhánud.*, *Uńádik.*: निर्मन्थ्यदारुणि or निर्मन्थदारुणि; *Dharańik.*: अरणिर्वह्निनिर्मन्थदारु स्यात्; *Ujjwalad.* on the *Uń. S.* अर्तिसृ°°, अरणिः स्यादूर्ध्वमन्थदारुण्यग्निसमिन्धन इत्यमरः [?]; *Bhaííojid.* on the same Sútra: अरणिरग्नियोनिः; *Bharatas. Dwirúp.*: अरणिररणी समे; *Purushott. Dwirúp.*: अरण्यरणिः). *Two* pieces of such wood being used for the production of a sacrificial fire, viz. the अधरारणि or *nether*, and the उत्तरारणि or *upper*, *Arańi*, the dual of the word implies both *Arańis*, whereas the singular designates chiefly the *nether* Arańi, and the plural, several Arańis, as used for several sacrificial fires, whether these be adverted to in the plural or, collectively, in the singular. (*Singular*); e. g. *Rigv.*: अदिवाद्वेषः प्रयता गुहायन्नपद्यमानो अमृतत्वमेमि। शिवं यत्सन्तमशिवो जहामि स्वात्सख्यादरणीं नाभिमेमि (viz. Agni; *Sáy.*: .... नाभिं नहनशीलां बन्धनशीलामरणीम्। अग्नत्वमेव — cf. p. 458 *a*, l. 25 ff. — स्वात्सख्यात्खिलात्। चिरकालमग्निरूपो ऽहं तत्रावात्समिति ते वशाद्देमि प्राप्नोमि); or *Mánava Kalpa S.*: अरण्यामुपरि प्राञ्चमग्निममिं समारोपयति (*Kumárilasw.*: अधिरोपयति। न त्वरणी दहेते); or *Mahábh. Śántip.* (where narrating the miraculous birth of Śuka, the son of Vyása): अरण्यामेव सहसा तस्य शुक्रमवापतत्। सो ऽविशङ्केन मनसा तथैव द्विजसत्तमः। अरणीं ममन्थ ब्रह्मर्षिस्तस्यां जज्ञे शुको नृप। शुक्रे निर्मथ्यमाने स शुको जज्ञे महातपाः; or *ibid.*: अरणीमग्निकामो वा मथ्नाति हृदयं मम; or *Hariv.* (where allusion is made to the legend of Śuka): पराशरकुलोद्भूतः शुको नाम महातपाः। भविष्यति युगे तस्मिन्महायोगी द्विजर्षभः। व्यासादरण्यां संभूतो विधूमो ऽग्निरिव ज्वलन्; or *Suśruta* (where describing the eye-disease अधिमन्थ): नेत्रमुत्पाट्यत इव मथ्यते ऽरणिवच्च यत्. — (*Dual*); e. g. *Rigv.*: अग्निं नरो दीधितिभिररण्योर्हस्तच्युती जनयन्त प्रशस्तम्। दूरेदृशं गृहपतिमथर्युम् (*Yáska*: अरणी प्रत्यृत एने अग्निः समरणाज्जायत इति वा); or *Rigv.*, *Śatap.*, *Bŕihadár.*: हिरण्ययी अरणी यं निर्मन्थतो अश्विना (*Śatap.*, *Bŕih.*: हिरण्मयी अरणी याभ्यां निर्मन्थतामश्विनौ — *Śatap.* with the add. of देवौ —)। तं ते गर्भं हवामहे (*Śatap.*: दधामहे) दशमे मासि सूतवे; or *Śatapathabr.*: अरण्योरग्नी समारोह्य, &c. (comp. अरणिस्थेवा°, line 19); or *Mánava Kalpa S.*: दक्षिणायामरण्यां &c. (*Kumárilasw.*: पृथगरणी स्यातां दक्षिणाग्नेः); or *Áśwal. Gŕ. S.*: उपस्थे ग्रन्थ्यामरणी उर्वोः, &c. (comp. *Müller, die Todtenbest., Zeitschr. d. D. morgenl. Ges.* vol. IX. p. VI. App.); or *Mahábh. Śántip.*: अरणी सहिते गृह्य ममन्थाग्निचिकीर्षया. — (*Plural*); e. g. *Śwetáśw. Up.*: तिलेषु तैलं दधिनीव सर्पिरापः स्रोतःस्वरणीषु चाग्निः। एवमात्मनि गृह्यते ऽसौ सत्येनैनं तपसा यो ऽनुपश्यति; or *Śatapathabr.*: अरणिष्वेवाग्नीन्त्समारोह्य, &c. (comp. l. 11). — Fire being, as it were, the child of the Arańis, they are called, or likened to, its parents; when the lower Arańi, अधरारणि, or briefly अरणि or अरणी, represents its mother, and the upper Arańi or उत्तरारणि, its father; e. g. *Śatapathabr.* (in reference to the words of the *Váj. S.*: उर्वश्यसि। आयुरसि। पुरूरवा असि, which apply to the ceremony of producing the sacrificial fire): अथाधरारणिं निदधाति। उर्वश्यसीत्यथोत्तरारण्याज्यविलापनीमुपस्पृशत्यायुरसीति तामभिनिदधाति पुरूरवा असीत्युर्वशी वा अप्सराः पुरूरवाः पतिरथ यत्तस्मान्मिथुनादजायत तदायुरेवमेवैष एतस्मान्मिथुनाद्यज्ञं जनयति (*Mahídh.* on the *Váj. S.*: हे अधरारणे त्वमुर्वश्यसि। यथोर्वशी पुरूरवोनृपस्य भोगायाधस्ताच्छेते तद्वत्त्वमधो ऽवस्थितासीत्यर्थः। ..... हे स्थालीगताज्य त्वमायुरसि। अरणिद्वयेन जनिष्यमाणस्याग्नेरायुष्प्रदं भवसि। .... हे उत्तरारणे त्वं पुरूरवा असि। यथा पुरूरवा नृप उर्वश्या अभिमुख उपरि वर्तते तथा त्वमपीत्यर्थः); or *Rigv.*: उत स्म यं शिशुं यथा नवं जनिष्टारणी (where the Pada-text reads अरणी इति, and *Sáyańa*, therefore, explains the word as a nom. dual, though it seems more natural to take it here for a nom. *sing.*: यमग्निमरणी। हे अरणी। नवं नूतनं शिशुं यथा। अपत्यमिव जनिष्ट। अजनिषाताम्। अरणी प्रजानां पोषणार्थं चैतमग्निमसूषातामित्यर्थः। .... जनिष्ट ..... छान्दसत्वादेकवचनम्); or (figurat.) *Mahábh. Áśwam.*: अरणीं ब्राह्मणीं विद्धि गुरुरस्योत्तरारणिः। तपःश्रुते ऽभिमथ्नीतो ज्ञानाग्निर्जायते ततः (*Arjunam.*: ब्राह्मणीं ब्रह्मप्रतिपत्त्यर्थं शिष्यम्। अरणीं ज्ञानरूपाग्न्युत्पत्तिस्थानं विद्धि। गुरुरुत्तरारणिः। तत्संघर्षेण तदुत्पत्तेः। तपःश्रुतं ब्रह्मस्थानार्थम्। शिष्यगते ते अभिमथ्नीतः। कर्तृत्वेन; *Nílak.*: ब्राह्मणीं बुद्धिम्। तपो मननिदिध्यासनात्मकमालोचनम्। श्रुतं वेदान्तश्रवणम्। आत्मा वाऽरे द्रष्टव्यो मन्तव्य इति (viz. *Bŕihadár. Up.*) आत्मदर्शनानुवादेन श्रवणादिविधानात्. Neither comm. notices the ungrammatical Sandhi तपःश्रुते ऽभि°); or *Mahábh. Ádip.* (where the three eldest of the five Páńdu princes are compared to the three sacrificial fires, and their mother, Kuntí or Pŕithá, to the Arańi): धृतराष्ट्र उवाच॥ धन्यो ऽस्म्यनुगृहीतो ऽस्मि रक्षितो ऽस्मि महामते। पृथारणि(Karmadh.)समुद्भूतैस्त्रिभिः पाण्डववह्निभिः; compare also पाण्डवारणि (Tatpur.) "the Arańi of the Páń-

davas", a name of Kuntí. In the verse of the *Ŕigv.*: अरण्योर्निहितो जातवेदा गर्भ इव सुधितो गर्भिणीषु (*Sámav.* v. l.: इवेत्सुभृतो गर्भिणीभिः; *Káthaka-Up.* v. l.: इव सुभृतो गर्भिणीभिः) both Arańis are apparently likened to *mothers* (instead of *parents*) of Agni; (*Sáy.* on the *Ŕigv.*: जातवेदाः सर्वविषयज्ञानवानयमग्निररण्योर्निहितः। देवैर्यज्ञार्थं नितरां स्थापितो ऽस्ति। अत्र दृष्टान्तः। गर्भ इवेति। यथा गर्भो गर्भिणीषु स्त्रीषु सुधितः सुष्ठु निहितो वर्तते तद्वत्; on the *Sámav.*: गर्भिणीभिः। तृतीयाबहुवचनमिदं सप्तमीबहुवचनस्य स्थाने द्रष्टव्यम्। गर्भिणीषु। एतदुक्तं भवति। यथा गर्भः सुपुष्टो गर्भिणीषु स्त्रीषु निहितः। तद्वदरण्योर्निहितो जातवेदाः; *Śank.* on the *Káth.*: यो ऽधियज्ञ उत्तराधरारण्योर्निहितः स्थितो जातवेदा अग्निः, &c.); but, as a metaphor of this kind is not countenanced by the view generally taken of the relation of the two Arańis, it is, probably, not amiss to look upon it as a catachresis. —

The manner in which the *Arańis* are made, and the process by which the sacrificial fire is obtained, are described in the Kalpa-Sútras and the ritual works connected with them. The clearest account (known to me) is that given in the *Karmapradípa*, a work ascribed to Kátyáyana, the author of the Kalpa-Sútras of the white Yajus, and by *Yájnikadeva*, in his comm. on, and his Paddhati to, these Sútras. According to these authorities, *both* Arańis are made of the branches of the *Aświattha* or Ficus religiosa. The tree should be one that grows on a pure soil, and it is desirable also, but not indispensable, that it should grow out of a Śamí-tree (Acacia Śuma) [its roots being intertwined with those of the Acacia Śuma;] and the branches of which the Arańis are made should point towards the east or towards the north, or vertically; (*Karmapr.*: अश्वत्थो यः शमीगर्भः प्रशस्तोर्वीसमुद्भवः [*comm.*: पवित्रपृथ्वीसमु°]। तस्य या प्राङ्मुखी शाखा वोदीची वोर्ध्वगापि वा। अरणिस्तन्मयी प्रोक्ता तन्मय्येवोत्तरारणिः। ...... संसक्तमूलो यः शम्या स शमीगर्भ उच्यते। अलाभे त्वशमीगर्भादुद्धरेदविलम्बितः; *Áswal. Śr. S.*: अश्वत्थाच्छमीगर्भादरणी आहरेत्; *Káty. Śr. S.*: अश्वत्थशमीगर्भारणी प्रयच्छति; *Yájnik.*: शमीमध्य उत्पन्नो ऽश्वत्थः शमीगर्भ इत्युच्यते। योनिरश्वत्थं तं या स्थाली शमी तामिति श्रुतेः। शम्या गर्भः शमीगर्भः। अश्वत्थश्चासौ शमीगर्भश्च। अश्वत्थशमीगर्भः। तन्निर्मिते द्वे अरणी अध्वर्युर्यजमानाय समर्पयति। तल्लक्षणं चैवम्। शमीगर्भस्याश्वत्थस्य प्राङ्मुख्या उदङ्मुख्या वोर्ध्वगाया वा शाखायाश्छेदं कृत्वा तन्मय्यौ अरणी कार्ये; *Kátyáy. Śr. S.*: अभावे ऽगर्भस्य; *Yájnik.*: शमीगर्भस्याश्वत्थस्याभावे ऽगर्भस्याश्वत्थमाचस्य. Compare also *Harivanśa*, where relating how Purúravas learned the use of the Arańis from the Gandharvas: पूरयित्वाग्निना स्थालीं गन्धर्वा हि तमब्रुवन्। अनेनेष्ट्वा च लोकान्नः प्राप्स्यसि त्वं नराधिप। तानादाय कुमारांस्तु नगरायोपचक्रमे। निक्षिप्याग्निमरण्ये तु सपुत्रस्तु गृहं ययौ। अभ्येत्याग्निं तु नापश्यदश्वत्थं तत्र दृष्टवान्। शमीजातं तु तं दृष्ट्वा अश्वत्थं विस्मितस्ततः। गन्धर्वेभ्यस्तदाशंसदग्निनाशं ततस्तु सः। श्रुत्वा तमर्थमखिलमरणीं तु समादिशन्। अश्वत्थादरणीं कृत्वा मथित्वाग्निं यथाविधि। मथित्वाग्निं त्रिधा कृत्वा अयजत्स नराधिपः. [The assertion made in a Dictionary, s. v. अश्वत्थ, that the upper Arańi is made of the wood of the Aświattha, and the nether Arańi of that of the Śamí tree, is, therefore, devoid of any foundation; compare also the statement below, ll. 45 ff.] A treatise on the *Agnyádhána* adds, that the tree should not be too hard, and that it should be selected outside of a village, if possible in an eastern or northern direction: .... ग्रामाद्बहिः प्राचीमुदीचीं वा दिशमुपनिष्क्रम्य यत्र क्वचिद्वा श्वेतप्ररोहो (?) नातिजठरो ऽश्वत्थवृक्षः शमीगर्भो ऽशमीगर्भो वा विद्यते तत्र गत्वा &c. Both Arańis, made of one of those branches, must be, in the first place, cut so as to be twenty-four *Angushthas* (or widths of the middle joint of the thumb) long, six Angushthas wide, and four Angushthas thick; and care should be taken that neither be damp, or defective from holes, or wry, or broken; *Karmapr.*: चतुर्विंशतिरङ्गुष्ठा दैर्घ्यं षडपि पार्थवम्। चत्वार उच्छ्रयो मानमरण्योः परिकीर्तितम्। ...... अङ्गुष्ठाङ्गुलिमानं तु यत्र यत्रोपदिश्यते। तत्र तत्र बृहत्पर्वग्रन्थिभिर्मिनुयात्सदा [*comm.*: अङ्गुष्ठाङ्गुलिमध्यपर्वभिरित्यर्थः ..... अङ्गुष्ठस्य यत्पर्वग्रन्थिस्थानं मध्यस्थानं तेन]। ...... आर्द्रा सशुषिरा (thus MSS. E. I. O. and Berl.; MS. Paris Libr. सुसुषिरा) चैव घूर्णाङ्गी पाटिता (thus MS. E. I. O.; MS. Berl. फाटिता; MS. Paris पारिता) तथा। न हिता यजमानानामरणिश्चोत्तरारणिः; *Yájnik.*: ते — i. e. अरणी — चतुर्विंशत्यङ्गुष्ठदीर्घे षडङ्गुष्ठविस्तारे चतुरङ्गुष्ठोच्छ्राये भवतः। मानं मध्यमेनाङ्गुष्ठपर्वणा कर्तव्यम्। एवंविधा एकाधरारणिः। द्वितीयोत्तरारणिरिति। ते चैते अरणी अग्निमन्थनार्थं परिगृह्येते. [According to the *Karmapr.*, the space measured by the first Angushtha, reckoned from the top, is called the forehead of the Arańi; by the second, its eye; by the third, its ear; by the fourth, its mouth; by the fifth, its neck; by the sixth and seventh, its breast; by the eighth, its heart; by the ninth, tenth, and eleventh, its upper belly; by the twelfth, its hip; by the thirteenth and fourteenth, its lower belly — i. e. the space between the navel and the genitals —; by the fifteenth and sixteenth, its parts of generation; by the four next Angushthas, its thighs; by the three next, its legs; and by the twenty-fourth, its feet; *Karmapr.*: मूर्धाक्षिकर्णवक्त्राणि कन्धरा चापि पञ्चमी। अङ्गुष्ठमात्राण्येतानि द्व्यङ्गुष्ठं वक्ष उच्यते [*comm.*: ग्रीवाहृदययोर्मध्यमिति]। अङ्गुष्ठमात्रं हृदयं त्र्यङ्गुष्ठमुदरं स्मृतम्। एकाङ्गुष्ठा कटिर्ज्ञेया द्वौ वस्तिर्द्वौ च गुह्यकम्। ऊरू जङ्घे च पादौ च चतुस्त्र्येकैर्यथाक्रमम्। अरण्यवयवा ह्येते याज्ञिकैः परिकीर्तिताः.] Next, however, the upper Arańi, or that intended to be placed on the nether Arańi, is, by cutting away in a north-eastern direction, reduced in size so as to be eight *Angulas* (or widths of the middle joint of a finger) long, two Angulas wide, and as many Angulas thick; when it becomes the *pramantha* or *churner*; this *pramantha* being made of one of the Arańis, as the marriage between the two Arańis, which is supposed to take place at the act of attrition, would be vitiated, if the "churner" consisted of any other substance than the nether Arańi; *Karmapr.*: अष्टाङ्गुलः प्रमन्थः स्यात्; [*comm.*: उत्तरारणिसमुत्थेन येन काष्ठेनोत्पत्त्यर्थं मथ्यते स प्रमन्थः] ...... । उत्तरारणिनिष्पन्नः प्रमन्थः सर्वदा भवेत्। योनिसंकरदोषेण युज्यते ह्यन्यमन्थकृत्; *Yájnik. Paddh.*: अष्टाङ्गुलदीर्घो द्व्यङ्गुलोत्सेधविस्तार उत्तरारण्या ईशानदिग्भागस्थितः प्रमन्थो गृह्यते; or the same on the *Sútras*: उत्तरारण्या ईशानदिग्भागादष्टाङ्गुलदीर्घं द्व्यङ्गुलविपुलं प्रमन्थं छित्त्वा, &c. In addition to the nether Arańi and the upper

Arańi, now become the *pramantha* or *churner*, two other implements are required for producing the sacred fire, viz. the *chátra* (or *chatra)* and the *auvilí* (or *ovilí*). The former is a cylinder of Khayar- or Mimosa catechu-wood, twelve Angulas long; tipped at both ends with an iron plate, and surmounted by an iron bolt; the bottom plate having a square hole so as to admit the top of the *pramantha*. The *auvilí* is likewise a piece of Khayar-wood; it is twelve Angulas long, four Angulas wide, and as many Angulas thick, flat at the bottom, round at the top, and covered at the bottom with an iron plate notched out so as to admit the fixing upon it of the iron bolt of the *chátra*. — Lastly, the cord, required for the act of attrition, is a strong triple twist made of cowhair and hemp, a fathom long. (*Karmapr.*: सारवद्दारवं चात्रमौवीली — MS. Berl. चात्र° — च प्रशस्यते [*comm.*: सारवत् दारु च सारवद्दारु खदिरः । तन्मयम्]; ...... चात्रं स्याद्द्वादशाङ्गुलम् । औवीली द्वादशैव स्यादेतन्मन्थनयन्त्रकम् । ..... गोवालैः शणसंमिश्रैस्त्रिवृत्तमनङ्गुकम् [MS. Berl. °नङ्गुमम्, which word is explained: अभग्नतन्तुकमित्यर्थः । अनंशुकमिति .... or अंशुरहितम्]; *Yájnik.*: चात्रं च खादिरं द्वादशाङ्गुलदीर्घं वर्तुलम् । अग्रे लोहकीलयुक्तम् । बुध्ने प्रमन्थाग्रप्रवयणार्थगर्तयुक्तम् । मूले ऽग्रे च लोहपट्टिकया संयुक्तं कार्यम् । औवीलीं च खादिरीं द्वादशाङ्गुलदीर्घां चतुरङ्गुलविपुलामधोभागे समां चात्राग्रस्थितकीलकोपरिस्थापनार्थलोहपट्टिकायुक्ताम् । उपरिभागे वर्तुला च कार्या । नेत्रं च गोवालशणसूत्रैस्त्रिवृत् । व्याममात्रं कार्यम्; *Yájnik. Paddh.*: द्वादशाङ्गुलं खादिरं चात्रं [v. l. चत्रं] वृत्तं [v. l. वृत्तमष्टास्रि?] मूले ऽग्रे च लोहपट्टिकया नद्धम् । तस्याग्रे लोहमयः कीलकः कार्यः । मूले च चतुरस्रो गर्तः प्रमन्थाग्रप्रवयणार्थः कार्यः ॥ औवीली च खादिरी द्वादशाङ्गुला । अधोभागे लोहपट्टिकायुक्ता च कार्या । तस्यां पट्टिकायां कीलकस्योपरिस्थापनार्थानि निम्नानि स्थानानि [v. l., acc. to Prof. *Weber*'s ed. of the *Káty. Śr. S.*, कीलकप्रोतनार्थं स्थानानि] कार्याणि ॥ गोवालैः शणमिश्रैस्त्रिगुणं वृत्तं व्यामप्रमाणं च नेत्रं कार्यम्.) To bring these pieces into working order, the nether Arańi (now the *Arańi* proper) is laid on a piece of ground strewed with Kuśa grass, westward of the place where the Gárhapatya fire is kept, with its top towards the north; then the top of the *pramantha* or churner (made of the upper Arańi) is smoothened and fitted into the square hole of the bottom of the cylinder (*chátra*); then a socket is made in the middle of that part of the (nether) Arańi which is between its thirteenth and sixteenth Angushtha, counted from the top part (cf. however, col. *b*, ll. 40 ff.); and in an eastward direction of it a groove, *to* allow the fire, when it appears, *to* escape. The churner (*pramantha*) surmounted by the cylinder (*chátra*) is next placed in the socket; and the *steadier* (*auvilí*) fixed northwards on the iron top bolt of the cylinder. The sacrificer then sits down with his face towards the east; and, while he holds the *steadier* (*auvilí*) to keep the apparatus from shaking, his wife "churns" (i. e. works round) the cylinder with the cord passed three times round it. After her (according to one school) the Adhwaryu "churns", with his face towards the west; and, when the fire appears, he receives a present. He then catches the fire in an iron pan filled with dry powdered cow-dung, and the sacrificer first excites it by breathing on it, saying "I put my breath into the immortal (substance)", and then receives, as it were by inhaling, a flame of it into his mouth, saying, "I put the immortal (substance) into my breath". (The place where the socket is made in the nether Arańi, being that which is symbolically called the genitals of the Arańi (see p. 458*b*, l. 32), the *Karmapradípa* observes, that it is likewise called the "divine womb", since "fire is born there". It adds, too, that those who make the socket in any other part of the Arańi incur danger of disease; but that this restriction applies only to a first "churning" of the sacred fire, not to any future repetition of the same act. As to the wife of the sacrificer, it points out, that, if there are several, all of them should perform the act, in the order of the castes to which they belong, or, if they are of the same caste, according to seniority (i. e. the date of their marriage); but that neither a Śúdra wife is permitted to perform it, nor a malicious one, nor one unfaithful or faithless; and it mentions, too, that a man who is wifeless cannot perform the ceremony at all; यत्तद्गुह्यमिति प्रोक्तं — cf. p. 458*b*, l. 38 — देवयोनिस्तु सोच्यते । अस्यां यो जायते वह्निः स कल्याणकृदुच्यते । अन्येषु ये तु मन्थन्ति ते रोगभयमाप्नुयुः । प्रथमे मन्थने त्वेष नियमो नोत्तरेषु च ॥ .... नैकयापि विना कार्यमाधानं भार्यया द्विजैः । अकृतं तद्विजानीयात्सर्वा नान्वारभन्ति यत् । वर्णज्यैष्ठ्येन बह्वीभिः सवर्णाभिश्च जन्मतः [*comm.*: विवाहक्रमतः] । कार्यमग्निच्युतेराभिः साध्वीभिर्मन्थनं पृथक् । नात्र शूद्रीं प्रयुञ्जीत न द्रोहद्वेषकारिणीम् । न चैवाव्रतस्थां [*comm.*: अपतिव्रताम्] नान्यपुंसा च सह संगताम्;) *Yájnik. Paddh.*: गार्हपत्यायतनमपरेण दर्भास्तृतायां भूमावधरारणिमुत्तराग्रां निधायोत्तरारणेरीशानदिक्स्थमष्टाङ्गुलं प्रमन्थं छित्त्वा तस्य प्रमन्थस्याग्रं श्लक्ष्णं कृत्वा चात्रबुध्नगतगर्तमध्ये प्रवयति; [the I. O. MS. of *Yájnik.*'s comm. on *Káty. Śr. Sútra* IV. 8. 26. has here तस्य — scil. प्रमन्थस्य — मूलं तच्चबुध्ने प्रवेश्य; Prof. *Weber*'s ed.: तस्य मूलं चात्रबुध्ने &c.; but, as "मूलं" is at variance not only with the Paddhati, but with a subsequent passage of the same comm. on the same Sútra, चात्रं च खादिरं द्वादशा°°, cf. col. *a*, l. 21, the text must be wrong there] । ततो ऽधरारणेर्मूलादष्टाङ्गुलं त्यक्त्वा । अग्राच्च द्वादशाङ्गुलं त्यक्त्वा तत्र यच्चतुरङ्गुलमन्तराले भवति [the comm. on the Sútras gives, here, likewise the dimensions in अङ्गुल, instead of अङ्गुष्ठ; but, unless both terms be synonymous, this statement must be inaccurate; cf. p. 458*b*, l. 35 ff.] तन्मध्ये ऽग्निमन्थनार्थं तीर्थं कृत्वा प्राच्यामग्निनिःसरणाय वाहिनीं कृत्वा चात्रयुक्तं प्रमन्थं तीर्थस्योपरि निदध्यात् । ततो यजमानः प्राङ्मुख उपविश्य चात्राग्रे यो लोहकीलको भवति तस्योपर्यौवीलीमुदगग्रां निधायावष्टभ्य यन्त्रं कम्परहितं धारयेत् । ततः पत्नी चात्रं नेत्रेण निर्वेष्टयित्वा मन्थति । ततो ऽध्वर्युः प्रत्यङ्मुखो मन्थति [*Yájnik.* on the Sútra: ततः शाखान्तरादध्वर्युश्च । तस्मादध्वर्युः प्रत्यङ्मुखो ऽभिमन्थतीति] । अग्नौ जाते यजमानो ऽध्वर्यवे वरं ददाति । अध्वर्यो वरं तुभ्यमहं संप्रदद इति वाचा । मनसैव संकल्पं कुर्वन्ति । ततस्तमग्निं शुष्कगोमयचूर्णकीर्णे कर्परे निधाय तं जातमग्निमभिलक्षीकृत्य यजमानो मुखेन श्वासं प्रेरयति फूत्कारं करोति प्राणममृते दध इति मन्त्रेण । ततः सुसमिद्धे ऽग्नौ जाते ऽग्नेर्ज्वालामूर्ध्वश्वासेन मुखमध्ये गृह्णाति । अमृतं प्राणे आदध इति मन्त्रेण; a similar ex-

planation is given in *Yájnik.*'s comm. on the Sútras IV. 8. 24-30, with the addition, however, that some "churn" with the top, others with the bottom of the *pramantha*: केचित्प्रमन्थाग्रेण मन्थन्ति । अपरे तु मूलेन. [The account which *Stevenson*, in the Pref. to his transl. of the *Sámav.*, gives of the manner in which the sacred fire was obtained — probably under his own observation —, though too short to admit of a comparison with the detail above stated, differs materially, at least in one respect, from that of the Vaidik authorities; for, after mentioning that the process "consists in drilling one piece of Arańi wood into another by pulling a string tied to it with a jerk with the one hand, while the other is slackened, and so on alternately till the wood takes fire" — he continues: "The fire is received on *cotton* or *flax* held in the hand of an assistant Brahman."] — Judging from the metaphorical language of a passage like the following from the *Bhágav.-Pur.* (XI. 10. 12.): आचार्यो ऽरणिराद्यः स्यादन्तेवास्युत्तरारणिः । तत्संधानं प्रवचनं विद्या संधिः सुखावहः, — it seems either that the process of obtaining the sacred fire, as before stated, must have undergone changes, or that the injunctions of the Kalpa works must have become unintelligible, at the time when those words were written; for, the first part of the Śloka confounds उत्तरारणि and अधरारणि (knowledge not being begot by the pupil on the teacher, but by the latter on the former, cf. p. 457 *b*, l. 42 ff.), and the latter part either bears no comparison to the kindling of the sacred fire, or, if *Śridharaswamin*'s gloss on it be correct, points to a mode unknown to the ritual works. He says: गुरोर्लब्धा विद्या । अविद्यातत्कार्यनिरसनक्षमेति स्फुटीकर्तुं विद्योत्पत्तिमग्न्युत्पत्तिरूपकेण निरूपयति । आचार्य इति । आद्यः । अधरः । तत्संधानं तयोर्मध्यमं मथनकाष्ठम् । प्रवचनमुपदेशः । विद्या तु संधिः । संधौ भवन्नग्निरिव. A quotation which he adds from the beginning of the *Taittir. Up.* explains the origin of the Pauráńik bungling: तथा च श्रुतिः । आचार्यः पूर्वरूपम् । अन्तेवास्युत्तररूपम् । विद्या संधिः । प्रवचनं संधानमिति; for, in the last passage, which treats of one of the mystical Sanhitás or unions mentioned by the *Taittir. Up.*, उत्तर does not mean "upper", but "latter", as contrasted with पूर्व, "former", whereas a former and a latter Arańi are unknown to the Vaidik works. Yet it seems that an error of this kind — which, in a sentence of so much pomposity, verges on the ludicrous — could have been scarcely possible, had its author practised, or at least theoretically known, the Vaidik process of kindling a sacrificial fire.

2. m. (-णिः) [1] A small tree, Premna integrifolia (*Lin.*); *Med.*, *Uńádik.*: अरणिर्वह्निमन्थे ना; *Śabdar.*: अरणिर्ना वह्निमन्थे; *Sureśw.*: अरणिर्दुग्धग्निमन्थयोः; *Bhúrip.*: वह्निमन्थः; *Dharańik.*: गणिकारिका; *Jaiádh.*: अरणिर्ना वह्निमन्थः &c.; *Indu* (as quoted by *Kshírasw.* on the *Amarak.*): अग्निमन्थो ऽग्निमथनस्तर्कार्यरणिको जयः । अरणिः &c.; *Chandranandana* (as quoted by the same): अग्निमन्थो ऽग्निमथनस्तर्कारी वैजयन्तिका । वह्निमन्थो ऽरणिः केतुर्जयः पावकमन्थनः । तर्कार्यां वैजयन्ती च वह्निनिर्मथनी जया । अरणिका जयन्ती च विजया च जयावहा; *Ramán.*, *Bhánud.* &c. on the *Amarak.* mention it likewise as a synon. of अग्निमन्थ. According to *Ráyamuk.* &c. on the *Amarak.*, अग्निमन्थ q. v. is so called, because fire is easily produced by the friction of two pieces of its wood: अग्न्यर्थं मथ्यते । अग्निमन्थः । .... एतत्काष्ठद्वयसंघर्षणाच्छीघ्रमग्निरुत्तिष्ठति; and the same explanation would then seem to hold good for its synon. अरणि (or पावकारणि). If this statement be correct, it would imply either the production of another than a sacrificial fire, or that, at the time when the word came into use, the Vaidik injunction regarding the wood to be used for such a purpose had been departed from. It is possible, however, that the first part of the compounds अग्निमन्थ, वह्निमन्थ &c., means the *digestive* "fire" or "heat of digestion"; for, according to *Ainslie*, *Mat. Ind.* II. p. 210, the root of the Premna integrifolia "has a somewhat *warm* and bitterish taste ..... and is prescribed, in decoction, as a gentle cordial and *stomachic* in fevers". [2] Another plant, called कुम्भी q. v. (*Sureśw.*, see above, col. *a*, l. 48). [3] Another plant, a large blunt-leaved variety of the senna plant (*Nigh. Pr.*: घोर ऐरण). [4] Fire (*Jaiádh.*, amongst the synon. of अग्निः .... वृषाकपिर्जुहुराणः कपिलः पिङ्गलो ऽरणिः). [5] The sun (*Káśikhańda* of the *Skanda-Pur.*, acc. to *Rájá Rádhák.*).

3. f. (-णिः) (ved.) A way, a mode; e. g. *Rigv.*: वृन्हा चिदस्मा अनु दुर्यथा विदे तेजिष्ठाभिररणिभिर्दाष्ट्यवसे ऽग्नये दाष्ट्यवसे (*Sáy.*: अयमग्निर्यथा विदे ..... तेजिष्ठाभिररणिभिरत्यन्ततेजोयुक्तैर्मार्गैर्यज्ञादिरूपैर्दाष्टि । पूजितः सन्स्वर्गादिकं ददाति । .... अवसे । तद्रक्षणाय । ..... यद्वा । तेजिष्ठाभिरतिशयेन तेजोवद्भिररणिभिर्गमनैरितरदेवानुद्दिश्य यजमानेन दत्तं हविरवसे तेषां स्वीकाराय दाष्टि &c.); or *ibid.*: नि षू नमातिमतिं कयस्य चित्तेजिष्ठाभिररणिभिर्नोतिभिरुग्राभिरुग्रोतिभिः । नेषि णो यथा पुरानेनाः शूर मन्यसे । (*Sáy.*: हे इन्द्र ..... नि षू नम । नितरां सुष्ठु नामय । अस्मत्प्रवणं कुरु ...... तेजिष्ठाभिररणिभिर्न । अतिशयेन तेजस्विभिर्युद्धादिरूपैर्मार्गैरिव । ..... यद्वोत्तरचान्वयः । तेजिष्ठाभिररणिभिर्न । तेजोयुक्तैर्गमनसाधनैर्यज्ञादिमार्गैर्यथास्मान्योजितवानसि । तथोग्राभिः प्रकाशकाभिरूतिभिः ..... अस्मान्नेषि । नयसि). E. According to the *Uńádi S.*, ऋ, uń. aff. अनि; with or without fem. aff. ङीप्; 1. means, literally, "the exciter".

अरणिक 1. m. (-कः) [1] The same as अरणि 2. 1. (cf. col. *a*, l. 51).

2. f. (-का) [2] The same as अरणि 2. 1., or the same as तर्कारी q. v. (cf. col. *a*, l. 54). [3] Blunt-leaved variety of the senna plant, large or small (*Nigh. Pr.*: घोर ऐरण or लघु ऐरण). E. अरणि, taddh. aff. क; in the *fem.*, with aff. टाप्.

अरणिमत् m. (-मान्) Being (as it were) in the Arańis (see अरणि 1.); as the sacred fire to be produced by attrition from the Arańis; e. g. *Áśwal. Śr. S.*: ध्रियमाणं वा प्रज्वलितमरणिमन्तं वा मथित्वा गार्हपत्यादाहवनीयं ज्वलन्तमुद्धरेत् (*Náráyańa*: नित्यधार्यश्चेत्प्रज्वलयेत् । काले काले यदि मन्थसाद्ध्या मथित्वा &c.). E. अरणि, taddh. aff. मतुप्.

अरणी. See अरणि.

अरणीकुक्कुट Tatpur. m. (-टः) A very sharp variety of Asafœtida. (*Sureśwara*: अरणीकुक्कुटो ऽत्युग्ररामठे परिकीर्तितः). E. अरणी and कुक्कुट.

अरणीकेतु Tatpur. m. (-तुः). [1] A small tree, Premna integrifolia (*Rájanigh.*: अग्निमन्थ). [2] A large variety of the blunt-leaved senna plant (*Nigh. Pr.*: घोर ऐरण). — See अरणि 2. 1. 3. E. अरणी and केतु.

अरण्य 1. n. (-ण्यम्) [and m.? (-ण्यः?)] [1] A wilderness, a forest (*Amarak., Halây., Hemach., Śabdar., Uṅâdik. &c.*: वन). Originally, the word appears to have meant *a wild or uncultivated tract of land, remote from the village or home of the Ârya settler* (*Yâska*: अरण्यमपार्णं ग्रामादरण्यं भवतीति वा; compare अरण्य); it is contrasted, therefore, with "home" or "village"; e.g. *Rigv.*: अमा चैनमरण्ये पाहि &c.; or *Vâjas. S.*: यद्ग्रामे यदरण्ये यत्सभायां यदिन्द्रिये। यदेनश्चकृमा वयमिदं तदवयजामहे स्वाहा; or *Mânava K. S.*: अरण्याभिमुखः सन्नवमाग्नी गृहाभिमुखं वा पञ्चञ्जपेत; or *Śatapathabr., Bṛihadâr.*: एतद्वै परमं तपो यं प्रेतमरण्यं हरन्ति &c. (*Śankara*: ... यं प्रेतं मां ग्रामादरण्यं हरन्ति); or *Manu*: गृहे गुरावरण्ये वा निवसन्नात्मवान्द्विजः &c.; or *Mahâbh. Anuśâsanap.*: अरण्ये गृहवासे च स्थाने गुरावापरे; or *Hitop.*: तेन विना सकलजनपूर्णो ऽप्ययं ग्रामो मां प्रत्यरण्यवत्प्रतिभाति. Compare also (अरण्य as contrasted with पुर) e.g. *Hitopad.*: वरं वासो ऽरण्ये न पुनरविवेकाधिपपुरे. The word seems also originally to have implied a wild and lonely place overgrown with *shrubs* and *low trees*, but not unfit for human habitation; (*Nigh. Pr.*: लघुराठे वा वृष); for, when *Manu* contrasts it with वन, — परस्त्रियं यो ऽभिवदेत्तीर्थे ऽरण्ये वने ऽपि वा &c., — *Kullûka* interprets: अरण्ये ग्रामाद्बहिर्गुल्मलताकीर्णे निर्जने देशे। वने बहुवृक्षसंतते; and when अरण्य is named as the place where a Brâhmaṅa should read the Gâyatrî, it is said that he should perform this duty *near water*; e.g. *Manu*: अपां समीपे नियतो नैत्यकं विधिमास्थितः। सावित्रीमप्यधीयीत गत्वारण्यं समाहितः; or, when *Manu* describes the life of a *Vânaprastha*, whose duty it is to dwell in a forest, (गृहस्थस्तु यदा पश्येद्वली पलितमात्मनः। अपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत्), he allows him, amongst other things, to derive his livelihood from "herbs that grow in earth or in water, flowers, roots, and fruits of pure trees, and oils formed in fruits" (स्थलजौदकशाकानि पुष्पमूलफलानि च। मेध्यवृक्षोद्भवान्यद्यात्स्नेहांश्च फलसंभवान्; *Kull.*: ... अरण्ययज्ञियवृक्षोद्भवानि....); that, moreover, the अरण्य was used as pasture-ground for cows, is borne out e.g. by a passage in the *Śântip.* of the *Mahâbh.*, where treating of the Vânaprastha: नियतो नियताहारः षष्ठभक्तो ऽप्रमत्तवान्। तदग्निहोत्रं ता गावो यज्ञाङ्गानि च सर्वशः। अफालकृष्टं व्रीहियवं नीवारं विघसानि च। हवींषि संप्रयच्छेत मखेष्वत्रापि पञ्चसु. Compare also the *Kâśika* (on the word आश्रितंगवीन): आश्रिता गावो ऽस्मिन्नरण्ये। आश्रितंगवीनम्. See, besides, आरण्यक, धर्मारण्य, and वानप्रस्थ. But, though वन, as follows from the quot. l. 28, originally may have denoted a forest thickly overgrown with large trees, and probably, therefore, an uninhabitable forest (see वन), it occurs very frequently in the same sense as अरण्य; and both words are likewise met with in a general sense, "forest", without any reference to fitness or unfitness for human habitation. Thus *Manu*, after the verse above quoted (II. 29. 30), continues: संत्यज्य ग्राम्यमाहारं सर्वं चैव परिच्छदम्। पुत्रेषु भार्यां निक्षिप्य वनं गच्छेत्सहैव वा, and immediately after: अग्निहोत्रं समादाय गृह्यं चाग्निपरिच्छदम्। ग्रामादरण्यं निःसृत्य निवसेन्नियतेन्द्रियः; or *Mahâbh. Śântip.* reads (apparently for the verse of *Manu*, II. 29. 30): गृहस्थस्तु यदा पश्येद्वली पलितमात्मनः। अपत्यस्यैव चापत्यं वनमेव तदाश्रयेत्; or *Mahâbh. Vanap.*: तस्मिन्वहुमृगे ऽरण्ये अटमाना महारथाः। काम्यके भरतश्रेष्ठा विजह्रुस्ते यथामराः। प्रेक्षमाणा बहुविधान्वनोद्देशान्समन्ततः। यथर्तुकालरम्यांश्च वनराजीः सुपुष्पिताः। पाण्डवा मृगयाशीलाश्चरन्तस्तन्महद्वनम्। विजह्रुरिन्द्रप्रतिमाः कंचित्कालमरिंदमाः; or *ibid. Nalop.* (Damayantî speaking): कच्चिद्दृष्टस्त्वयारण्ये संगतेह नलो नृपः। को नु मे कथयेदद्य वने ऽस्मिन्विष्ठितं नृपम्; where अरण्य and वन are used as interchangeable terms. In a general sense, अरण्य occurs e.g. *Manu*: नास्य (of a dead child under the age of two years) कार्यो ऽग्निसंस्कारो न च कार्योदकक्रिया। अरण्ये काष्ठवत्त्यक्त्वा क्षपेयुस्त्र्यहमेव च; or *Nyâya Sûtra*: अरण्यगृहपुलिनादिषु योगाभ्यासोपदेशात्; or *Bhaṭṭik.*: उपयन्त्राकुले ऽरण्ये ग्राम्यैर्नरैर्विवर्जिते कामुकप्रार्थना पट्वी पतिवत्नी कथं न वा; or *Meghad.*: अरण्यारण्येष्वधिकसुरभिं (v. l. दशार्ण°°) गन्धमाघ्राय चोर्व्याः सारङ्गास्ते जललवमुचः सूचयिष्यन्ति मार्गम्. [In passages like *Śatapathabr.*: अरण्ये ऽनूच्याम्प्लता द्यावापृथिव्यामुत्तमाहुतिं जुहोति; or *Bṛihadâr.*: ये चामी अरण्ये श्रद्धां सत्यमुपासते ते ऽर्चिभिरभिसंभवन्ति — comp. s. v. आरण्यक —, the word implies the abode of the Vânaprastha; and, in passages like *Hitop.*: एषो ऽहं राज्ञा पित्रूलकेनारण्यराज्ये नियुक्तः; or अथारण्ये निर्बन्धुहीनो मृतवदेकाकी निवसामि, it is likewise to be understood in its special sense of "inhabitable forest".] Compare also अरण्यानी. — If अरण्य, as the first part of compounds, implies the sense of a locative, it is often an equivalent of "wild", e.g. अरण्यकुक्कुट, lit. "a cock in the forest", i.e. "a wild cock". See the next articles, and compare similar compounds beginning with वन. [2] The name of the twelfth day of the light half of the month Mârgaśîrsha (November-December). See अरण्यद्वादशी (compare p. 468 *a*, l. 49, where अरण्यं seems to be the more correct reading). [3] The name of the sixth day of the light half of the month Jyaishṭha (May-June). See अरण्यषष्ठी (cf. p. 464 *a*, l. 45).

2. m. (-ण्यः) [1] The proper name of a son of the Manu Raivata (*Harivanśa*). [2] The proper name of one of the demigods Sâdhyas, the sons of Sâdhyâ (*Hariv.*). [3] A tree, commonly called Kaiyphul i. e. Kâyaphala (*Śabdachandr.*: कट्फल). *Thomas Hardwicke* describes it as a middle-sized tree, the bark of which is much valued in Hindustan for its aromatic and medicinal properties; its fruit being a drupe, about the size of a small nutmeg of a round oval, the nut bony, furrowed, one-celled, one-seeded, covered with a thin pulp, with a carbuncled surface, red when ripe, and very agreeable to the taste; according to him, it is highly esteemed by the natives. For a detailed description, see As. Res. vol. VI. pp. 380. 381. *Ainslie, Mat. Ind.* II. p. 152, says, that its bark is esteemed as a stomachic, and that its milky juice is escharotic, and reckoned as a powerful application for removing warts and other excrescences. Its botanical name, it seems, has not been as yet ascertained. — The *Nigh. Prak.* identifies the कायफल with the कुम्भी; and *Molesworth*, in his *Mahr. Dict.*, says (s. vv. कुंभी and कुंभा) that it is a wild tree; the leaves of which are thick and useful for summer-beads, and that strong rope is made from its bark. — E. ऋ, uṅ. aff. अन्य (with the udâtta on the first syllable;

Uṅádi-S. and *Phiṭ.*); but more probably, अरण्य, taddh. aff. यत्, with an irregularity of accent. According to the Gaṅa अर्धर्चादि to *Páṅ.*, the *Gaṅaratnam.*, and the *Lingánuśás.*, अरण्य 1. is *m.* and *n.*

अरण्यक m. n. (?) (-कः-कम् (?)) [1] The same as अरण्य 1.; e. g. *Yájnav.*: य एनमेवं विन्दन्ति ये चारण्यकमाश्रिताः । उपासते द्विजाः सत्यं श्रद्धया परया युताः । क्रमात्ते संभवन्त्यर्चिरह्नः शुक्लं तथोत्तरम्; (compare with these words the quot. from the *Bṛihadár.* s. v. अरण्य, p. 461 *b*, ll. 18. 19). [2] A species of the Nimba (see निम्ब), Melia sempervirens (*Nigh. Pr.*: वकायनिंब). E. अरण्य, taddh. aff. (probably) कन्.

अरण्यकणा Tatpur. f. (-णा) Wild cumin-seed, wild Cuminum cyminum. (*Nigh. Pr.*: कडुजिरें.) Compare वनकणा. E. अरण्य and कणा.

अरण्यकदली Tatpur. f. (-ली) The wild Plantain, wild Musa paradisiaca or sapientum. (*Rájanigh.*: गिरिकदली; *Nigh. Pr.*: रानकेळ.) Compare वनकदली. E. अरण्य and कदली.

अरण्यकर्पासी Tatpur. f. (-सी) The wild cotton plant, wild Gossipium. (*Rájanigh.*: भारद्वाजी.) According to the *Rájanigh.*, it is cool, rough, and heals wounds of various descriptions (भारद्वाजी हिमा रुच्या क्षतशस्त्रक्षतापहा). Also अरण्यकार्पासी. E. अरण्य and कर्पासी.

अरण्यकाक Tatpur. m. (-कः) A raven (*Nigh. Pr.*: रानकावळा). Compare अरण्यवायस. E. अरण्य and काक.

[अरण्यकाण्ड. The heading of the third book of the Rámáyaṅa in Mr. Gorresio's edition of the later recension of this poem. The more correct heading of this book, as given in the native editions, and in good MSS., of the older recension, is आरण्यकाण्ड q. v.]

अरण्यकार्पासी Tatpur. f. (-सी) The same as अरण्यकर्पासी q. v. (*Nigh. Pr.*: रानकापसी). Compare वनकार्पासी. E. अरण्य and कार्पासी.

अरण्यकुक्कुट Tatpur. m. (-टः) The wild cock (*Nigh. Pr.*: रानकोंबडें). Compare वनकुक्कुट. E. अरण्य and कुक्कुट.

अरण्यकुलत्थिका Tatpur. f. (-का) A wild sort of vetch, wild Glycine tomentosa (*Rájanigh.*: कुलाली). Also अरण्यकुलित्थिका (*Nigh. Pr.*: विवळ्या). E. अरण्य and कुलत्थिका or कुलित्थिका.

अरण्यकुसुम्भ Tatpur. m. (-म्भः) Wild safflower, wild Carthamus tinctorius (*Rájanigh.*: कौसुम्भ or अग्निसंभव; *Nigh. Pr.*: रानकर्डई). "When ripe, it is bitter, removes phlegm, and is stimulating" (*Rájanigh.*: कौसुम्भः कटुकः पाके श्लेष्मघ्नो दीपनश्च सः). E. अरण्य and कुसुम्भ.

अरण्यगज Tatpur. m. (-जः) A forest or wild elephant; e. g. *Panchat.*: अथ कदाचित्तत्र वने भ्रमन्नरण्यगजः समायातः. Compare वनगज. E. अरण्य and गज.

अरण्यगत Tatpur. m. f. n. (-तः-ता-तम्) Gone into the forest; (an instance of *Patanjali* on *Páṅ.* II. 1. 24. v. 1.). E. अरण्य and गत.

[अरण्यगान. A modern misprint for आरण्यगान q. v.; but raised elsewhere to the dignity of a various reading of the latter word.]

अरण्यघोली Tatpur. f. (-ली) Purslane (Portulaca oleracea), growing wild (*Rájanigh.*: वनघोली q. v.). Compare *Ainslie, Mat. Ind.* II. p. 287. E. अरण्य and घोली.

अरण्यचटक Tatpur. m. (-कः) A wood sparrow (*Rájan.*: वनचटक, or धूसर, or भूमिशय; *Nigh. Pr.*: रानचिमणा). "The flesh of the sparrow", says the *Rájanigh.*, "is cooling, light, aphrodisiac, and strengthening; that of the wild sparrow has similar properties; but it is heating; it is light and wholesome (?)": चटकामांसं तु शीतं लघु वृष्यं बलप्रदम् । तद्वदारण्यचटकं तत्तूष्णं लघु पथ्यदम् (°कम्?). E. अरण्य and चटक.

अरण्यचर Tatpur. m. f. n. (-रः-री-रम्) Going or living in the forest, wild (as animals, &c.); e. g. *Panchat.* (the ass speaking to the jackal): परं वयं ग्राम्याः पशवो ऽरण्यचराणां वध्याः. Compare वनचर. E. अरण्य and चर(ट्).

अरण्यज Tatpur. m. f. n. (-जः-जा-जम्) Produced in a forest, wild (as plants, animals, &c.); e. g. *Hemach.*: आर्तिलो ऽरण्यजतिलः; or *ibid.*: अरण्यजे ऽर्जुन् (scil. महिषे) गवलः. Compare वनज and अरण्यभव. E. अरण्य and ज.

अरण्यजार्द्रका Karmadh. f. (-का) Ginger (Zinziber Cassumunar) growing wild (*Rájan.*: ऐन्द्र; *Nigh. Pr.*: रानआलें; *Piddington, Plants of India* s. v. Vuna-ardrukum). For its properties, see s. v. ऐन्द्र. Compare वनार्द्रका. E. अरण्यज and आर्द्रका.

अरण्यजीर Tatpur. m. (-रः) Cumin-seed (Cuminum cyminum) growing wild (*Rájanigh.*: वनजीर; *Nigh. Pr.*: कडुजिरें). E. अरण्य and जीर.

अरण्यजीव Tatpur. m. f. n. (-वः-वा-वम्) Living in the forest, wild; e. g. *Panchat.*: अथ सिंहशब्देन सा गुहा प्रतिरवसंपूर्णान्यानपि दूरस्थानरण्यजीवांस्त्रासयामास. E. अरण्य and जीव.

अरण्यतिल Tatpur. m. (-लः) Sesamum growing wild (*Nigh. Pr.*: रानतीळ); e. g. *Hemach.*: तिलाढको ऽरण्यतिले. Compare अरण्यतिलक. E. अरण्य and तिल.

अरण्यतुलसी Tatpur. f. (-सी) Holy basil (Ocymum sanctum) growing wild (*Nigh. Pr.*: रानतुळस); or a variety of it; see आवचना (*Nigh. Pr.*: आवचळा). E. अरण्य and तुलसी.

अरण्यत्रपुषक m. (?) (-कः?) Sweet variety of the creeper called गेंदणी (*Nigh. Pr.* — which writes अरण्यत्रपुसक —: गोड गेंदणी). E. अरण्य and त्रपुषक; or perhaps अरण्यत्रपुष, taddh. aff. क (in which case the word is no compound).

अरण्यद्वादशी Karmadh. f. (-शी) or अरण्यद्वादशीव्रत Karmadh. n. (-तम्) The name of a rite performed on the twelfth day of the light half of the month Márgaśírsha (November-December), which day is also called *Araṅya*, as the ceremony takes place in a forest. According to the *Bhavishyottara-Puráṅa*, this rite is founded on (and probably is performed in commemoration of) an event in the history of Sítá, when, during her stay in the forest, in the house of Lopámudrá, she was told by Ráma to entertain hospitably the wives of several Munis (*Bhav. P.*: कृष्ण उवाच — to Yudhishṭhira — । कौन्तेय यत्पुरा तीर्थे सीतया वनसंश्रया । व्रतं राघववाक्येन [MS. I. O. °वाक्यैन] प्रशस्तं दोषवर्जितम् । लोपामुद्रालये साध्व्यो मुनिपत्न्यो बहुप्रजाः । भोजितास्तर्पिताः सर्वैराहारैः सर्वकामिकैः । पद्मिनीपत्रविस्तीर्णैः सोपदंशैर्यथाविधि । भक्ष्यैर्भोज्यैस्तथा लेह्यैश्चोष्यैश्चापि यदृच्छया । तास्मिन्दिनमना: पार्थ शृणुष्वारण्यद्वादशीम्). On the morning of the eleventh day of the light half of the month Márgaśírsha, the worshipper who intends performing this rite bathes, and during the day pays his devotions to Vishṅu, while fasting. He remains awake during the next night, and, on

the following day, at dawn, he goes to a forest, where he gives fruits to a learned Bráhmana, and then breakfasts, himself, in silence, after having made him partake of the compound called *Panchagavya* (q.v.). A whole year having elapsed, in the beginning of any of the ensuing months, Śrávańa (July-August), Kárttika (October-November), Mágha (January-February), or Chaitra (March-April), he goes again to the forest, this time, however, with a number of servants and a quantity of choice vegetables and dishes, to regale eighteen (?) pious Bráhmańas living there, as well as seven handsome and virtuous Bráhmańa women, each married to a Bráhmańa who has no other wife but her. Afterwards he worships and presents with food, perfumes, garments, and incense, the twelve deities of the sun, and ultimately takes his repast, together with his servants, and the spectators and friends who have come to witness the feast. For exercising such hospitality, the Puráńa promises the worshipper that, after death, he will go in a magnificent chariot, and surrounded by divine girls and his relatives, to Śwetadwípa, the town of Vishńu, where everybody is similar in appearance to the god himself, and enjoys eternal felicity. (*Bhavishyott. Pur.*: मार्गशीर्षे सिते पक्ष एकादश्यां दिनोदये । स्नात्वा नरः सोपवासः कृत्वा पूजां जनार्दने — MS. °नः — । गन्धपुष्पाक्षतैर्धूपैर्दीपैर्जागरणैर्निशम् । नीत्वा प्रभाते गत्वा च वने वेदाङ्गपारगम् । भोजयित्वा फलप्रायं स्वयं भुञ्जीत वाग्यतः । पञ्चगव्यं प्राशयित्वा पूर्वमेवाथ तद्दिने । वर्षमेकं शुभं पूर्णं पारयित्वा युधिष्ठिर । श्रावणे कार्त्तिके माघे चैत्रे वाथ समुद्यते । सोपदंशैः पचशाकैः तिलशष्कुलिकादिभिः । प्रपापैः खण्डवेष्टैश्च(?)मरीचैः सिंहकेशरैः । धूमोमुखैरमृतफलैः स्वादुकोकरसै रसैः । शीतलैसर्पयैर्हिङ्गानर्कपुष्पैः समाकुलैः । दधिक्षीराज्यपाणिक्यैश्चार्द्रजातकरञ्जितैः (?) । कर्पूरगन्धविद्धैश्च मधुरैः पानसोत्तमैः । बहुभृत्यं न (? बहुभृत्येन ?) गत्वा च सुस्वादुः शालिनं शिवम् (?) । सुखासनोपविष्टांश्च प्रागुदङ्मुखपञ्चचीन् । भोजयेद्दशपञ्ची च (? भोजयेद्दश चाष्टौ च ?) मुनीनरण्यवासिनः [MS. मुनीनारण्य°] । एकदण्डी त्रिदण्डी च गृहस्थाश्चापि सुव्रताः [MS. °स्थांश्चापि सुव्रतान्] । ब्राह्मणी विविधाः सप्त एकपत्न्यः पतिव्रताः । चार्वङ्ग्यश्चार्चिताः स्नात्वा सर्वावयवशोभनाः । सुवस्त्राः कुङ्कुमाक्ताङ्ग्यः [MS. °स्त्रां कुंकुमोक्तांगः] सुगन्धकुसुमार्चिताः । चक्रीवा भोजनीयास्ताश्चाचादित्यस्य देवताः । वासुदेवजनार्दनदामोदरमधुसूदनपद्मनाभविष्णुगोवर्धनत्रिविक्रमः [sic] । श्रीधरं हृषीकेशं पुण्डरीकाक्ष चादिवाराह [sic] । एभिर्द्वादशभिर्मन्त्रैर्नमस्कारान्तयोजितैः । गन्धचन्दनसंवस्त्रधूपं दत्वा पृथक्पृथक् । भोजयित्वा शुभान्नानि दद्यात्ताभ्यः सुदक्षिणाम् । प्रणम्य प्रार्थयेत्तत्तया विष्णुर्मे प्रीयतामिति । ततो भुञ्जीत सहितं भृत्यैः प्रेक्षजनेन च । आगताभ्यागतलोकैः सुहृत्संबन्धिबन्धुभिः ॥ एवं कौन्तेय कुरुते यो ऽरण्यद्वादशीव्रतम् । स देहान्ते विमानस्थो दिव्यकन्यासमावृतः । याति ज्ञातिसमायुक्तः श्वेतद्वीपं हरेः पुरम् &c. ..... । ये द्वादशीमुपवसन्ति सितामरण्यां (°ण्यं?) गत्वा वने द्विजवरानथ भोजयन्ति । साध्व्यः स्त्रियः सुचरिताभरणाश्च तेषां विष्णुः प्रसादमुपयाति ददाति मोक्षम्.) E. (a) अरण्य and द्वादशी; (b) अरण्य-द्वादशी and व्रत.

अरण्यधर्म Tatpur. m. (-र्मः) Forest-usage, an uncivilized or barbarous condition; e. g. *Panchat.*: तथारण्यधर्माद्वियोज्य ग्राम्यधर्मेषु नियोजितः. E. अरण्य and धर्म.

अरण्यधान्य Tatpur. n. (-न्यम्) Rice growing wild (*Rájanigh.*: नीवार; *Nigh. Pr.*: देवभात). The same as अरण्यशालि. Compare उपधान्य. E. अरण्य and धान्य.

अरण्यनृपति Tatpur. m. (-तिः) The king of the forest; (compare अरण्यराज्, मृगराज्, मृगेन्द्र, and similar epithets); an epithet applied to the lion and tiger; e.g. to the tiger; *Mahábh. Nalop.* (Damayantí speaking): अरण्यराडयं श्रीमांश्चतुर्दंष्ट्रो महाहनुः । शार्दूलो ऽभिमुखो ऽभ्येति व्रजाम्येनमशङ्किता । ..... अथवारण्यनृपते (v.l. अथवा त्वं वनपते) नलं यदि न शंससि । मां खादय मृगश्रेष्ठ दुःखादस्माद्विमोचय । श्रुत्वारण्येविलपितं न मामाश्वासयत्ययम्. E. अरण्य and नृपति.

अरण्यपण्डित Tatpur. m. (-तः) (Probably a modern word) "A country savant or doctor; a hedge-scholar; a village oracle" (*Molesworth*). E. अरण्य and पण्डित.

अरण्यभव Tatpur. m.f.n. (-वः-वा-वम्) The same as अरण्यज; e. g. *Panchat.*: यथा काकयवाः प्रोक्ता यथारण्यभवास्तिलाः । नाममात्रा न सिद्धौ हि धनहीनास्तथा नराः. E. अरण्य and भव.

अरण्यमक्षिका Tatpur. f. (-का) The gadfly; (*Śabdaratn.*: दंशो गोमक्षिकारण्यमक्षिका &c.). Compare वनमक्षिका. E. अरण्य and मक्षिका.

अरण्यमार्जार Tatpur. m. (-रः) A wild cat; e. g. *Panchat.*: एतस्मिन्नन्तरे दधिकर्णो नामारण्यमार्जारः स ताभ्यां कृतं विवादं श्रुत्वा &c. Compare वनबिडाल. E. अरण्य and मार्जार.

अरण्यमुद्ग Tatpur. m. (-द्गः) A wild variety of the Phaseolus mungo; Phaseolus aconitifolius (*Rájanigh.*: मकुष्ठक; *Nigh. Pr.*: रानमूग or मठ). Compare वनमुद्ग. E. अरण्य and मुद्ग.

अरण्यमेथी Tatpur. f. (-थी) Fenugreek (Trigonella foenugraecum) growing wild (*Nigh. Pr.*: रानमेथी). Compare वनमेथिका. E. अरण्य and मेथी.

अरण्ययान Tatpur. n. (-नम्) Going to the forest; e.g. *Bhaṭṭik.*: अरण्ययाने सुकरे पिता मां प्रायुङ्क्त राज्ये बत दुष्करे त्वाम्. E. अरण्य and यान.

अरण्यरक्षक Tatpur. m. (-कः) Keeper of a forest, superintendent of a forest district. (*Wilson.*) Cf. अरण्याध्यक्ष. E. अरण्य and रक्षक.

अरण्यरजनी Tatpur. f. (-नी) Turmeric growing wild (*Nigh. Pr.*: रानहळद). E. अरण्य and रजनी.

अरण्यराज् Tatpur. m. (-ट्) The same as अरण्यनृपति q. v.; e. g. *Mahábh. Nalop.*: भक्षयत्वेष मां रौद्रो व्यात्तास्यो दारुणाकृतिः । अरण्यराड्क्षुधाविष्टः किं मां न त्रातुमर्हसि (where *Chaturbhujam.* explains it as implying the lion, सिंहः, but *Nílak.*, the tiger, शार्दूलः); or compare the quotation s. v. अरण्यनृपति. E. अरण्य and राज्.

अरण्यराज्य Tatpur. n. (-ज्यम्) The sovereignty over the forest; e. g. *Hitop.* (the jackal speaking): अहं भगवत्या वनदेवतया स्वहस्तेनारण्यराज्ये सर्वौषधिरसेनाभिषिक्तः. E. अरण्य and राज्य.

अरण्यरुदित Tatpur. n. (-तम्) Weeping in a forest or wilderness; a term for unregarded or useless complaint; e. g. *Amaruśat.*: समाकृष्टा ह्येते प्रलयदहनोद्भासुरशिखाः स्वहस्तेनाङ्गारास्तदलमधुनारण्यरुदितैः; or *Dhúrtasamág.*: एत्य चरणरुदितं कुतुक चप्पाणअं विडम्बेसि (i. e. वृथारण्यरुदितं कृत्वात्मानं विडम्बयसि). Compare अरण्येविलपित. E. अरण्य and रुदित.

अरण्यवायस Tatpur. m. (-सः) A raven (*Rájanigh.*: द्रोण-

काक; *Nigh. Pr.*: डोमकावळा). Compare अरण्यकाक. E. अरण्य and वायस.

अरण्यवास Tatpur. m. (-सः) A hermitage. *(Wilson.)* E. अरण्य and वास.

अरण्यवासिन् Tatpur. 1. m. f. n. (-सी-सिनी-सि) Living in the forest, wild (as animals); e. g. *Hitop.*: दृढतेन क्रमेण सर्वेष्वरण्यवासिष्वाधिपत्यं तस्य (scil. मृगाधिपस्य) बभूव.

2. m. (-सी) One who dwells in a forest, an anchoret; e. g. *Śankara* on the *Chhând. Up.*: ग्राम इति गृहस्थानामसाधारणं विशेषणमरण्यवासिभ्यो व्यावृत्त्यर्थम् (compare अरण्य); or *Mahâvîrachar.* (Paraśuráma speaking): अरण्यवासी ब्राह्मणो ऽहमनभिज्ञः परमेश्वरगृहाचारस्य; or (the Páńdava princes) *Mahâbh. Vanap.* (Jayadratha addressing Draupadí): मतश्रीकान्हृतराज्यान्कृपणाम्नतचेतसः। अरण्यवासिनः पार्थान्नानुरोद्धुं त्वमर्हसि. Compare अरण्यौकस्, वनवासिन्, and वानप्रस्थ.

3. f. (-सिनी) (Probably) Yellow wood-sorrel, Oxalis corniculata (*Râjanigh.*: चाङ्गेरी; *Nigh. Pr.*: आंबटवेल). E. अरण्य and वासिन्; in the fem., with aff. ङीप्.

अरण्यवास्तुक Tatpur. m. (-कः) An esculent vegetable, Goosefoot (Chenopodium album or viride), growing wild (*Râjanigh.*: कुष्ठकर; *Nigh. Pr.*: कुंजीर, रानचाकवत). Also अरण्यवास्तूक. See कुष्ठकर. E. अरण्य and वास्तुक or वास्तूक.

अरण्यशालि Tatpur. m. (-लिः) The same as अरण्यधान्य q. v. (*Râjanigh.*: नीवार; *Nigh. Pr.*: देवभात). E. अरण्य and शालि.

अरण्यश्वन Tatpur. m. (-नः) The same as अरण्यश्वन्, which is the more correct form. (*Nigh. Pr.*: लांडगा.) E. अरण्य and श्वन्, samás. aff. अ (?).

अरण्यशूकर Tatpur. m. (-रः) The wild hog. *(Wilson.)* E. अरण्य and शूकर.

अरण्यशूरण or **अरण्यसूरण** Tatpur. m. (-णः) A white or wild variety of the esculent root Arum campanulatum, Rox., or Dioscorea purpurea, or Elephant's foot-jam. (*Râjanigh.*: श्वेतशूरण.) E. अरण्य and शूरण or सूरण.

अरण्यश्वन् Tatpur. m. (-श्वा) A wolf. (*Haláy.*, *Hemach.*: वृक.) Comp. वनश्वन् — which, however, is not always a synon. of this word —. E. अरण्य and श्वन्.

अरण्यषष्ठी Karmadh. f. (-ष्ठी) The name of a festival performed by woman on the sixth day of the light half of the month Jyaishtha (May-June). The *Râjamârtańda* of *Bhojadeva* (also quoted by *Raghunandana* in the *Tithitattwa*) mentions that on that day — called *Arańya* — women walk in the woods with fans in one of their hands (*Râjam.*: ज्येष्ठे मासि सिते पक्षे षष्ठी चारण्यसंज्ञिता। व्यजनैकरास्ताः अटन्ति विपिने स्त्रियः). [*Sir W. Jones* (As. Res. III. p. 284) adds, that they "eat certain vegetables, in hope of beautiful children"; but the latter words are, apparently, a translation of a verse which in the Tithitattwa — not in the Rájamártańda — follows the above quotation, and relates to another festival, the *Skandashashthi*; viz.: तां विन्ध्यवासिनीं स्कन्दषष्ठीमाराधयन्ति च। कन्दमूलफलाहारा लभन्ते संततिं शुभाम्.] *Ward* gives the following description of this festival: "The worship is performed by an officiating Bráhmańa, under the Vata-tree (Ficus indica), or under a branch of this tree planted in the house. At the time of this worship, every woman of the village, dressed in her best clothes, with her face painted, her ornaments on, and her body anointed with oil, goes to the place of worship under the tree, taking in her hand an offering; over each of which the officiating Bráhmańa performs the usual ceremonies. The offerings are sent to the house of the officiating Bráhmańa, or distributed amongst the eager bystanders. Among others who are eager to obtain some of these offerings, are women who have not been blessed with children; each of whom sits down pensively among the crowd, and opens the end of her garment to receive what the assembled mothers are eager enough to bestow; when the giver says, 'May the blessing of Shashthí be upon you, and next year may you bring offerings — with a child in your arms.' The receiver adds with eagerness, 'Ah, if she bestow this blessing, I will celebrate her worship; I will keep my vows, and bring offerings every year.' This festival is called *Arańya-shashthi*, because the worshippers are directed to walk in some forest on this day, with fans in their hands. In those houses where the daughter is married, but has not left her parents, they send for the son-in-law, and at the close of the worship the girl's father sends to him, on a metal plate, a flower, some unhusked rice, a piece of string consecrated to the goddess (Shashthí), five or six blades of Dúrvá grass, a garment, &c. The son-in-law, if a person of respectability, contents himself with sticking the flower in his hair. If a poor man, he puts on the garment, and raises all the other presents to his head! If the son-in-law neglect to stick the flower in his hair, the girl's father becomes very sorrowful, and all the spectators pronounce the former a dead man — for throwing away a flower which has been offered to Shashthi." Compare also *Sir W. Jones, As. Res.* III. p. 284. E. अरण्य (the name of the day mentioned) and षष्ठी.

अरण्यसभा Tatpur. f. (-भा) A court for a community of hermits, a forest-court (*Wilson, Glossary of &c. Terms*). Compare आरण्य and सभा. E. अरण्य and सभा. [The correctness of the word seems doubtful.]

अरण्यसूरण. See अरण्यशूरण.

अरण्यहलदी Tatpur. f. (-दी) Turmeric growing wild (*Nigh. Pr.*: रानहळद). E. अरण्य and हलदी.

अरण्याध्यक्ष Tatpur. m. (-क्षः) Keeper or ranger of the forests, a headman or superintendent of a forest-district, an officer in the old Hindu government *(Wilson)*: Cf. अरण्यरक्षक. E. अरण्य and अध्यक्ष.

अरण्यानि f. (-निः). See the next, of which it is a shortened form.

अरण्यानी f. (-नी) 1 (ved.) The deity of a forest. In this sense the word occurs in the *Rigv.* hymn X. 146, where its *nom.* and *acc.* are (and its *loc.* may be) derived from the shortened form अरण्यानि. *Arańyání* is the deity of this hymn, which runs thus: अरण्यान्यरण्यान्यसौ या प्रेव नश्यसि। कथा ग्रामं न पृच्छसि न त्वा भीरिव विन्दतीँ३ (*Nirukta*: अरण्यानीत्यरण्यानामस्य पत्नी। यासावरण्यानि वनानि पराचीव नश्यसि &c., where *Yâska*, therefore, takes the first word for a voc. sing. of अरण्यानी, and the second अरण्यानि for an

acc. plur. of अरण्य; similarly *Sáyaṅa*: हे अरण्यानि । अरण्यस्य या पालयित्री काचिदधिदेवता । अरण्याधिदेवते । अरण्यानि कान्ताराणि प्रति यासौ त्वं प्रेव नश्यसि । इव संप्रत्यर्थे । नश्यसिः प्राप्तिकर्मा । अत्र अघे नश्यन् । संप्रति रण्याय प्राप्नोषि । यद्वा । निर्जनदेशे वर्तमानत्वात् । निष्टेव प्रतिभासि; i. e. "deity of the forest, thou who comest now to the forests, &c.". For another translation by *M. Müller*, comp. *Muir*'s O. S. T. II. p. 410 note) ॥ वृषारवाय वदते यदुपावति चिच्चिकः । आघाटिभिरिव धावयन्नरण्यानिर्महीयते ॥ उत गाव इवादन्त्युत वेश्मेव दृश्यते । उतो अरण्यानिः सायं शकटीरिव सर्जति ॥ गामङ्गैष आ ह्वयति दार्वङ्गैषो अपावधीत् । वसन्नरण्यान्यां सायमक्रुक्षदिति मन्यते ॥ न वा अरण्यानिर्हन्त्यन्यश्चेन्नाभिगच्छति । स्वादोः फलस्य जग्ध्वाय यथाकामं नि पद्यते. — According to the *Veya-Gána* of the *Sámav.* (in *Benfey*'s Index), *Arańyáni* is also the deity of the *Sámav.* verses I. 316 (= I. 4. 1. 3. 4.) and I. 371 (= I. 4. 2. 4. 2.); but, in the *Ṛigv.*, Indra is considered to be the deity of the hymns where the same verses occur. ² A large forest (*Amarak.*: = महारण्य; the same meaning is given by a *Vártt.* of the *Káśiká* and *Siddh. K.* to *Páṅ.* IV. 1. 49.); e. g. *Śatapathabr.*: यथारण्यान्यां मुग्धायरतो ऽशनाया वा पिपासा वा पाप्मानो रक्षांसि सचन्ते &c.; or *Bhaṭṭik.*: अटाट्यमानो ऽरण्यानीं ससीतः सहलक्ष्मणः । बलाद्बुभुक्षुणोत्क्षिप्य जह्रे भीमेन रक्षसा; or *Hitop.*: अस्ति मगधदेशे चम्पकवती नामारण्यानी. E. अरण्य, fem. aff. ङीष्, and ágama आनुक्. [*Yáska* mentions the word in the Nigh. and Nirukta, but without defining its sense. *Páṅini* teaches its formation, but does not state that अरण्यानी signifies a "*great*" forest; nor is this meaning given by either *Kátyáyana* or *Patanjali.*]

अरण्यायन Tatpur. n. (-नम्) Going to a forest, living in a forest (*Ánandag.* on *Śank.* on the *Chhánd. Up.*: अरण्यायनमरण्यवासः). The *Chhánd. Upan.*, where defining *Brahmacharya* (holy life), says that "going to the forest" is one of its essentials; and since चर्य, the latter part of the word ब्रह्मचर्य (q. v.), corresponds somehow in meaning with अयन, the latter part of अरण्यायन, it establishes an analogy between ब्रह्म and अरण्य, by recording or inventing a legend to the effect that अर and ण्य are names of two oceans in the world of Brahman, or in the third heaven, counted from the world in which we live; when अरण्यायन would imply the mystical sense of "going to the oceans, Ara and Ṅya". (*Chhánd. Up.*: यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तदरश्च ह वै ण्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि.) E. अरण्य and अयन.

अरण्यीय m. f. n. (-यः-या-यम्) ¹ Containing a forest or forests, as a country. ² Not far from a forest, as a country (*Gaṅa* to *Páṅ.* IV. 2. 90. — comp. IV. 2. 67-70. —, and *Gaṅaratnam.*). E. अरण्य, taddh. aff. छ.

अरण्येतिलक Tatpur. m. (-कः) Sesamum growing wild; barren sesamum (*Káśiká, Siddh. K., Nágojibh.* on *Páṅ.*). See the quotation s. v. अरण्यभव, where such Sesamum is named amongst other useless articles. Compare अरण्यतिल. E. अरण्य, *in* the loc., and तिलक.

अरण्ये॰नूच्य Bahuvr. m. (-च्यः) The name of the seventh Purodáśa-cake, offered to one of the *Maruts* while reciting the Yajurveda verse called *Vimukha* (i. e. उग्रश्च भीमश्च &c., *Váj. S.* 39, 7), six other Purodáśas having previously been offered to other Maruts, at the ceremony of arranging the sacrificial fire-place. The seventh Purodáśa bears this name because the recital of the verse *Vimukha*, which accompanies the offering, must take place in a forest; e. g. *Śatapathabr.*: .... वाग्विवारण्ये ऽनूच्यः सो ऽरण्ये॰नूच्यो भवति वज्रं हि वाचा घोरं निगच्छति (*Sáyaṅa*: वाग्विविति । अरण्ये ऽनूच्यः कश्चिद्नुवाकः । तेन हूयमानो ऽपि पुरोडाशो ऽरण्ये॰नूच्यो भवति. In the present ed. of the Śatap. this gloss has escaped the "extracting" from Sáyaṅa, together with the whole comm. of Sáyaṅa on the chapter IX. 3. 1.); or *Kátyáy. Śr. S.*: पश्चादरण्ये॰नूच्यम् (*Karka*: अनूच्यं च पुरोडाशं पश्चादधिश्रयति; *Sankshiptasára*: अरण्ये ऽनूच्यो वक्तव्यः पठनीयो मन्त्रो यस्यासौ । अरण्ये॰नूच्यः । उग्रश्च भीमश्चेत्ययं मन्त्रो नियतमरण्ये पठ्यते । तत्संबन्धात्सप्तमो मारुतः पुरोडाशो ऽप्यरण्ये॰नूच्य इत्युच्यते); or *ibid.*: विमुखेनारण्ये॰नूच्यम् (*Karka*: अरण्ये॰नूच्यं पुरोडाशं विमुखेन जुहोति । विमुखस्याद्येतृणां प्रसिद्धः । उग्रश्च भीमश्चेति); or *Mahidh.* (on the Mantra उग्रश्च भीमश्च &c.): चयने मारुतान्षट्पुरोडाशाञ्जुहुयाज्ज्योतिश्चेत्यादिषड्मारुतमन्त्रैः हुत्वारण्ये॰नूच्यसंज्ञं सप्तमं पुरोडाशं विमुखसंज्ञेनोग्रश्चेति मन्त्रेण जुहुयात्. E. अरण्य, *in the* loc., and अनूच्य; *scil.* पुरोडाश.

अरण्येमाषक Tatpur. m. (-कः) A sort of kidney-bean (Phaseolus radiatus) growing wild. (*Káśiká* on *Páṅ.*) E. अरण्य, in the loc., and माषक.

अरण्येविलपित Tatpur. n. (-तम्) The same as अरण्यरुदित q. v.; e. g. *Mahábh. Nalop.* (Damayantí speaking): कृत्वारण्येविलपितं न मामाश्वासयस्यथ; cf. p. 463*b*, l. 9. [Though, in the absence of an accentuated text, it is possible to take here अर॰ for two separate words, it seems preferable to look upon it as a compound, on account of the conventional sense in which it is used; comp. *Páṅ.* VI. 3. 9. The commentaries afford no assistance in deciding the point.] E. अरण्य, in the loc., and विलपित.

अरण्यौकस् Bahuvr. m. (-काः) One dwelling in a forest, a hermit; e. g. *Śákunt.* (where it is contrasted with "a householder"; comp. गृहस्थ): वैक्लव्यं मम तावदीदृशमपि (Bengal recension: ॰दृशमहो) स्नेहादरण्यौकसः पीड्यन्ते गृहिणः कथं नु तनयाविश्लेषदुःखैर्नवैः. Compare अरण्यवासिन् and वानप्रस्थ. E. अरण्य and ओकस्.

अरत Tatpur. m. f. n. (-तः-ता-तम्) Not pleased with, averse to; e. g. *Nalod.*: अथ सुरवृषभाः स्वरतः (i. e. स्वः । अतः) प्रेष्य कलिं प्रहिता महाश्वारतः । यः क्षितिषु शुभास्वरतः प्रयक्ष्यत्ययतिं घनभिभा स्वरतः (i. e. स्वर्, taddh. aff. तस्); (*Tiká*: यः कलिः शुभासु क्षितिषु कार्येषु । अरतः । न रतः । विरक्त इति). E. अ neg. and रत.

अरतत्रप Tatpur. m. (-पः) A dog (*Trikáṅḍ., Śabdaratn.*: श्वन्; &c.). E. अ neg. and रतत्रप; lit. "without shame during copulation".

अरति I. 1. m. (-तिः) (A Vaidik epithet of Agni, the god of fire) ¹ He who goes, approaches, moves towards; e. g. *Ṛigv., Sámav.*: इनो राजन्नरतिः समिद्धो रौद्रो दक्षाय सुषुमाँ अदर्शि (*Sáy.*: अरतिः । हविरादाय देवान्प्रतिगन्ता); or *Ṛigv.*: चित्रभ्रजतिररतिर्यो अक्तोर्वेर्न द्रुषद्वा रघुपत्मजंहाः (*Sáy.*: अरतिरभिगन्ता); or *ibid.*: ता जिह्वया सदमेदं सुमेधा आ यद्वां सत्यो अरतिर्ऋते भूत् (*Sáy.*: अरतिरभिगन्ता). ² In the habit of going or approaching; e. g.

Rigv., *Sámav.*: ऊर्ध्वं भानुं सूर्यस्य स्तभायन्दिवो वसुभिररतिर्वि भाति (*Sáy.*: अरतिर्गमनशील:; the reading स्तभायं in *Benfey*'s ed. of the *Sámav.* 2. 897. is a misprint); or *Rigv.*: विश्वामदस्तमरतिं पावकं हव्यवाहं दधतो मानुषेषु (*Sáy.*: अरतिं गन्तारम् । सर्वदा यागगृहे वर्तमानम्, or — compare 5. — विश्वां प्रजानाम् । अरतिमर्थं स्वामिनमित्यर्थः). [4] Moving quickly; e. g. *Rigv.*: त्वां ह्यग्ने सदमित्समन्यवो देवासो देवमरतिं न्येरिर इति क्रत्वा न्येरिरे (*Sáy.*: अरतिं शीघ्रं गन्तारम्). Compare अर 1. [4] Pervading, occupying, obtaining, taking possession of; e. g. *Rigv.*: दिव इवेदरतिर्मानुषा युगा क्षपो भासि पुरुवार संयतः (*Sáy.*: त्वं दिव इव द्युलोकस्येवारतिः । व्याप्तो विस्तृतः । तथात्मानां देवानां हविःप्रदानायैव सर्वत्र व्याप्त इत्यर्थः); or *ibid.*: तं देवा बुध्ने रजसः सुदंससं दिवस्पृथिव्योररतिं न्येरिरे (*Sáy.*: दिवस्पृथिव्योर्द्यावापृथिव्योरतिम् । ... व्याप्तम्, or गन्तारम् — comp. 1. —, or ईश्वरम् — comp. the next meaning); or *ibid.*: अग्निं विश्वेषामरतिं वसूनां सपर्यामि प्रयसा यामि रत्नम् (*Sáy.*: विश्वेषां सर्वेषां वसूनामरतिं प्रापयितारम्). [3] Master, lord; e. g. *Rigv.*, *Sámav.*: तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विरे (*Sáy.* on the *Rigv.*: अरतिमर्थं स्वामिनं यद्वाभिप्राप्तद्रव्यम्; in his comm. on the same verse in the *Sámav.* he renders the word either प्रतिगन्तारम् — comp. 1. — scil. देवान्यजमानांश्च, or as quoted p. 467*a*, ll. 11. 12); or *Rigv.*, *Sámav.*, *Vájas.*: मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ..... आ ... जनयन्त देवाः (*Sáy.* on the *Rigv.*: पृथिव्याः ..... भूमेः । अरतिं ... स्वामिनम्; or गन्तारम् — cf. line 6 —; on the *Sámav.* he renders the word either गन्तारम्, viz. हवींषि गृहीत्वा द्युलोकस्य गन्तारम् — compare 1. —, or as quoted p. 467*a*, ll. 4. 5; for *Mahidh.*'s gloss see col. *b*, l. 41 ff. and p. 467*a*, l. 5 ff.); or *Rigv.*, *Sámav.*, *Vájas.*: ... एना वो अग्निं नमसोर्जो नपातमा हुवे । प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममृतम् (*Sáy.* on the *Rigv.*: अरतिं गन्तारं — comp. 1. — स्वामिनं वा; on the *Sámav.*: = प्रतिगन्तारम् — comp. 1. —, scil. यजमानं देवांश्च, or as quoted col. *b*, l. 55 ff.; for *Mahidh.*'s gloss see col. *b*, l. 46 ff. and p. 467*a*, l. 2); or *Rigv.*: मूर्धा दिवो नाभिरग्निः पृथिव्या अथाभवदरती रोदस्योः (*Sáy.*: अरतिरधिपतिः); or *ibid.*: अग्निं होतारमीळते वसुधितिं प्रियं चेतिष्ठमरतिं न्येरिरे हव्यवाहं न्येरिरे (*Sáy.*: अरतिमीश्वरम्). — Compare अर्य. [6] Approaching with hostile intent, attacking; e. g. *Rigv.*: यो मर्त्येष्वमृत ऋतावा देवो देवेष्वरतिर्निधायि (*Sáy.*: अरतिरभिगन्ता शत्रूणाम्, or देवलोके गन्ता — comp. 1. —); or *ibid.*: ..... अरति गोषु गच्छन् । आविर्ऋजीको विदथा निचिक्यत्तिरो अरतिं पर्याप आयोः (*Sáy.* renders here अरतिम् either as mentioned col. *b*, l. 5 ff., or अभिगन्तारमरिं वा । यदि सर्वतश्चिरयरति तिरस्करोति). Compare अरि. [7] Anger, wrath (*Ujjwalad.* and *Bhaṭṭojid.* on the *Uṅádi S.* वहिवस्यर्तिभ्यश्चित् —: अरतिः क्रोधः; *Uṅádik.*: अरतिः क्रोधे). E. ऋ, uṅ. aff. अति(च्); the word being udátta on the last syllable. (*Uṅ. S.*)

2. f. (-तिः) Anxiety, agitation (*Haláy.*: औत्सुक्य; *Ujjwalad.* and *Bhaṭṭojid.* on the *Uṅádi S.* अर्तेश्च —: अरतिरुद्वेगः; *Rakshita*, as quoted by *Rájá Rádhák.*: अनवस्थितचित्तत्व). E. According to the *Uṅ. S.*: ऋ, uṅ. aff. अति(न्), the word being udátta on the first syllable; but it would seem more natural to refer it to II. 1. 3. 4., col. *b*, l. 9 ff.

II. 1. Tatpur. f. (-तिः) [1] Absence of pleasure, want of amusement (*Kárttika*, as quoted by *Rájá Rádhák.*: क्रीडाभाव). [2] Pain; e. g. *Rigv.*: आविर्ऋजीको &c. (see above, col. *a*, l. 43, where *Sáyaṅa* admits also of this rendering: अरतिमरमणं दुःखम्; but as this gloss would apply to the Tatpur. which is udátta on the *first*, and as अरति, in the passage quoted, is udátta on the *last* syllable, the admission of this interpretation would require us to suppose that the accent of the Tatp. अरति was irregular in the Vedas). [3] Discomfort, uneasiness; e. g. *Suśruta* (where treating of the symptoms of fever caused by incantation and imprecation, see अभिचार and अभिशाप): अमी ऽरतिर्विवर्णत्वं वैरस्यं नयनप्लवः; or the *same* (where treating of the symptoms of one of the varieties of हिक्का, hiccough): मुखं काषायमरतिर्गौरवं कण्ठवक्षसोः. [4] Dissatisfaction, discontentment. According to the *Buddhists*, one of the moral evils, called क्लेश, q. v. (*Burnouf*, Lotus de la Bonne Loi p. 443); according to the *Jainas*, one of the eighteen imperfections which their Arhats or Saints are not subject to (*Hemach.*). Compare also the instances under II. 2. 1., according to which a Tatpur. in this sense may occur. [5] Want of rest, uneasiness; e. g. (in an amorous sense) *Daśarúpa* (where defining श्रम): अरतिलक्षणः श्रमः (*Dhanika*: तस्या अरतेरुपशमः श्रमः); compare also I. 2., and the instances under II. 2. 3. [6] A biliary disease (*Nigh. Pr.*: पित्तरोग). E. अ neg. and रति.

2. Bahuvr. m. f. n. (-तिः-तिः-ति) [1] Not pleased, dissatisfied, a Vaidik epithet of Agni; e. g. *Rigv.*: विश्वो विहाया अरतिर्वसुर्दधे हस्ते दक्षिणे (where *Sáyaṅa* gives, besides the meaning ईश्वरः "lord", — comp. I. 1. 5. — the following: अरतिः ... अरममाणो वाप्रीतिः; but the E. which he adds, viz. ऋ, uṅ. aff. अति, can scarcely apply to the latter sense); or *Rigv.*, *Vájas.*: उशिक्पावको अरतिः सुमेधाः (where *Mahidhara* has two interpretations, the one quoted p. 467*a*, l. 10, and: दुष्टेष्वरतिः प्रीतिरहितः "displeased, scil. with the wicked"). [2] Unpleasant; e. g. *Rigv.*: अनीकमस्य न मिनज्जनासः पुरः पश्यन्ति निहितमरतौ (*Sáy.*: अरतौ । अरमणे देशे. — Verse (V. 2. 1.) and interpretation, however, are obscure; compare also *Wilson*'s translation and note, vol. III. p. 233 ff.). [3] Deprived of rest, restless, always active; a Vaidik epithet of Agni; e. g. *Rigv.*, *Sámav.*, *Vájas.*: मूर्धानं &c. (see col. *a*, l. 24, where *Mahidh.*, on the *Vájas.*, interprets: पृथिव्या अरतिम् । रतिरुपरतिः । तद्रहितम् । न हि पृथिव्या उपरि कदाचिदप्यग्निरुपरमति किं तु दाहपाकप्रकाशैः सर्वानुगृह्णन्सर्वदा वर्तत एव; for another interpretation of the same comm. see p. 467*a*, l. 5 ff.); or *Rigv.*, *Sámav.*, *Vájas.*: एना वो अग्निं &c. (see col. *a*, l. 31, where *Mahidh.*, on the *Vájas.*, interprets: रतिरुपरमः । तद्रहितम् । सदोद्यमयुतमित्यर्थः; for another comment of *Mahidh.* see p. 467*a*, ll. 2. 3). E. अ priv. and रति; the accent being the same as that of अरति I. 1.

III. Bahuvr. m. (-तिः) (ved.) Of pervading intellect, all-wise. This meaning is given by *Sáyaṅa*, in his comm. on the Sámav., and by *Mahidh.*, in his comm. on the Vájas., as *optionally* applicable to several of the verses quoted under I. and II.; e. g. *Sáy.* on एना वो अग्निं &c. (see col. *a*, l. 31, and *b*, l. 46) says in his comm. on the *Sámav.*, besides the gloss quoted:

अरतिम् । अलमतिम्; *Mahídh.* on the same verse in the *Vájas.* has this optional gloss: अरतिम् । अलमतिम् । पर्याप्तमतिम्; or *Sáy.*, on मूर्धानं &c. (see p. 466*a*, l. 24, and 466*b*, l. 41), in his comm. on the *Sámav.* says that अरतिम् may also signify अलमतिम्; *Mahídh.*, in his comm. on the *Vájas.*: यद्वा । पृथिवीशब्देनान्तरिक्षमुच्यते । आकाशमाप: पृथिवीत्यन्तरिक्षनामसु — *Nigh.* 1. 3. — पठितत्वात् । पृथिव्या अन्तरिक्षस्यारतिम् । अलमतिम् । पर्याप्तमतिम् । पूरकमित्यर्थः; or *Mahídh.*, on the *Vájas.* (उशिक्पावको अरतिः &c., see p. 466*b*, l. 32): अरतिः । अलमतिः । पर्याप्तमतिः; or *Sáy.*, on the *Sámav.* (तं मूर्धया स्वर्णरं &c., see p. 466*a*, l. 19): अरतिम् । अलमतिम् । पर्याप्तमतिम् । सर्वज्ञमित्यर्थः. Cf. अरमति III. E. According to these commentators, अर and मति, with an elision of म, — an E. which is not plausible. For a similar E., see अमति, p. 343*b*, l. 9 ff., and the remark made there.

अरत्नि I. (According to some, Tatpur.) 1. m. (-त्निः) [1] The elbow (*Hemach.*, *Bhúripr.*, *Śabdamuktám.*: कूर्पर; *Viśwapr.*: कफणि; *Med.*, m., *Śabdar.*, m., *Dharaṅík.*: कफोणि; *Ajayap.*: कील); e. g. *Vájas. S.*: पृष्टीर्मे राष्ट्रमुदरमंसौ ग्रीवाश्च श्रोणी । ऊरू अरत्नी जानुनी विशो मे ऽङ्गानि सर्वतः (*Mahídh.*: अरत्नी हस्तदेशौ); or *Śatapathabr.*: तौ अरत्निमात्रेणैवारत्नी संधत्तः । ता उत्तरवेदी सादयतो दक्षिणायामेव श्रोणावध्वर्युः सादयत्युत्तरायां प्रतिप्रस्थाताभ्युपक्रम्येवाणाधृष्टासीति; cf. *Váj. S.* 7. 12.; where *Mahídh.* quotes the *Kátyáy. Śr. S.*: अपरेणोत्तरवेदिमरत्नी संधाय &c. [2] A fist, in general; or (as some appear to define it) a fist made so "as to resemble a Vilva fruit", a clenched fist, hence, *hand* — but probably always with the implied sense, "*closed*" (*Dharaṅík.*: हस्त, cf. p. 468*a*, l. 17); e. g. *Ṛigv.*, *Atharv.*: अनुस्पष्टो भवत्येषो अस्य यो अस्मै रेवान्न सुनोति सोमम् । निररत्नौ मघवा तं दधाति ब्रह्मद्विषो हन्त्यनानुदिष्टः; "Indra manifests himself (to the pious); (the sacrificer), who, though not wealthy, offers him the Soma libation, — him, Indra, the wealthy, holds in his hand (lit. *fist*; i. e. he protects him), after having defeated (निः, scil. कृत्य) his enemies; even unsolicited he slays the foes of the Bráhmans"; (*Sáy.*: अस्य यजमानस्य एष इन्द्रः । अनुस्पष्टः । वृष्टिगोचरो भवति । यो रेवान्न धनवान्न । अस्मा इन्द्राय सोमं सुनोति । अभिषुणोति । मघवा धनोपेत इन्द्रः । तं यजमानम् । अरत्नौ हस्ते । निर्दधाति । बाह्यिकृत्य (निष्कृत्य?; scil. ब्रह्मद्विषः) । धारयति रक्षिता सन् । त्वा च । अननुदिष्टः । तेनानुक्तः । अप्रार्थित एव सन् । ब्रह्मद्विषः । ब्राह्मणद्वेष्टॄन् । शत्रून् । हन्ति । हिनस्ति); (modern "exegetes" propose here to render अरत्नि, "*a corner*", and निर्दधाति, "*he finds out*" — whence the improved sense of the verse would be: "the sacrificer who, though not wealthy, offers him the Soma libation, — him Indra *finds out in a corner*". (!) It requires no remark that, neither meaning being countenanced by any text or analogy whatsoever, their foundation must be sought for in the region of Váyu); or *Mahábh. Vanap.* (*Jayadrathavim.*, following the chapter *Draupadíhar.*): जयद्रथस्तु संप्रेक्ष्य भ्रातरावुद्यतायुधौ । प्राधावत्तूर्णमव्यग्रो जीवितेप्सुः सुदुःखितः । तं भीमसेनो धावन्तमवतीर्य रथाद्बली । अभिद्रुत्य निजग्राह केशपक्षे ह्यमर्षणः । समुद्यम्य च तं भीमो निष्पिपेष महीतले । शिरो गृहीत्वा राजानं ताडयामास चैव ह । पुनः संजीवमानस्य तस्योत्पतितुमिच्छतः । पदा मूर्ध्नि महाबाहुः प्राहरद्विलपतः । तस्य जानु ददौ भीमो जघ्ने (ed. Calc. wrongly: जह्ने) चैनमरत्निना । स मोहमगमद्राजा प्रहारवरपीडितः; *Nílak.*, in order to explain the purport of this description, quotes a passage from a *Nítiśástra* where it is said that an enemy may be worried in battle, in eight different ways, viz. 1. by pulling his hair out with the left hand, 2. knocking him down with violence, 3. kicking him on the head, 4. pommelling his belly with the knee, 5. hitting him hard on the cheek with *the fist — made so as to resemble a Vilva fruit* —, 6. elbowing him frequently, 7. beating him everywhere with the palm of the hand, and 8. whirling him round with the hand. According to the same authority, the first four modes of fighting are legitimate, if the adversary is a common Kshatriya; five, if he is a wretch of a Kshatriya; six, if he is a Vaiśya; seven, if he is a Śúdra; and all the eight, if he belongs to a mixed tribe. Jayadratha being "a wretched Kshatriya" — as results from the Draupadíharaṅa-chapter of the Mahábh. —, *Nílak.* recognizes in the above narrative the treatment explained under the first five heads; but, as this description apparently enumerates six hostile procedures, he seems to take निजग्राह केशपक्षे and शिरो गृहीत्वा राजानं ताडयामास for two varieties of the first act; *Nílak.*: अत्रास्य जयद्रथस्य परदारहर्तुः क्षत्रियाधमत्वात्पञ्चधा मारणमुक्तम् । शिरो गृहीत्वेत्यादिना शिरःकेशविलुञ्चनं । ताडयामास चपटाभिरिति शेषः । यथोक्तं नीतिशास्त्रे । वामपाणिकचोत्पीडा भूमौ निष्पेषणं बलात् । मूर्ध्नि पादप्रहरणं जानुनोदरमर्दनम् । मालूराकारया मुष्ट्या कपोले दृढताडनम् । कफोणिपातो ऽप्यसकृत्सर्वतस्तलताडनम् । तालेन युद्धे भ्रमणं (भ्रामणं?, comp. परिभ्रामण, l. 41) मारणं स्मृतमष्टधेति ॥ चतुर्भिः क्षत्रियं हन्यात्पञ्चभिः क्षत्रियाधमम् । षड्भिर्वैश्यं सप्तभिस्तु शूद्रं संकरमष्टभिरिति. — *Chaturbhujamiśra* renders, in his gloss on the passage quoted, अरत्नि, "*the side of the palm of the hand*", अरत्निना करतलपार्श्वेन; but these words seem to be merely a paraphrase of the sense given. A somewhat similar, but apparently less methodical, description of a hostile encounter is, for instance, this in the *Bhágav. Pur.*: एवं चर्चितसंकल्पो भगवान्मधुसूदनः । आससादाथ चाणूरं मुष्टिकं रोहिणीसुतः । हस्ताभ्यां हस्तयोर्बद्ध्वा पद्भ्यामेव च पादयोः । विचकर्षतुरन्योन्यं प्रसह्य विजिगीषया । अरत्नी द्वे अरत्निभ्यां जानुभ्यां चैव जानुनी । शिरःशीर्ष्णोरसोरस्तावन्योन्यमभिजघ्नतुः । परिभ्रामणविक्षेपपरिरम्भावपातनैः । उत्सर्पणापसर्पणैश्चान्योन्यं प्रत्यरुन्धताम् । उत्थापनैरुन्नयनैश्चालनैः स्थापनैरपि । परस्परं जिगीषन्तावपचक्रतुरात्मनः; where *Śrídharasw.* explains, बाहुमध्यात्कनिष्ठाङ्गुलिव्यतिरिक्तेन हस्तमुष्टिररत्निः; but this gloss, which refers to meaning 3. (cf. p. 468*a*, l. 30 ff.), is scarcely applicable to the passage quoted; or *Bhaṭṭik.*: भीष्मौ धनुष्पाणुपयान्वरत्निरिति स रामं पथि आमदग्न्यः (*Jayam.*: उपयान्वरत्निर्बद्ध स तथोक्तः । प्रलम्बबाहुरित्यर्थः). [The *Śabdamuktámahárṅava* gives a meaning खड्गमुष्टि "*handle, or hilt, of a sword*"; but it is apparently founded on a wrong reading of the *Medini*, which it quotes as follows: अरत्निर्नासिप्रकोष्ठततकनिष्ठे ऽपि च; whereas the correct reading is: अरत्निर्ना सप्रको°, cf. p. 468*a*, l. 18.]

2. m. f. (-त्निः) A cubit of the middle length, extending from the elbow to the tip of the little finger, a length of two Prádeśas (comp. p. 275*a*, l. 36); or a length

of twenty-four *Angulis* (q.v. and comp. below l. 56); and distinguished on one side from हस्त or कर or the cubit, from the elbow to the tip of the middle finger, and on the other, from रत्नि or the cubit from the elbow to the end of the closed fist (*Amarak.*: प्रकोष्ठे विसृतकरे हस्तो मुष्ट्या तु बद्धया स रत्निः — not सरत्निः — स्यादरत्निस्तु निष्कनिष्ठेन मुष्टिना; *Haláy.*: मध्याङ्गुलीकूर्परयोर्मध्ये प्रामाणिकः करः। बद्धमुष्टिकरो रत्निररत्निः सकनिष्ठिकः; *Hem.*: हस्तः प्रामाणिको मध्ये मध्यमाङ्गुलिकूर्परम्। बद्धमुष्टिरसौ रत्निररत्निर्निष्कनिष्ठिकः; *Jaṭádh.*: आ कफोणिस्तते पाणौ हस्तः स तु निबद्धया। मुष्ट्या रत्निररत्निस्तु तताङ्गुलिकरे द्वयोः; *Śabdaratn.*: प्रकोष्ठो विसृतकरो हस्त इत्यभिधीयते। मुष्ट्या तु बद्धया हस्तः स रत्निरिह कीर्तितः। अविद्रत्निस्तेनैव कनिष्ठेतरमुष्टिना. Amongst the Nánárthas of several Koshas, अरत्नि is explained by, *Hem.*: पाणौ सकोष्ठविततातङ्गुलौ — which probably ought to be read सप्रकोष्ठतताङ्गुलौ, like the *Viśwapr.*: हस्ते सप्रकोष्ठतताङ्गुलौ; *Dharaṅik.*: अरत्निः कफोणौ (see l. 1.) हस्ते (see l. 2.) प्रकोष्ठे च तताङ्गुलौ; *Med.*: ... अरत्निर्ना सप्रकोष्ठतताङ्गुलिकरे; *Śabdar.*: पुंसि ... सप्रकोष्ठकरे; *Ajayap.*: सप्रकोष्ठकनिष्ठकर —; *Bhúripr.*: निष्कनिष्ठमुष्टिहस्तः; *Rájanigh.*: निष्कनिष्ठमुष्टिगोपलक्षितहस्तः; *Śabdamuktám.*: विसृतकनिष्ठाङ्गुलिमुष्टिकहस्ते. — Besides these may be quoted: *Ujjwalad.* and *Bhaṭṭojid.* on *Uṅ. S.* IV. 2.: बद्धमुष्टिः करो रत्निः सो ऽरत्निः प्रसृताङ्गुलिः; the *Amaramálá*, as quoted by *Bharatas.* on the *Bhaṭṭik.* and *Bhanúd.* on the *Amarak.*: रत्न्यरत्नी स्त्रियौ हस्तौ बद्धमुष्टितताङ्गुलौ). [In the foregoing quotations several comm. on the *Amarak.*, e. g. *Ráyam.*, *Bhanúd.*, &c., render निष्कनिष्ठेन मुष्टिना, निर्गता कनिष्ठा यस्मात्तेन मुष्टिना विसृतकनिष्ठेनेत्यर्थः i. e. "(*hasta*) with the fist whence the little finger is stretched out"; the *Śabdaratn.*, as above referred to, takes निष्कनिष्ठेन मुष्टिना in the sense of "with the fist made without the little finger"; and a similar interpretation is given by *Śrídharasw.* (cf. p. 467*b*, ll. 44. 45); the sense of अरत्नि is not affected by this verbal difference.] A slight variation from the previous definitions occurs in a quotation given by the *Sankhyáparimáṅa* of *Gopálabhaṭṭa*, from, what he calls, the "*Prámáṅikás*"; for, according to them, अरत्नि would be "the cubit from the elbow to the tip of the *thumb*": प्रकोष्ठो विसृतकरो हस्तो मुष्ट्या तु बद्धया। स रत्निः स्यादरत्निस्तु निरङ्गुष्ठेन मुष्टिना. — Whether the *Uṅádikosha*, which in most cases contains correct definitions, is inaccurate in identifying रत्नि and अरत्नि (अथ रत्निररत्निश्च भवेतां प्रसृताङ्गुलौ), may be questionable; for, since, amongst the quotations, relative to measures, made by Gopálabhaṭṭa from *Manu*, *Vṛihad-manu*, *Hárita*, the *Márkaṅdeya-* and *Áditya-Puráṅas*, the *Kalpataru* and the *Lílávati* (comp. also *Colebrooke*, on *Indian Weights and Measures*, *As. Res.* V. 103 ff.), no mention is made of अरत्नि, though several of these works define रत्नि, it seems possible, that a distinction between both terms may not have existed at some periods of Sanskrit literature, or in some localities of India. As a measure used to determine the dimension of profane objects, अरत्नि occurs very rarely; it is frequently, however, mentioned as a measure in reference to ritual objects. E. g. *Rámáy. Bálak.*: एकविंशति यूपास्त एकविंशत्यरत्नयः। वासोभिरेकविंशद्भिरेकैकं समलंकृताः (*Tilaka*: अरत्निर्नाम चतुर्विंशत्यङ्गुलयः); or *Śatapathabr.*: अथातोऽग्निर्विधाः। अष्टाविंशतिः प्राग्ध्यः पुरुषा चतुष्टाविंशतिरितिर्यञ्चः स आत्मा चतुर्दश पुरुषा दक्षिणः पक्षश्चतुर्दशोत्तरश्चतुर्दश पुच्छं चतुर्दशारत्नीमूर्ध्नि पञ्च उपदधाति &c.; or the *Smṛityarthasára*, as quoted by *Yájnikad.* on the *Káty. Śr. S.*: मुसलं स्यादिदं त्र्यरत्नि; or *Jaiminiyanyáyam.*: वाजपेयप्रकरणे (scil., in the *Black Yajurv.*) श्रूयते। सप्तदशारत्निर्वाजपेयस्य यूपो भवतीति &c. — Amongst the sacrificial implements, some must, and some may, be an *Aratni* long, according to different authorities; see e. g. s. vv. अग्निहोत्रहवणी, अधिषवणफलक (App.), अभ्रि, अरणि, आसन्द, इडापात्री, इध्म, उपवेष, उलूखल, दण्ड, दर्वी, दृषद्, द्रोणकलश, धृष्टि, परशु, परिधि, परीशास, पिष्टपात्री, प्रणयनीया (?), मखिशाखा, मुसल, वपाश्रपणी, शङ्कु, शम्या, शूर्प, शूल, स्फ्य, स्रुच्, स्रुव; [s. v. अभ्रि, p. 338, ll. 34. 35, the words "*not cubit*, *but* हस्त *or hand*" are to be corrected to "*not the middle*, but *the long*, *cubit*, हस्त"]. — Comp. also s. v. अरत्निमात्र. — In Dwigu-compounds the latter part of which is अरत्नि, the accent of the former part is that of the compound *itself*; except in बह्वरत्नि (q. v.) which either follows the same rule, and therefore becomes *swarita* on the second syllable (बहु being udátta on the ultimate), or is *udátta* on the last syllable. See, for instance, चतुर्दशारत्नि, त्र्यरत्नि, दशारत्नि, पञ्चारत्नि. — E. अ, here implying either negation or similarity, and रत्नि, i. e. "not, or similar to, a Ratni", when the accent of the word, being udátta on the ultimate, would be irregular, (*Prau-dhamanor.*: न रत्निरिति नञ्समासः; *Bhánud.*: रत्निभिन्नः। नञ्समासः; *Bharatam.*: रत्निसदृशो ऽरत्निः। सादृश्ये नञ्); or as an uncompounded word, ऋ, uṅ. aff. अत्निच् (*Prau-dham.* on *Uṅ. S.* IV. 2.: दृशपादीवृत्तौ तु। इह सूत्रे ऽरत्निचमकितं विधायारत्निः साधितः; an E. which may have been founded on the identity of रत्नि and अरत्नि, compare col. *a*, l. 42; since रत्नि is derived from ऋ, with uṅ. aff. कत्निच्, i. e. अत्निच्, which is कित्). — *Subhúti*, as quoted by the *Śabdamuktám.*, gives a form आर्त्नि as synon. with अरत्नि, and derives the former from ऋत् (*Páṅ.* III. 1. 29.), with uṅ. aff. नि (IV. 52): सुभूतिस्तु। ऋतेरीयङ्कृति सूचसूचितावृत्तेः पाण्यादित्वान्निप्रत्यये गुणे च.

II. m. (-त्निः) An enemy; e. g. *Ṛigv.*: मा सीमवद्य आ भागुर्वी काष्ठा हितं धनम्। अपावृक्ता अरत्नयः (*Sáy.*: अरत्नयो ऽरममाणाः शत्रवो ऽपवृक्ताः सन्त्विति शेषः). E. Probably, the same as that mentioned l. 29; judging from the gloss quoted, *Sáy.* seems to derive it, as a Tatp. (with an irregular accent, udátta on the ultimate), from अ and रत्नि "pleasing" (from रम्); but the former E. is preferable. Compare अरण, अरति, अराति, अरि.

अरत्निक m. f. n. (-कः-का-कम्) Having the length of an Aratni (see अरत्नि I. 2.); e. g. *Yájnav.*: पञ्चाङ्गुलीनां द्वे पाण्योर्गुल्फेषु च चतुष्टयम्। चत्वार्यरत्निकान्यस्थीनि जङ्घयोस्तावदेव तु (*Mitáksh.*: बाह्वोररत्निप्रमाणानि चत्वार्यस्थीनि). Compare the next. E. अरत्नि, taddh. aff. (probably) कन्.

अरत्निमात्र m. f. n. (-त्रः-त्री-त्रम्) Having the length of an *Aratni* (see अरत्नि I. 2.); e. g. *Aitar. Br.*: औदुम्बर्यासन्दी तस्यै प्रादेशमात्राः पादाः स्युररत्निमात्राणि शीर्षण्यानूच्यानि (*Sáy.*: प्रादेशद्वयमरत्निः; comp. s. v. अभिषेक, p. 275 *a*, l. 36); or *Śatapathabr.*: अथ त्रिपुरुषां रज्जुं मिमीते। ..... अथार-

त्निमार्चीं मिमीते; or *ibid.*: (चश्चिः) प्रादेशमात्री स्यात् । प्रादेशमात्रं ह्रीदमभि वाग्वदत्यरत्निमात्री त्वेव भवति बाह्वर्वा अरत्निर्बाह्वा वै वीर्यं क्रियते वीर्यसंमितेव तद्भवति (compare चश्चि, p. 338 *a*, ll. 38. 50); or *ibid.*: (उलूखलमुसले) अरत्निमात्रे अरत्निमात्राण्यन्नमर्यते; or *Kátyáy. Śr. S.*: दक्षिणांसात्प्रत्यगरत्निमात्रादधि लोकंपृणाः पूर्ववत्; or *ibid.*: अरत्निमात्रः स्रुचो ऽङ्गुष्ठपर्ववृत्तपुष्कराः; or *Ápastamba* (as quoted by *Yájnikad.*): .... स्रुचः बाहुमात्र्यस्तु अरत्निमात्र्यो वा ..... । मूलतो ऽरत्निमात्रदण्डाः ....; or the *Káthaka Yajurv.* (as quoted by the same): अरत्निमात्री स्रुक्; or *Rámáy. Kishk.* (later recens., ed. *Gorresio*): अरत्निमात्रा अभवन्ति नानारूपा भयावहाः (scil. राक्षसाः; the older recension reads, instead of this line: शैलशृङ्गेषु समभवन्ति नानारूपा भयावहाः). E. अरत्नि, taddh. aff. मात्रच्.

अरथ Bahuvr. m. f. n. (-थः-था-थम्) Having no cart, cartless; e. g. *Ṛigv.*: वृषणं वयं वृषणो अर्कमर्चामिन्द्र ग्रावाणो अदितिः सजोषाः । अनश्वासो ये पवयो ऽरथा इन्द्रेषिता अभ्यवर्तन्त दस्यून् (*Sáy.*: अरथा रथहीनाः. — The *Ṛik-Prátiś.* notices that, in the Ṛigveda, अरथाः loses its initial अ, after ओ); or *Vájas. S.*: नमः सेनाभ्यः सेनानिभ्यश्च वो नमो नमो रथिभ्यो अरथेभ्यश्च वो नमः (*Mahídh.*: नास्ति रथो येषां ते ऽरथाः). E. अ priv. and रथ.

अरथिन् Tatpur. m. (-थी) A warrior who does not fight in a car (comp. रथिन्); e. g. *Mahábh. Ádip.*: ययोरेव समं वित्तं ययोरेव समं श्रुतम् । तयोर्विवाहः सख्यं च न तु पुष्टविपुष्टयोः । नाश्रोत्रियः श्रोत्रियस्य नारथी रथिनः सखा । नाराजा पार्थिवस्यापि सखिपूर्वं किमिष्यते. E. अ neg. and रथिन्.

अरथी Tatpur. m. (-थीः) (ved.) One who is no charioteer, one who does not understand how to drive a cart; e. g. *Ṛigv.*: अनेनो वो मरुतो यामो अस्त्वनश्वश्चिद्यमजत्यरथीः (*Sáy.*: यं यामम् — i. e. रथम् — अरथीः । रथिः सारथिः । न रथिररथीः । असारथिरपि स्तोता । अजति प्रेरयति &c.). E. अ neg. and रथी.

अरध्र Tatpur. m. [f.] n. (-ध्रः [-ध्रा] -ध्रम्) (ved.) [1] Not to be subdued, invincible; e. g. *Ṛigv.*: उग्रमुग्रस्य तवसस्तवीयो ऽरध्रस्य रध्रतुरो बभूव (*Sáy.*: अरध्रस्य । शत्रुभिर्वशीकर्तुमशक्यस्य । रध्रेर्वशीकरणस्य रूपम्). [2] Unprosperous; e. g. *Ṛigv.*: ता ह त्यद्वर्तिर्यदरध्रमुग्रेत्था धिय ऊहथुः शश्वदश्वैः (*Sáy.*: ता ह । तौ खलु । उग्रावश्विनौ युवां यदरध्रमसमृद्धं त्यद्वर्तिर्यजमानस्य तद्गृहं समर्धयितुं गच्छथः). E. अ neg. and रध्र.

अरप Bahuvr. m. [f. n.] (-पः [-पा -पम्]) (ved.) Free from sin, virtuous, pure; e. g. *Vájas. S.*: पुमान्पुत्रो जायते विन्दते वस्वधा विश्वाहारप एधते गृहे (*Mahídh.*: अरपः । पापरहितः सन् । ... नास्ति रपो यस्यासावरपः । रपो रिप्रमिति पापनामनी भवत इति यास्कः — Nir. 4. 21.). E. The same as अरपस्, of which it is a shorter form.

अरपचन m. (-नः) The Dháraṅí (q. v.) or mystical formula of the Bodhisattwa Manjuśrí. It is imagined to be the symbolical name of all the five Buddhas, each of its letters denoting one of the Buddhas and the essential idea represented by him; viz. the first letter, अ, denoting the Buddha *Vairochana* and the idea of *quietude*, — the second, र, the Buddha *Akshobhya* and the idea of *seclusion*, — the third, प, the Buddha *Ratnasambhava* and the idea of *purity*, — the fourth, च, the Buddha *Amitábha* and the idea of *truth*, — the fifth, न, the Buddha *Amoghasiddha* and the idea of *vacuity*. (*W. Wassiljew, der Buddhismus.*) E. अ-र-प-च-न, as explained.

अरपस् Bahuvr. m. f. n. (-पाः-पाः-पः) (ved.) Free from sin, virtuous, pure; (compare अरप); e. g. *Ṛigv., Atharv.*: मायन्तां विश्वा भूतानि यथायमरपा असत् (*Sáy.*: अरपा असत् । पापरहितो भवति); or *ibid.*: घृणीव च्छायामरपा अशीया विवासेयं रुद्रस्य सुम्नम् (*Sáy.*: अरपा अपापः सन्); or *ibid.*: शं वातो वात्वरपा अप स्त्रिधः (*Sáy.*: अरपा अपापः सन्); or *ibid.*: यदन्तिमद्रूर्जयमानमाश्रितं तदस्मे शं योररपो दधातन (*Sáy.*: शं रोगप्राप्तिनिमित्तकं सुखम् ...... । अरपः । अपापम्); or *Ṛigv., Váj. S., Atharv.*: त आ मतावसा शंतमेनाया (*Atharv.*: °धा) नः शं योररपो दधात (*Sáy.*: शं सुखम् ..... । अरपः । पापरहितम्; *Mahídh.* renders, in this verse, अरपः, पापाभावम् "absence of sin", thus apparently taking the word as a Tatpur.; but, as its accent — udátta on the ultimate — would not countenance such a view, without the assumption of a Vaidik irregularity, the meaning given by Mahídh. could only be justified, if अरपः were looked upon as the neuter of the Bahuvr. used in an absolute manner. Sáyaṅa's rendering seems preferable). E. अ priv. and रपस्.

[**अरम.** The I. O. MS. No. 1591, in Bengali characters, of *Mathureśa's Sárasundarí* on the *Amarak.* III. 2. 3. reads अरम, instead of अवम, "low, inferior"; and the same reading is mentioned by *Rájá Rádhák.*; but, as the commentary on this word in the same MS. runs अवो-धस्तो: अर्वाक्, it is obvious that both times र is a misreading — not a v. l. — for व, for the words quoted are the Vártt. of the *Káśiká* on *Páṅ.* IV. 3. 8.]

अरमण Tatpur. m. f. n. (-णः-णी-णम्) Not pleasing, disagreeable, not causing delight; causing pain; e. g. *Sáyaṅa* in his explanation of अरण (compare p. 456 *b*, ll. 22. 33); or *Pushpadanta's Mahimastotra*: तवैश्वर्यं यत्तज्जगदुदयरक्षाप्रलयकृत्त्रयीवस्तुव्यस्तं तिसृषु गुणभिन्नासु तनुषु । अभव्यानामस्मिन्वरद रमणीयामरमणीं विहन्तुं व्याक्रोशीं विदधत इहैके जडधियः (*Pushpad.*: = अरमणीयाम् । अमनोहारिणीम्). E. अ neg. and रमण.

अरमनस् Bahuvr. m. [f. n.] (-नाः [-नाः-नः]) (ved.) Unfriendly disposed, of hostile intent; e. g. *Ṛigv.*: अध त्वष्टा ते मह उग्र वज्रं सहस्रभृष्टिं ववृतच्छताश्रिम् । निकाममरमणसं येन नवन्तमहिं सं पिणगृजीषिन् (*Sáy.*: हे ऋजीषिन् । मतरमसोमवन्निन्द्र । येन वज्रेण निकामम् । नियतो कामो यस्य तम् । अरमणसम् । शत्रूणामरमभिगन्तृ मनो यस्य तम् । नवन्तं शब्दायमानमहिं वृत्रमसुरं संपिणक् । संपिष्टवानसि । तं वज्रं त्वष्टावानित्यर्थः — where अरमनसं refers, therefore, not to वज्र, but to अहि). E. अर (1. 2.) and मनस्.

अरमणीय Tatpur. m. f. n. (-यः-या-यम्) Unpleasant, disagreeable; e. g. see s. v. अरमण, l. 38, and the next. E. अ neg. and रमणीय.

अरमणीयता f. (-ता) or **अरमणीयत्व** n. (-त्वम्) Unpleasantness, disagreeableness. (An instance of the *Káśiká* on *Páṅ.* V. 1. 121.) E. अरमणीय, taddh. aff. तल् or त्व.

अरमति I. Bahuvr. m. f. n. (-तिः-तिः-ति) (ved.) Without resting, ever active, unceasing, unremitting; e. g. (as an

epithet of the *earth*) *Ṛigv.*: प्र वो महीमरमतिं कृणुध्वं प्र पूषणं विदथ्यं न वीरम् (*Sáy.*: हे स्तोतारो वो यूयम्। अरमतिमुपरमरहिताम्। महीं महतीं भूमिम्। प्रकृणुध्वमाकुरुत); or (of *speech*) *ibid.*: वि षा होत्रा विश्वमश्नोति वार्यं बृहस्पतिररमतिः पनीयसी (*Sáy.*: [होत्रा] वाक्रूमितत्।' आह्वयत्यनया देवा इति सा वाक्। वार्यं वरणीयम्। विश्वं सर्वं पश्वादिसहितधनम्। अश्नोति। विविधं व्याप्नोति। कीदृशी। बृहस्पतिः। बृहतां महतां पालयित्री। अरमतिः। पर्याप्तस्तुतिः — comp. col. *b*, l. 16 ff. — । यद्वा। कुत्राप्यनुपरता। पनीयसी। अत्यन्तं देवानां स्तोत्रकारिणी); or (of the *sun*) *ibid.*: पुनः समव्यद्विततं वयन्ती मध्या कर्तोर्न्यधाच्छक्म धीरः। उत्संहायास्थाद्व्यृतूँरदर्धररमतिः सविता देव आगात् (*Sáy.*: अरमतिरनुपरतिः). Compare अरममाण 2. [This meaning applies, as it seems, satisfactorily to all the passages where अरमति occurs in the Ṛigveda; and the etym. on which it rests is countenanced by the Pada-text, which does not analyse the word, अर ऽमति — as it would have done, had it looked upon it as a compound of अर and मति, — but, in all instances, writes अरमति. According to this E., it is true, the accent of the word, udátta on the second syllable, would be irregular, if judged by the classical standard of accentuation; but, as such an anomaly would not be without other Vaidik analogies, nor become lessened, if an E. अर and मति were resorted to, there seems no reason for adopting the other — rather artificial — meanings proposed by Sáyaṇa and mentioned under II. and III. — Modern "exegetes" tell us that अरमति means always "officiousness (*Dienstbereitheit*), obedience, devotedness, and, personified, the deity of worship or of active piousness", but as this imaginary horde of meanings rides over Pada-text and all, a sober interpretation of the Ṛigveda is not affected by it.] E. अ priv. and रमति.

[II. Tatpur. 1. m. f. n. (-तिः-तिः-ति) ¹ Everywhere sporting; or going everywhere, omnipresent; e. g. *Ṛigv.*: आ नो महीमरमतिं सजोषा ग्नां देवीं नमसा रातहव्याम्। .... वह .... (where *Gná* seems to mean the wife of Agni; *Sáy.*: हे अग्ने ... ग्नां देवीं सर्वगमनशीलतन्नामिकां देवताम्। .... आवह। कीदृशीम्। महीं महतीम्। अरमतिमा समन्ताद्रममाणां सर्वत्र गन्त्रीं वा; but "*ever active*" seems here as satisfactory as "going everywhere"). ² Agreeable, pleasing; e. g. *Ṛigv.*: अध स्मा नो अरमतिं सजोषसश्चक्षुरिव यन्तमनु नेषथा सुगम् (scil. हे मरुतः; *Sáy.*: नो ऽस्मान्। आमितवर्धः। ..... यूयमरमतिमारमणं धनादिकं प्रति यन्तं गच्छन्तमनुनेषथ। अनुक्रमेण नयथ। सुगं सुगमनं मार्गम्, i. e. 'Maruts, lead me ..... who am going towards that which is pleasing — i. e. riches, and the like — as if you were an eye to me'; but, as such an interpretation would apparently require आरमति, it seems preferable to render: 'Maruts, lead .... me, the traveller, who am *unremitting*, to a proper path, as if &c.').

2. f. (-तिः) Light, splendour, beauty; e. g. *Ṛigv.*: उप यमेति युवतिः सुदक्षं दोषा वस्तोर्हविष्मती घृताची। उप स्वैनमरमतिर्वसूयुः (*Sáy.*: यमग्निम् ..... । घृताची जुहूः। ..... दोषा वस्तो रात्रावहनि चोपैति। उपगच्छति। तमेनं स्वा स्वकीयारमतिर्दीप्तिर्वसूयुः स्तोतॄणां धनमिच्छन्तुपैति, i. e. "to Agni, whom the sacrificial ladle ..... approaches, comes his splendour, desiring the wealth [of the pious]"; but it seems preferable to render: "to Agni, &c., comes [my ladle], unremitting, desirous for wealth"). E. A curtailed form of आ-रमति, according to the view taken by Sáyaṇa in the interpretations quoted.

III. Bahuvr. m. f. n. (-तिः-तिः-ति) ¹ Of accomplished, or of all-pervading, intellect; e. g. (as an epithet of *Twashṭṛi*) *Ṛigv.*: प्रति नः स्तोमं त्वष्टा जुषेत स्यादस्मे अरमतिर्वसूयुः (*Sáy.*: अरमतिः पर्याप्तबुद्धिः सर्वविषयव्यापिबुद्धिर्वा; according to I., Twashṭṛi would here be "*ever active*"). Compare अरति III. ² Having, or offering, adequate or accomplished praise; e. g. *Ṛigv.*: अरमतिरनर्वणो विश्वो देवस्य मनसा (*Sáy.*: विश्वः सर्वः स्तोतृजनः। मनसा श्रद्धया भक्त्यैवारमतिरलंमतिः पर्याप्तस्तुतिर्भवति; but it might mean: 'all [the pious] are *unremitting* in their worship of the divine [Púshan]'; or compare col. *a*, l. 4 ff., वि षा &c., where the *optional* meaning प्रस्तुतिः, proposed by *Sáyaṇa*, seems to qualify "speech" as "full of excellent praise"; but his other interpretation, col. *a*, l. 9, seems preferable. E. According to this gloss, अर and मति.]

अरममाण Tatpur. m. f. n. (-णः-णा-णम्) ¹ Not causing pleasure; see e. g. p. 456 *b*, l. 22. Compare अरमयितृ. ² (ved.) Not resting, unremitting; compare अरमति I.; e. g. *Ṛigv.*: अरममाणो अत्येति गा अभि सूर्यस्य प्रियं दुहितुस्तिरो रवम् (*Sáy.*: अरममाणः। अनुपरतः सन्). E. अ neg. and रममाण.

अरमयितृ Tatpur. m.f.n. (-ता-त्री-तृ) Not causing pleasure; see e. g. p. 456 *b*, l. 40. Compare the preceding 1. E. अ neg. and रमयितृ.

अरमुडि m. (-डिः) The name of a king of Nepal, who conquered Ajayapiḍa, king of Kashmir. (*Rájatar.*) E. ?

अरम्यक Tatpur. n. (-कम्) (In the Sánkhya philosophy.) The reverse of रम्यक, q. v.; a technical term to denote the incapacity of removing pain, by not resorting to a friend who may be able to impart knowledge conducive to final liberation. It is amongst the बुद्धिवध (q. v.) one of the eight obstacles which are the converse of the सिद्धि (q. v.) or perfections. For other terms of this category, see s. v. अप्रमुदित (*Sánkhyakár.*). E. अ neg. and रम्यक.

अरर्. An indifferent reading in the Calc. ed. of *Páṇ.* III. 1. 27., for अरर.

अरर 1. n. (-रम्) A covering, a sheath (*Hemach.*, *Śabdar.*, *Uṇádik.*: छद्; *Viśwapr.*: छद्म,— read in some MSS. छेदन, which seems to be wrong).

2. m. f. n. (-रः-री-रम्) The leaf or panel of a door (*Amarak.*, *Haláy.*, *Hemach.*, *Viśwapr.*, *Med.*, *Trikáṇḍ.*, *Śabdar.*, *Bhúripr.*, *Ujjwal.*, *Bhaṭṭojid.* on the *Uṇ. S.*, *Uṇádik.*: कपाट or कवाट). Also अररि (*Viśwapr.* *Śabdabh.*: अररमररिश्चापि ...., and compare p. 471 *a*, l. 1). The fem. अररी may belong to either form. The Koshas and comm. on the Uṇ. S., as quoted, give अरर as a *neuter*; *Mádh.*'s *Dhátuvṛ.*, s. v. ऋ, likewise: अररं कवाटः; *Hemach.*, in the *Dhátupar.*, s. v. ऋ, as a *masc.*, अररः कवाटः; but the *Panjiká*, as quoted by *Ráyam.* &c. on the *Amarak.*, mentions the word as *n. f.*: अररं स्त्रियामररी; likewise *Vácháspati*: अररं न ना. According to *Bharatam.*, some give

it as a *m.* and *n.*: अररमररिरिद्वयो ऽपि । अथ पुंसि क्लीबे च । तुके (viz. कपाट and अरर, comp. *Amarak.* II. 2. 17.) तुल्यार्थे । न तु तुल्यलिङ्गे इति केचित्; according to *Mathureśa*, it is *m.f.n.*: अररं रेफमध्यम् । स्त्रियामररी । द्वे (viz. कपाट and अरर) त्रिषु । तुके तुल्यार्थे. [The meaning "*sheath of the shoot of a bamboo*", which is given, on the authority of the *Viśwaprak.*, by several modern Dictionaries, rests apparently on a mistake, for it belongs to the word वटर, which precedes अरर in the *Viśwapr.*, viz.: ..... वटरस्तालपत्रवे । क-रीरकोशे ऽप्यररं कपाटे कद्वने ऽपि च.]

3. m. (-रः) [1] The same as आरा; [a] an awl or knife, to pierce or cut leather with; [b] a probe. [2] A part of a sacrifice. [3] War, battle. — These meanings are given by the *Gańaratnam.*, in its Gańa कडुरादि, where अरर is thus explained: अररेति नाम आरापर्यायवाचि (where अररेति is not अररा-इति, but the general form of the base अरर and इति) । स यज्ञविशेषस्य मिश्रार्थस्त्री विभेति चर्मारर एव चर्म ॥ अररो यज्ञाङ्गं रणश्चेत्यन्ये:. E. ऋ, uń. aff. अर(च्).

अररका 1. f. (-का) The name of the female ancestor of one of the celebrated Hindu Gotras or families; e. g. a *Káriká* of *Patanj.* (on *Páń.* VI. 1. 103.): .... कुञ्जिस्या अररकायाः पुंस्त्राधान्यात्प्रसिध्यति. (The reading अररक of the Calc. ed. of *Páń.*, in the *Gańa* गर्गादि, IV. 1. 105., is incorrect. *Vardhamána's Gańaratnamah.* has अरराका, which it mentions as a various reading of रराका, viz.: ..... कुञ्जिगौ-मौकवैकारङ्गणाद्वयवस्सूराररराकाकताः; *Vardh.'s comm.*: कौञ्जिन्यः । गौकक्षः । ऐक्षः । राङ्गणक्षः । वार्षगव्यः । सौ-र्यः । रराक्यः । अरराकेत्यन्ये । कात्यः. An I. O. MS. of the *Káśiká* has आरका, which is a mistake for अररका. *Rámakŕishńa's Gańapáṭha* has अरराका and रराका, as two distinct names. In a MS. of the *Phiṭsútra-vritti*, the text gives अवररका, which is corrected in the margin to अराराका, — as an instance to the Sútra स्त्रीविषयवर्ण° —; but the correct reading seems to be अरराका. According to this Sútra, the word is udátta on the penultimate.) The Gotra-descendant, i. e. from the grandson downwards, of *Araraká* is अररक्य (or of *Araráká*, अरराक्य), but her Gotra-descendants collectively are called

2. m. pl. अररकाः — or, according to the *v. l.*, अररा-काः —; e. g. *Patanj.'s Káriká*: अररकायासापत्यं न सिध्य-ति । ..... अररकाम्प्सेति. E. 1.? 2. अररक्य or अरराक्य with लुक् of the taddh. aff. यञ्.

अररक्य m. (-क्यः) A descendant, from the grandson downwards, of अररका (q. v.). Such descendants, collectively, are called (m. plur.) अररकाः. Also अरराक्य, and, collectively in the plur., अरराकाः. E. अररका, or अरराका, taddh. aff. यञ्.

अरराक्य m. (-क्यः). See the preceding.

अरि I. m. (-रिः) [1] The same as अरर 2. (*Hemach.*, in the *Abhidhánachint.* and *Dhátupar.*: कपाट; *Haláy.* — a *v. l.* of अरर —; and see the quot. s. v. अरर 2.); e. g. *Hemach.*: वाह्यः ग्रामणी बलाबले ऽर्गी पक्षरे ऽररी. [[2] Moving about, activity; see *Sáy.'s* gloss on अरिन्द्र, col. *b*, l. 18. In this sense, should it occur in literature, except for etymol. purposes, the word is perhaps a *fem.*] E. ऋ, uń. aff. अरि (*Sáyańa*).

[II. Tatpur. m.f. (-रिः) [1] No-giver. [2] (f.) No-gift. — Compare the explanation under III. and अरिन्द्र, l. 14 ff. E. अ neg. and रि.

III. Bahuvr. n. (-रि) [1] The quenching of thirst; according to *Sáy.*, because "it has no other giver" — i. e. no other remedy — than water; see s. v. अरिन्द्र, l. 15 ff. [2] An incomparable blessing; liter., acc. to *Sáy.*, "to which there is no similar gift (in creation)"; see *ibid.*, l. 23 ff. — Both meanings appear to have been coined by Sáyańa for the sake of explaining the sense of अरिन्द्र. E. अ priv. and रि.]

अरिन्द्र Tatpur. n.pl. (-न्द्राणि) (ved.) Water (*Yáska's Nigh.*, among the words meaning उदक); e. g. *Ŕigv.* (rain-water, rain): अधारयदररिंदानि सुक्रतुः पुरू सद्मानि सुक्रतुः (*Sáy.*: वृष्टिलक्षणान्युदकानि). E. According to Sáyańa, अरि (in the accus.) and इ, implying either: [1] ररिर्दाता । नास्यन्यो ररिरस्य पिपासोपशमनस्य (see अरि III., l. 4) । तादृशं पिपासोपशमनं इदतीत्यररिंदानि, i. e. (water, because) "it affords the quenching of thirst"; or [2] अररिरितश्चेतश्च गम-नम् । औणादिको ऽरिप्रत्ययः । आतो ऽनुपसर्गे कः (*Páń.* III. 2. 3.) । पृषोदरादित्वादभिमतस्य रूपस्य सिद्धिः । तद्ददतीत्यर-रिंदान्युदकानि चेष्टाप्रदानीत्यर्थः । आपो मध्याः प्राणा इति श्रुतेः; i. e. (water, because) "it gives activity"; compare अरि I., col. *a*, l. 52 ff.; or [3] ररिर्दानम् । न विद्यते तादृशं दानमित-रभूतेषु तदररि । तद्ददतीत्यररिंदानि । अन्यैरदेयं लोकोप-कारि भोगं ददतीत्यर्थः; i. e. (water, because) "it confers an incomparable boon, i. e. one that cannot be conferred by anything else", see अरि III., l. 6 ff. — None of these E. seems plausible; nor would any of them account for the accent of the word, which is udátta on the penultimate. For, when *Sáyańa* says that the word belongs to the पृषो-दरादि — *Páń.* VI. 3. 109. —, this assumption may, from *Patanjali's* point of view, *justify* the irregularity of the nasal *ágama* between अरि and इ (or rather of the retention of the accusatival म् in the former part of the compound), but not a change of the accent of the word, which, according to the E. proposed, would be udátta on the ultimate; comp. *Patanjali*: कानि पुनः पृषोदरप्रकाराणि । येषु लोपागमवर्णविकाराः श्रूयन्ते न चोच्यन्ते; *Káśiká*: पृषोदरादी-नि शब्दरूपाणि पृषोदरप्रकाराणि । येषु लोपागमवर्णविकाराः शास्त्रेणाविहिता दृश्यन्ते च । तानि यथोपदिष्टानि साधूनि भ-वन्ति । यथोपदिष्टानि शिष्टैरुच्चारितानि तानि तथैवानुगन्त-व्यानि.

अरिवस् Tatpur. m. (-वान्) (ved.) [1] One who does not give, i. e., offer (scil., sacrifices or sacrificial presents), an impious man; e. g. *Ŕigv.*: इमे भ्रंसं वनुष्यतो नि पान्ति गुरु द्वेषो अररुषे दधन्ति (scil. मरुतः; *Sáy.*: अररुषे । हविरप्रय-च्छते जनाय । गुरु महत् । द्वेषो ऽप्रियम् । दधन्ति कुर्वन्ति); or *ibid.*: धनिनस्य धनिनः प्रहोषे चिदररुषः । कदा चन प्र-जिगतो अदेवयोः (*Sáy.*: धनिनः समद्धधनवतः । पूर्वमेव धन-वतो दानस्य निरर्थकत्वात्तन्निवार्यते । यद्वा यागाद्यनुपयोगि-धनवत इत्यर्थः । किं च । प्रहोषे प्रकर्षेण होतुमररुषो ऽददतो हविषाप्यपेक्ष). [2] One who does not confer benefits, an enemy; e. g. *Ŕigv.*: पाहि नो अग्ने रक्षसो अजुष्टात्पाहि धूर्ते-ररुषो अघायोः (*Sáy.*: अररुषो ऽदातुः); or *ibid.*: यो नो अग्ने अररिवाँ अघायुररातीवा मर्चयति द्वयेन (where *Sáy.* explains "not giving" as "impeding sacrificial gifts": अर-

रिर्दाता — ? अररिवानदाता ? — । अस्मद्दानप्रतिबन्धक इत्यर्थः । रातेर्न्छान्दसस्य लिटः क्वसुः); or *ibid.*: मा कस्य नो अररुषो धूर्तिः प्र णङ्मर्त्यस्य । इन्द्राग्नी शर्म यच्छतम् (*Sáy.*: अररुषो ऽरेः); or *ibid.* and *Vájas.*: मा नः शंसो अररुषो धूर्तिः प्र णङ्मर्त्यस्य । रक्षा णो ब्रह्मणस्पते (where *Sáy.*, after having commented: अररुषो मर्त्यस्योपद्रवं कर्तुमस्मत्समीपं प्राप्तस्य शत्रुरूपस्य मनुष्यस्य, explains अररुषः as a genitive, not of अररिवस्, but of अररुस्, and derives the latter from ऋ, uṅ. aff. अरुस्, on the authority of *Uṅ. S.* अर्तेररुः; the accent of the word, however, being udátta on the first, not on the third, syllable, as it would be according to this E., he assigns अररुस्, on account of this irregularity, to the *Gaṅa* वृषादि, *Páṅ.* VI. 1. 203.: अररुषः । अर्तेररुरित्यस्मिन्भावितत्वर्थाद् गतावित्यस्मादरुस् । गुणो रपरत्वम् । प्रत्ययस्वरे प्राप्ते वृषादित्वादाद्युदात्तः. Since Sáyaṅa gives this E. of the word in the beginning of his comm. on the Ṙigv. — I. 18. 3. —, and, afterwards, substitutes for it the E., as quoted above, it seems that he himself acknowledged the error of founding a word अररुस् on the Uṅ. S. alleged; this Sútra teaching no other formation than अररु. He is censured, nevertheless, for this blunder, by *Bhaṫṫojid.*, who, in the *Praudhamanor.*, says: अर्तेररुः । उकारान्तो ऽयं प्रत्ययः । न तु सकारान्त इति । .... यत्तु । मा न शंसो अररुष इति मन्त्रस्य भाष्ये सान्तो ऽयमिति माधवेनोक्तम् । तत्प्रौढिवादमात्रम् । न तु वास्तवम् । पदस्याद्युदात्तत्वानुपपत्तिप्रसङ्गात् । उक्तप्रयोगस्य क्वस्वन्ते रातिना नञ्समासे सौष्ठवात् । गुरु द्वेषो अररुषे दधन्तीत्यत्र — see p. 471 *b*, l. 45 ff. — स्वयमेव तथा व्याख्यानात् । यो नो अग्ने अररिवाँ अघायुरित्यादिमन्त्रान्तरसंवादाच्चेति दिक् — see p. 471 *b*, l. 54 ff. — *Mahidh.*, in the comm. on the *Vájas.*, has the correct E.; he assigns to the word also in the verse (quoted above, ll. 4. 5) the meaning 1., viz.: रा दान इति धातोः क्वसुप्रत्ययस्य षष्ठ्येकवचने ररुष इति रूपम् । ररौ । इति ररिवांस्तस्य ररुषः । दानं कृतवत इत्यर्थः । तस्य निषेधादररुष इति कदाचिदपि हविर्दानमकृतवत इत्यर्थः). E. अ neg. and ररिवस्.

अररु m. (-रुः) [1] (ved.) The name of an Asura or demon (*Mádh.* in the *Dhátuvṙ.*, *Hemach.* in the *Dhátupar.*: असुर); e. g. *Ṙigv.*: अयं कनीन ऋतुपा अवेद्यमिमीतारर्रुं यश्चतुष्पात् (*Sáy.*: अररुमसुरम् । एतन्नामानम् । अमिमीत । अमिनात् । यो ऽररुश्च चतुष्पात् । पादचतुष्टयोपेतः); or *Taittir. S.*: ..... पृथिवि देवयजन्योषध्यास्ते मूलं मा हिंसिषमपहतो ऽररुः पृथिव्यै व्रजं गच्छ गोस्थानं वर्षतु ते द्यौः ...... । मौगररुस्ते दिवं मास्कान् &c. *Sáyaṅa*, in his comm. on the *Taitt. S.*, adverts to a legend related in the Taittiríya Br., for the sake of explaining the purport of this passage. *Araru*, he says, was a demon who lay crouching on the ground (in order to obstruct a sacrifice of the gods); but the latter drove him away by taking up dust and grass, while reciting the words (I. 1. 9. 1.): "Araru is driven off the earth". Afraid, however, lest he might go to heaven, and there frustrate the result of their sacrifice, they afterwards tied him firmly, while reciting another portion of the Mantra quoted. The ceremony of taking, with a spade, dust and grass from the sacrificial ground, at the performance of the Darśapúrṅamása sacrifice, is founded on this myth. *Sáy.*: अपहतो ऽररुः पृथिव्या इति स्फ्येन सतृणान्पांसूनपादाय । इति (viz. *Baudháyana*) । अररुर्नाम को ऽसुरः [को ऽप्यसुरः ?] । सो ऽत्र रजो-पनयनेन पृथिव्याः सकाशादपहतः .....; (comp. also *Kumárila* on a *Mánava K. S.*: अपाररुं पृथिव्या इत्यादिना खनित्रेण खनयति); *Taitt. Bráhm.*: अररुर्वै नामासुर आसीत् । स पृथिव्यामुपम्लुप्तो ऽशयत् । तं देवा अपहतो ऽररुः पृथिव्या इति पृथिव्या अपाघ्नन् । भ्रातृव्यो वा अररुः । अपहतो ऽररुः पृथिव्या इति यदाह । भ्रातृव्यमेव पृथिव्या अपहन्ति; (*Sáyaṅa*, after having quoted these words: उपम्लुप्तस्तिरोहितः । यज्ञविघाताय गूढरूपेण भूमौ शयानत्वात् । अत एवायं भ्रातृव्यः शत्रुः । तं च देवा तन्मन्त्रोच्चारणपूर्वकेण सतृणानां पांसूनामपनयनेनापघ्नन्ति); *Taitt. Br.*: ...... ते ऽमन्यन्त । दिवं वा अयमितः पतिष्यतीति । तमररुस्ते दिवं मास्कानिति दिवः पर्यबाधन्त । भ्रातृव्यो वा अररुः &c.; (*Sáyaṅa*: ते देवाः केनाप्युपायेन । अररुर्बन्धनं छित्त्वा फलविघाताय स्वर्गं गमिष्यतीति मत्वा मन्त्रेण बन्धनं दृढीकृत्य दिवः सकाशाद्यथा परितो बाधितो भवति तथा यत्नं कृतवन्तः. The same myth is alluded to in *Váj. S.* I. 26.: अपाररुं पृथिव्यै देवयजनाद्वध्यासम् ..... अररो दिवं मा पप्तः, and in *Śatapathabr.* I. 2. 4. 17 ff.) It seems, therefore, that *Araru* was originally the name of some repulsive animal "with four *feet*", apparently small enough to hide itself in the grass, — which was supposed to unhallow the sacrificial ground, and, by thus destroying the efficacy of *rites*, to prevent the fall of rain; hence, perhaps, its association, in the guise of an Asura, with the feats of Indra. The word may imply the same meaning also in the following verse of the *Ṙigv.*, but *Sáyaṅa* takes it there for "*the moving cloud*": इन्द्रो हि ष्मा वृषणं पिन्वसि त्वचं कं चिद्यावीरररुं शूर मर्त्यं परिवृणक्षि मर्त्यम् । इन्द्रोत तुभ्यं तद्दिवे तद्रुद्राय स्वयशसे (*Sáy.*: हे इन्द्र । .... वृषणं .... मेघं पिन्वसि । निर्भिद्य सेचयसि । किं च । मर्त्यं मर्त्यवदररुमरणशीलं गमनस्वभावं कंचिन्मेघम् । हे शूर विक्रान्त । यावीः । मिश्रयसि । ..... अवर्षणेन गच्छन्तं बलान्निगृह्य वर्षयसीत्यर्थः). The *Atharvav.*, which calls 'Sleep' the being *that is neither* 'alive' nor 'dead', says that its name is *Araru* — perhaps because it is, demon-like, an obstacle to pious acts: यो न जीवो ऽसि न मृतो देवानाममृतगर्भो ऽसि स्वप्न । वरुणानी ते माता यमः पितारुर्नामासि. [2] A foe, an enemy (*Bhaṫṫoj.* on *Uṅ. S.* IV. 80.: शत्रु). [This meaning is, apparently, derived from the words भ्रातृव्यो वा अररुः above quoted, l. 6; but its correctness, as a *general* term, seems doubtful; for, in that passage, भ्रातृव्य qualifies अररु, but is not a synonym of it.] [3] A weapon (*Hemach. Dhátupar.* and *Ujjwalad.* on *Uṅ. S.* IV, 79.: आयुध. The *Uṅ. Kosha* has: अररुर्वस्त्रभेदे, i. e. "a kind of clothing"; cf. अरर 1; but the proper reading is perhaps अररुरस्त्रभेदे "a kind of missile"). E. ऋ, uṅ. aff. अरु (*Uṅ. S.*).

अररे (चादि-निपात-अव्यय; *Gaṅaratnam.*) ind. A vocative particle implying [1] Scorn, disdain (*Gaṅar.*: अवक्षेपसंबोधने); e.g. *Gaṅar.*: अररे महाराजं प्रति कुतः चञ्चिया: (thus the *old* MS. of the R. A. S.; the I. O. MS. less correctly: कृतः च°). [2] Emotion and haste (*Śabdar.*: अरे विकारसंबोधे अररे त्वरयान्विते). Compare अरे, रे, अले, अलले, अलेले. E. Probably an imitative sound.

अरर्य् denom. par. (अरर्यति) To work with an awl or with a probe (*Gaṅaratnam.*: आराकर्मणि). See अरर 3. 1. — If a derivative of this *dhátu* requires reduplication, the य् is

the sound that becomes reduplicated (*Kâtyây.* v. 3. on *Pâń.* VI. 1. 3.). E. अरर 3. 1., denom. aff. यक् (*Pâń.*, Gańa कण्ड्वादि).

अरला f. (-ला) The same as हंसी, q. v. (*Nigh. Pr.*). E.?

अरलु m. (-लुः) A plant, Ailanthus excelsa, Roxb. (*Wilson*, Bignonia Indica; *Amarak.*: = मण्डूकपर्ण, श्योनाक, &c.; *Nigh. Pr.*: टेंटू; *Ainslie, Mat. Ind.* II. p. 302, says that the bark of this tree "has a pleasant and somewhat aromatic taste, and is prescribed by the native practitioners in infusion, in dyspeptic complaints, to the extent of three ounces twice daily". For a description of the tree, see *Roxb., Coromandel Plants*, vol. I. pp. 23. 24.); e. g. *Suśruta* (where treating of अतीसार q. v.): समानैः पिबेत्पेयां साधितामुद्गरामयी । अरलुत्वक्प्रियङ्गुं च मधुकं दाडिमाङ्कुरान्. Also अरलुक. Compare अरलुपुटपाक. E. ऋ, uń. aff. अलु, changed to अलु; acc. to *Râyamuk.*: अर्तेरलुः (*Uń. S.* IV. 79.) । कपिलकादित्वे (*Pâń.* VIII. 2. 18. v. 2.) अरलुः.

अरलुक m. (-कः) The same as अरलु (*Râjanigh.*: श्योनाक). E. अरलु, taddh. aff. कन्.

अरलुपुटपाक Tatpur. m. (-कः) A preparation, by fire, &c. (see पुटपाक), made of the bark of the Ailanthus excelsa, honey, and the juice of the plant called मोच, q. v.; it is considered to be a stomachic, and to cure all cases of dysentery; *Śârngadhara-Sanhitâ*: अरलुत्वक्कृतश्चैवं पुटपाको ऽग्निदीपनः । मधुमोचरसाभ्यां च युक्तः सर्वातिसारजित् ॥ अरलुपुटपाकः. E. अरलु and पुटपाक.

अरव Bahuvr. m. f. n. (-वः-वा-वम्) Noiseless, still, silent. See the next. E. अ priv. and रव.

अरवता f. (-ता) Stillness, silence; e. g. *Nalod.*: कुधि कान्तवशं नवदामसमापनयापनयाप न यापनया (i. e. °पनया अपनया आप न या अपनया) । तमृते ऽनुशयेन च तामश्नैरवतारवतार वतारवता (i. e. °वतारवता आर वत अरवता; *Ṭîkâ*: अरवता मूकत्वम्). E. अरव, taddh. aff. तल्.

अरविन्द Tatpur. n. (-न्दम्) [1] Lotus, Nelumbium speciosum or Nymphaea nelumbo; it should be noticed, however, that it is a name of that variety of lotus which opens its flower at *sunrise* (another variety expanding at *moonrise*; see e. g. उत्पल) (*Amarak., Halây., Hemach., Śabdar., Jaṭâdh., Râjan., Nigh. Pr.*: पद्म, कमल, &c.; *Sureśwara*: सरोज; *Anekârtha-manjari*: सरोरुह; *Hemach.*'s comm., and *Vallabhag.*, on *Hemach.* 1160 ff. or 4. 226 a.: एतानि मृणालिन्यादीनि कोकनद्रान्तानि सूर्यविकासीनि); also रविन्द; e. g. *Bhâgav. Pur.*: पुरा स्वयंभूरपि संयमाम्भस्युदीर्णवातोर्मिरवैः कराले । एको ऽरविन्दात्पतितस्ततार तस्माद्भयाद्येन स नो ऽस्तु पारः; or *Hitop.*: वरटको ब्रूते । वयच (*v. l.* वृषभ वयच) कानने स्नातुमिच्छा वर्तते तदा देवपादारविन्दं प्रणम (*v. l.* नत्वा प्रणम); or *Bhaṭṭik.*: विलोक्य पीतमं चन्द्रं अच्छायं शोचती ऽवदत् । पश्य दृष्ट्वमवाम्हंसानरविन्दसमुत्सुकान्. Compare also the quotation col. *b*, l. 11. The expanding of this variety of lotus at *sunrise* is adverted to, e. g. *Kumârasambh.*: उन्मीलितं तूलिकयेव चित्रं सूर्यांशुभिर्भिन्नमिवारविन्दम् &c.; or *Bhaṭṭik.*: विटपिमृगविषादध्वान्तनुदानराकैः प्रियवचनमयूखैर्बोधितार्धारविन्दैः । उदयगिरिमिवाद्रिं संप्रमुच्याभ्यगात्स्वं नृपहृदयगुहास्थं ध्वान्तमोहान्धकारम्. For its *fragrance*, compare e. g. *Śâkunt.*: शक्यमरविन्दसुरभिः कणवाही मालिनीतरङ्गाणाम् । अङ्गैरनङ्गतप्तैरविरलमालिङ्गितुं पवनः (the reading शक्यो ऽरवि° is less correct); or *Bhaṭṭik.*: अदृश्यतान्यांश्चि नवोत्पलानि रुतानि चाश्रोयत षट्पदानाम् । आघ्रायि वान्मन्दवहः सुगन्धशीतारविन्दव्यतिषङ्गवांश्च. — It is *one of the five arrows of Kâma*, acc. to a MS. of the *Amarak.*: अरविन्दमशोकं च चूतं च नवमल्लिका । नीलोत्पलं च पञ्चैते पञ्चबाणस्य सायकाः (*Catal. of the Bodl. MSS.* p. 183). [2] The blue variety of the lotus, Nymphaea caerulea (*Râjan.*: नीलोत्पल). [3] The red variety of the lotus, Nymphaea rubra or odorata (*Râjan.*: रक्तकमल) or a slightly red variety (*Nigh. Pr.*: लघुताम्बडे कमळ). — [The *white variety* seems to be included in 1.; comp. e. g. *Bhaṭṭik.*: सितारविन्दप्रचयेषु लीनाः संसक्तफेनेषु च सैकतेषु &c.] [4] Copper (*Râjan.*: ताम्र, *Nigh. Pr.*: तांबें). Cf. अरविन्ददलप्रभ. [*Râjâ Râdhâk.* gives, besides, the meaning "सारस" or *crane*, his authority being the *Amarak.*; but compare the remark s. v. अम्भोज, p. 410 *a*, l. 31 ff., which applies to this word also.] E. According to the *Kâśikâ* and *Siddh. K.* on a *Vartt.* (गवादिषु &c., not of *Kâtyây.*) on *Pâń.* III. 1. 138., अर and विन्द् (विद्, kṛit aff. श, and âgama नुम्, *Pâń.* VII. 1. 59.); which *Râyam.* and other comm. on the *Amarak.* explain: अरं शीघ्रं लिप्सां विन्दति, i. e. (lotus, because) "it meets easily with the desire of being taken"; or अरं वातं विन्दति "because it finds the wind (?)". Another explanation is given by *Haradatta*, on the *Kâś.*, viz.: अरविन्द इति अराकाराणि दलान्यरशब्देनोच्यन्ते; similarly *Bhânud.*, who, in his comm. on the *Amarak.*, adds to the first E. this optional one: अराकाराणि पत्राणि विन्दति, i. e. "because it has leaves shaped like the spokes of a wheel". But, as none of these E. has much plausibility, it seems preferable to analyse the word into अ and रविन्द (a synon. of अरविन्द), when अ would here imply similarity or sameness, as in अमुधर, अनेडमूक, अमृणाल, &c. That रविन्द (रवि and इ "cherishing the sun") is a more original form than अरविन्द, is made probable by the synonyms for *lotus*: रविनाथ, रविप्रिय, and by the synonyms for *copper*: रविप्रिय, रविलोह.

अरविन्ददलप्रभ Bahuvr. n. (-भम्) Copper (*Nigh. Pr.*: तांबें). E. अरविन्द-दल and प्रभा, "having the appearance of lotus-leaves".

अरविन्दनाभि Tatpur. m. (-भिः) Vishńu. E. अरविन्द and नाभि, "the navel from which sprung the lotus that bore Brahmá at the creation" (*Wilson*). Compare अब्जज.

अरविन्दसद् Tatpur. m. (-त्) "Sitting on a lotus"; a name or epithet of the (mascul.) Brahman; compare अब्ज; e. g. *Bhaṭṭik.*: आनन्दयिष्यदागम्य कथं त्वामरविन्दसत् । राजेन्द्र विश्वसृर्धाता चारित्र्ये सीतया सते (*Jayam.*: धाता ब्रह्मा.... अरविन्दसत् । कमलासनः सन्; *Bharatas.*: अरविन्दसत् । पद्मासनो ब्रह्मा). E. अरविन्द and सद्.

अरविन्दिनी f. (-नी) [1] A place containing lotus-flowers (see अरविन्द; *Gańa* पुष्करादि to *Pâń.* V. 2. 135.; *Śabdaratn.*: पद्मिनी &c.); e. g. *Bhaṭṭik.*: प्रपीतमधुका (*v. l.* आपीत°) भृङ्गैः सुदितेवारविन्दिनी । सत्परिमलल्लक्ष्मीका नापुंस्कासीति मे मतिः (*Jayam., Bhar.* &c.: अरविन्दिनी पद्मिनी). [2] A multitude of lotus-flowers (*Ratnamâlâ*: पद्माकर; compare the *Gańa* to *Vârtt.* 1. of the *Kâś.* on *Pâń.* IV. 2. 51.). E. अरविन्द, taddh. aff. इनि, fem. aff. ङीप्.

अरश्मन् Bahuvr. m. [f. n.] (-श्मा [-श्मा-श्म]) (ved.) Without

reins (as horses); e. g. *Ṙigv.*: अररमाणो ये ऽरथा अयुक्ता अत्यासो न ससृवांसस आजौ (*Sáy.*: अररमाणो रश्मिवर्जिताः .... । अत्यासो न । अश्वा यथा). E. अ priv. and रश्मन्.

अरस I. Tatpur. m. (-सः) Absence of the essential juice, literally and metaphorically; see the meanings of रस and II. (*Páṅ.* V. 1. 121.). See also आरस्य. E. अ neg. and रस.

II. Babuvr. m. f. n. (-सः-सा-सम्) ¹ Devoid of the essential juice, literally and metaphorically; devoid of efficacy, powerless; e. g. *Ṙigv.*: कुषुम्भकस्तदब्रवीद्गिरेः प्रवर्तमानकः । वृश्चिकस्यारसं विषमरसं वृश्चिक ते विषम् (*Sáy.*: कुषुम्भको नकुलस्तदब्रवीत् । .... अरसमसारम्); or *Atharv.*: अरसं प्राच्यं विषमरसं यदुदीच्यम् । अथेदमधराच्यं करम्भेण वि कल्पते; or *ibid.*: अरसस्य इषो शल्यो ऽथो ते अरसं विषम् । उतारसस्य वृक्षस्य धनुष्टे अरसारसम्; or *ibid.*: अरसस्य शर्कोटस्य नीचीनस्योपसर्पतः । विषं ह्यस्यादिष्यथो एनमजीजभम्; or *ibid.*: अरसास इहाहयो ये अन्ति ये च दूरके । घनेन हन्मि वृश्चिकमहिं दण्डेनागतम्; or *ibid.*: अघद्विष्टास्विपञ्चाशीः शतं कृत्याकृतश्च ये । सर्वान्विनक्ष्वतेजसो ऽरसाजङ्गिडस्करत् । अरसं कृत्रिमं नाडमरसाः सप्त विस्रसः । अपेतो जङ्गिडामतिमिषुमस्तेव शातय. ² Devoid of the properties of taste; devoid of such properties as make (a thing) perceptible to the organ of taste; (as the neuter *Brahman*, of which it is said that it has neither the quality of dimension, nor the properties of fire, water, &c., nor such properties as may make it perceptible to the organs of sight, touch, hearing, taste, smell, &c.); e. g. *Śatap.* or *Bṙihadár.*: तद्वरं गार्गि ब्राह्मणा अभिवदन्ति &c. (see the quot. s. v. अमनस् II. 1.); (*Sankara*: छाया .... । अच्छायम् ॥ अस्तु तर्हि तमः । अतमः ॥ भवतु वायुस्तर्हि । अवायु ॥ भवतु तर्ह्याकाशम् । अनाकाशम् ॥ भवतु । तर्हि सङ्गात्मकम् । जतुवदसङ्गम् ॥ रसो ऽस्तु तर्हि । अरसम् &c.: "is Brahman light? [No:] it has not the properties of light. Then is it, perhaps, darkness? [No:] it has not the properties of darkness; &c..... Then is it, perhaps, taste? [No:] it has not such properties as would make it tastable"). E. अ priv. and रस.

अरसञ्चित Tatpur. m.f.n. (-तः-ता-तम्) Surrounded with spokes (as the discus); e.g. *Hem. Śesha*: चक्रं तु वलयप्रायमरसंचितमित्यपि. E. अर 2., and सञ्चित.

अरसिक Tatpur. m. f. n. (-कः-का-कम्) ¹ Insipid, tasteless; *(Wilson)*. ² Ignorant of, or insensible to, the beauties and charms of; *(Molesworth)*; destitute of taste or wit (*Rájá Rádhák.*: अरसज्ञ or अविदग्ध); e. g. *Vararuchi*'s *Nítiratna*: अरसिकेषु कवित्वनिवेदनं (*v.l.* in *Rádhák.*: रसस्य निवेदनं) शिरसि मा लिख मा लिख मा लिख. ³ Dull, flat; as a composition; (*Wilson*; *Molesw.*: tasteless). E. अ neg. and रसिक.

अरहस् Tatpur. n. (-हः) Want of privacy. See the next. (A *MS.* of the *Káśiká* on *Páṅ.* III. 1. 12.) E. अ neg. and रहस्.

अरहाय् denom. átm. (-यते) To become public. E. अरहस्, denom. aff. क्यङ्, with lopa of स् (a *MS.* of the *Káś.*; see the preceding).

अराग Babuvr. m. f. n. (-गः-गा-गम्) Cool, unimpassioned *(Wilson)*. E. अ priv. and राग.

अरागिन् Tatpur. m. f. n. (-गी-गिणी-गि) ¹ Cool, unimpassioned *(Wilson)*. ² Not inflamed, free from inflammation; e. g. *Suśruta Uttarat.*: विवर्जयेत्तिरागोषं तिमिरे रागमागते । यन्नेत्रोत्पीडितो दोषो निहन्यादाशु दर्शनम् । अरागि तिमिरं साध्यमाद्यं पटलमाश्रितम् । कृच्छ्रं द्वितीये रागि स्यात्तृतीये याप्यमुच्यते. E. अ neg. and रागिन्.

अराजक Bahuvr. m. f. n. (-जकः-जिका-जकम्) Destitute of a king, kingless; e. g. *Manu*: अराजके हि लोके ऽस्मिन्सर्वतो विद्रुते भयात् । रक्षार्थमस्य सर्वस्य राजानमसृजत्प्रभुः; or *Mahábh. Śántip.*: अराजके जीवलोके दुर्बला बलवत्तरैः । पीड्यन्ते न हि वित्तेषु प्रभुत्वं कस्यचित्तदा; or *Bhágav.-Pur.*: अराजके तदा लोके दस्युभिः पीडिताः प्रजाः; or *ibid.*: अराजकभयं नृणां मन्यमाना महर्षयः । देहं ममन्थुः स्म निमेः कुमारः समजायत. E. अ priv. and राजन्, samás. aff. कप्.

अराजन् I. Tatpur. m. (-जा) A no-king, one not a king; e. g. *Aitar. Br.*: तस्मात्त्वरातिर्जानन्नपिरराजा सन्निवया (*Sáy.*: स्वयमराजा सन्नप्यभिषेकविद्यया अयं प्राप्तः); or *Śatapathabr.*: य एतस्मोहुयं न गमिष्यत्यराष्ट्रं ते भविष्यन्त्यराजानो भविष्यन्ति राजन्या विशो ऽनभिषेचनीयाः; or *Mahábh. Ádip.*: अराजा किल नो राज्ञः सखा भवितुमर्हति (compare the quot. s. v. अरथिन्); or ibid. *Sabháp.*: सह त्वया हि मे वध्याः सर्वथा कृष्ण पाण्डवाः । नृपतीन्समतिक्रम्य यैरराजा त्वमर्चितः । ये त्वां दासमराजानं बाल्यादर्चन्ति दुर्मतिम् । अनर्हमर्हवत्कृष्ण वध्यास्त इति मे मतिः; (compare also the quot. s. v. अर्हणा). — According to a *Vártt.* of the *Káś.* and *Siddh. K.* on *Páṅ.* VI. 2. 160. — which some embody into the *Gaṅa* चार्वादि —, the accent of the word, which in the classical language is the regular one, viz. the udátta on the first syllable, is, in the Vedas, the udátta on the ultimate; but in the above quotations from the Śatapathabr. the word has the same accent as in the classical language. E. अ neg. and राजन् (without a samás. aff.; compare राजन्, and *Páṅ.* V. 4. 71.).

II. Bahuvr. m. f. n. (-जा-जा-ज) The same as अराजक. Compare the quotation under अराजिन् II.

अराजभोगीन Tatpur. m. f. n. (-नः-ना-नम्) Not fit for the property or body of a king, i. e. not conducive to the welfare of a king (see राजभोगीन). [A formation according to *Páṅ.* V. 1. 9. v. 1 and VI. 2. 155., when the accent of the word is irregular, viz. the udátta on the ultimate, and not on the first, syllable.] E. अ neg. and राजभोगीन.

अराजस्थापित Tatpur. m. f. n. (-तः-ता-तम्) Not established or licensed by the king, illicit, (as trades, &c.); e. g. the *Mitákshará* explains the word निन्दितार्थोपजीवनम् in *Yájnav.* thus: अराजस्थापितार्थोपजीवनम्. E. अ neg. and राजस्थापित.

अराजिन् m. [f. n.] (-जी [-जिनी-जि]) (ved.) I. Tatpur. Not controlled by a ruler, unchecked; an epithet of the Maruts; e. g. *Ṙigv.*: वि वृत्रं पर्वशो ययुर्वि पर्वताँ अराजिनः (*Sáy.*: अराजिनः । राज्ञा केनचित्स्वामिनानधिष्ठिताः). E. अ neg. and राजिन् (with the udátta, not on the first, but the last, syllable); or, according to another interpretation, by Sáyaṅa, of the word in the same verse:

II. Associated with Indra (who has no ruler over him); *Sáy.*: (यद्वा) राजा स्वाम्यस्य न विद्यत इत्यराजेन्द्रः । तद्युक्ताः. E. अराजन् II., taddh. aff. इनि.

अराटकी f. (-की) Apparently the same as अजशृङ्गी; e. g. *Atharvav.*: एयमगन्नोषधीनां वीरुधां वीर्यावती । अजशृङ्ग्यराटकी तीक्ष्णशृङ्गी व्यृषतु. Compare the next. E. doubtful; perhaps, अराट (अर and अट), taddh. aff. क and (irreg.) fem. aff. ङीष्.

अराटी Tatpur. (?) f. (-टी) A long prickly creeper with thin pods, described as resembling the Mimosa abstergens (*Nigh. Pr.*: कंटकवृक्ष शिकेकाईसारखी मोठीवेल असते शेंगा बारीक असतात). Perhaps the same as the next. E. अर् and अट? ("growing quickly"?), fem. aff. ङीष् (?).

अराड. A doubtful word. See आराड.

अराण m. f. n. (-णः-णा-णम्) (ved.) Going. See समराण. E. ऋ, kṙit aff. शानच्.

अरायि m. (-यिः) A proper name: one of the sixty-two sons of Viśwámitra, according to the Anuśásanap. of the Mahábhárata. E. ?

अराति Tatpur. (-तिः) I. f. (ved.) [1] The not giving or offering, esp. sacrificial viands to the gods, the not performing sacrifices; e. g. *Ṙigv., Váj. S.*: यो नो अरातिं समिधान चक्रे नीचा तं धक्ष्यतसं न शुष्कम् (*Sáy.*: हे समिधान .... । अग्ने । यः पुमान् .... अरातिमदानं .... कुरुते) or *Ṙigv.*: मा नो अरातिरीशत देवस्य मर्त्यस्य च (*Sáy.*: हे अग्ने त्वद्गुणहान्नो ऽस्माकमरातिरदानं .... पराभवितुं शक्तो मा भूत्). Cf. p. 476*a*, ll. 45.46. [2] The not being offered to the gods (as a sacrificial gift), the becoming waste and therefore useless, (as a sacrificial offering which remains unemployed, and therefore produces no result); e. g. *Taitt. S.*: इदमुन: सह स्फाति त्वा नारातिं (*Sáy.*: हे हविः । अभिवृद्धी त्वामभिमन्त्रयामि । तथाभिवर्धनमदानाय न भवति किं तु देवेभ्यो दातुमेव); or *Váj. S.*: यवो ऽसि यवयास्मद्द्वेषो यवयारातीः (*Mahidh.*: हे धान्यविशेष त्वं यवो ऽसि .... अस्माद्द्वेषो द्वेष्टन् .... दौर्भाग्यं वा । अस्मात् । अस्मत्तः । यवय । पृथक्कुरु । तथा । अरातीः । अदानानि च यवय । पृथक्कुरु); or *ibid.*: भूताय त्वा नारातये (*Mahidh.*: हे व्रीहिविशेष । भूताय । भवनाय । यागान्तराणां ब्राह्मणभोजनस्य च पुनरपि सद्भावाय त्वा त्वां परिशेषयामीति शेषः — not त्वा संपरि° as edited l. 11. — । न । अरातये । अदानाय । शेषयामि; *Sáy.* on the corresp. passage of the *Śatapathabr.* I. 1. 2. 20.: भूताय । प्रभूताय समृद्ध्यर्थं त्वामभिमृशामि । अरातये । असमृद्धये नाभिमृशामि — these words are not "extracted" in the present edition —). [3] The preventing a sacrificial offering to be made, the hindering the performance of sacrifices; e. g. *Ṙigv., Váj. S.*: यो नो अरातिं &c. (see line 14), where *Mahidh.* explains: यो ऽरातिं चक्रे । दानं प्रतिषेधति. [4] The meanings 1. and 3. personified as a demon, or demoniac powers, hostile to piety, such as laziness in the fulfilment of religious duties, malignity, evilness of disposition; e. g. *Taitt. S., Váj. S.*: अवधूतं रक्षो ऽवधूता अरातयः; or *ibid.*: परापूतं रक्षः परापूता अरातयः (*Mahidh.*: अरातयः । हविःप्रतिकूला आलस्यादिशत्रवः); or *ibid.*: प्रत्युष्टं रक्षः प्रत्युष्टा अरातयः (where *Mahidh.*, however, gives an optional interpretation: रा दाने । हविषो दक्षिणाया वा दानं रातिः । रातेः प्रतिबन्धका अरातयः; compare 5.); or *Taitt. S.*: अन्तरितं रक्षो ऽन्तरिता अरातयः; or *ibid.*: निर्दग्धं रक्षो निर्दग्धा अरातयः; or *Váj. S.*: निष्टप्तं रक्षो निष्टप्ता अरातयः; or *Atharv.*: वि देवा जरसावृतन्वि त्वमग्ने अरात्या । व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा; or *ibid.*: अरात्यास्त्वा निर्ऋत्या अभिचारादथो भयात् । मृत्योरोजीयसो वधाद्वरुणो वारयिष्यते; or *ibid.*: भूतिश्च वा अभूतिश्च रातयो ऽरातयश्च याः । क्षुधश्च सर्वास्तृष्णाश्च शरीरमनु प्राविशन्; or *ibid.*: यमराते पुरोधत्से पुरुषं परिरापिणम् । नमस्ते तस्मै कृण्मो मा वनिं व्यथयीर्मम. [5] One who does not offer, or perform, sacrifices, a wicked man, an enemy in general; (*Sáy.* on the Ṙigv.: छन्दस्यरातिशब्दः शत्रुवाची स्त्रीलिङ्गो भवति); e. g. *Ṙigv.*: त्वं नो अग्ने महोभिः पाहि विश्वस्या अरातेः (*Sáy.*: अरातेरदातुः । तत्सकाशाददानाद्वा); or *ibid.*: किं नूनमस्मान्कृणवदरातिः किमु धूर्तिरमृत मर्त्यस्य (quoted in *Íswarakṙ.*'s comm. on the *Sánkhyakár.* v. 2; *Sáy.*: अरातिः शत्रुः); or *Váj. S.*: अति निहो अति स्रिधो ऽत्यचित्तिमत्यरातिमग्ने (*Mahidh.*: न रातिर्दानं यस्य सो ऽरातिस्तमदातारमतिक्रम्य &c.); or *Ṙigv., Atharv.*: ससन्तु त्या अरातयो बोधन्तु शूर रातयः (*Sáy.*: अरातयो ऽदानशीलाः शत्रवः); or *Ṙigv.*: मा नः सोमपरिबाधो मारातयो जुहुरन्त (*Sáy.*: अरातयः शत्रवः); or *ibid.*: निरहतं दुच्छुना इन्द्रवन्ता पृथुश्रवसो वृषणावरातीः (*Sáy.*: अरातीः शत्रून्); or *ibid.*: विश्वा अग्ने ऽप दहारातीर्येभिस्तपोभिरदहो जरूथम् (*Sáy.*: अरातीः शत्रून्); or *Ṙigv., Vájas.*: दुष्टरस्तरन्नरातीर्वर्चो धा यज्ञवाहसे (*Vájas. v. l.*: °वाहसि; *Sáy.*: अरातीररातीन् । शत्रून्; *Mahidh.*: अरातीः शत्रून्); or *Vájas.*: सहस्र मे अरातीः सहस्र पृतनायतः (*Mahidh.*: अरातीः । अदानशीलाः शत्रुसेनाः). — II. m. (-तिः) [1] An enemy (*Amarak., Haláy., Hemach., Śabdaratn.*: शत्रु &c.); e. g. *Hitop.*: स्वामिन्को ऽयं नूतनो नयो तदरातिं हत्वा संतापः क्रियते; or *Bhaṫṫik.*: शरणमिव गतं तमोनिकुञ्जे विटपिनिराक्षतचन्द्ररश्म्यराती &c.; or *ibid.*: प्रौर्णुवीत्तेजसारातिमरासीच्च भयङ्करम् &c. [2] (In arithmetic sometimes used to denote) the numeral *6*, (there being six sins or temptations; cf. p. 478*b*, ll. 40. 41). Also आराति q. v. (*Viśwapr. Śabdabh.*: विघात् .... अरातिमारातिम्; *Bharatas. Dwirúpak.*: अरातिरप्यारातिः स्यात्). E. अ neg. and राति; the accent of the word is, in conformity with this E., the regular one, udátta on the first syllable. *Sáyaṅa* assumes that, in the meanings I. 4. and 5., the word either may have been formed according to the vague rules of *Páṅini* III. 3. 113. or 174., or that it may be a Bahuvr.; and he accounts for the irregularity of accent, which would arise from the latter alternative, by the many deviations of the Vaidik accent from the classical standard in compounds the first part of which is the priv. अ —: *Sáy.*: अरातयः शत्रवः .... । रा दाने । कृत्यल्युटो बहुलमिति बहुलवचनात्कर्तरि क्तिन् । यद्वा क्तिच्क्तौ च संज्ञायामिति क्तिच् । नञ्समासे ऽव्ययपूर्वपदप्रकृतिस्वरत्वम्; or, on another occasion: रा दाने । मन्त्रे वृषेषपचमनविदभूवीरा उदात्त इत्यादिना (*Páṅ.* III. 3. 96.) भावे क्तिन् । न विद्यते रातिर्येष्विति बहुव्रीहौ पूर्वपदप्रकृतिस्वरत्वम् । नञ्सुभ्यामिति (*Páṅ.* VI. 2. 172) तु सर्वे विधयश्छन्दसि विकल्प्यन्त इति न भवति । यद्वा क्तिच्क्तौ च संज्ञायामिति कर्तरि क्तिच् । नञ्समासे ऽव्ययपूर्वपदप्रकृतिस्वरत्वम्. Compare also *Mahidh.*, above l. 9. It seems unnecessary, however, to have recourse to explanations like the foregoing, since the transition of abstract meanings into concrete ones may be seen in analogous instances, e. g. in those of अभिभूति, अभिमाति, अभिशस्ति. The commentators on the *Amarak.*, in explaining the classical word (II.) supply, at "not giving", the sense of "pleasure", viz. an enemy, "because he does not afford, scil. pleasure": e. g. *Ráyam., Bhánud.*: न राति सुखम्; but, as the word has the sense of enemy also in the Vedas, the ellipsis "sacrificial offering" is more accordant with the origin of this meaning. — Sometimes Sáyaṅa seems to

ascribe to अराति the same E. as to अरण, अरि &c., when the word would imply "one who comes with hostile intent, one who attacks"; e. g. in his comm. on *Ŕigv.* VII. 83. 5.: अरातयो ऽभिगमनशीलाः शत्रवः; (cf. also s. v. अरातीवन् 2.; col. *b*, l. 16, and s. v. अरावन्, p. 477 *b*, l. 36 ff.); but the correctness of such an E. is very doubtful.

अरातिदूषण Tatpur. m. [f. n.] (-णः [-णा -णम्]) (ved.) Worsting enemies; e. g. *Atharv.*: कृत्यादूषण एवायमथो अरातिदूषणः । अथो सहस्वान् जङ्गिडः प्र ण आयूंषि तारिषत्. Compare the next. E. अराति and दूषण.

अरातिदूषि Tatpur. m. [f. n.] (-षिः [-षिः -षि]) The same as the preceding; e. g. *Atharv.*: कृत्यादूषिरयं मणिरथो अरातिदूषिः । अथो सहस्वान् जङ्गिडः प्र ण आयूंषि तारिषत्. E. अराति and दूषि.

अरातिभङ्ग Tatpur. m. (-ङ्गः) Defeat or destruction of a foe (*Wilson*). E. अराति and भङ्ग.

अरातिय् denom. par. (-यति) (ved.) The same as अरातीय् q. v.; e. g. *Atharv.*: तान्सत्यौजाः प्र दहत्वग्निर्वैश्वानरो वृषा । यो नो दुरस्याद्दिप्साच्चाथो यो नो अरातियात्. E. अराति, denom. aff. क्यच्. The classical form would be अरातीय् q. v. (cf. *Páń.* III. 1. 10.).

अरातिह Tatpur. m. f. n. (-हः -हा -हम्) Destroying enemies; e. g. *Atharv.*: स नो रक्षतु जङ्गिडो धनपालो धनेव । देवा यं चक्रुर्ब्राह्मणाः परिपाणमरातिहम्. E. अराति and ह.

अरातीय् denom. par. (-यति) [1] To wish to refrain from making offerings to the gods. See अरातीयत् 1. [2] To act or behave like an enemy; e. g. *Váj. S.*: यो अस्मभ्यमरातीयाद्यश्च नो द्वेषते जनः । निन्दाद्यो अस्मान्धिप्साच्च सर्वं तं भस्मसा कुरु (*Mahídh.*: अरातीयात् । अरातीयति । अरातिरिवाचरति ....); or *Śatapathabr.*: य उ एव यजमानायारातीयति यश्चैनं द्वेष्टि तमेवैतदेभिश्च लोकैरभिनिदधाति (*Sáy.*: अरातीयति । अरातिरिवाचरति । उपमानादाचार इति क्यच् — *Páń.* III. 1. 10. —). [3] To intend becoming an enemy; e. g. in the passage यो अस्मभ्यम् (l. 27), *Mahídh.* adds, after अरातिरिवाचरति, this optional interpretation: अरातित्वमिच्छति; compare also the next, l. 50. [The first and third meanings seem to be rather artificial, and to strain the applicability of *Páń.* III. 1. 8. whence they would apparently follow.] E. अराति, denom. aff. क्यच्; the lengthening of the final vowel of अराति is noticed by the Vájas. Prátiśákhya.

अरातीयत् m. (-यन्) [1] One who wishes to refrain from making gifts or offerings, esp. sacrificial; e. g. *Váj. S.*: विष्णोः क्रमो ऽस्यरातीयतो हन्ता (*Mahídh.*: हे तृतीय पादन्यास विष्णोः क्रमो ऽसि । अरतीयतो हन्ता । रातिर्दानम् । न रातिररातिः । दानाभावः । तमात्मन इच्छतीत्यरातीयन्). [2] One who acts or behaves like an enemy; e. g. *Ŕigv.*: जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेदः (*Sáy.*: अरातीयतः । अरातिं शत्रुमिवात्मानाचरतः शत्रोर्वेदो धनं निदहाति .... भस्मीकरोतु). [3] One who intends becoming an enemy; e. g. *Aitar. Br.*: मान्त स्थुर्नो अरातय इत्यरातीयत एव तदपहन्ति (*Sáy.*: नो ऽस्माकम् । अन्तर्मध्ये । अरातयः शत्रवः । मा स्थुः । मा तिष्ठन्तु । तत्पादपाठेन । अरातीयतः शत्रुत्वमिच्छत एव पुरुषानपहन्ति). [See the remark above, l. 36 ff.] Compare the next. E. अरातीय्, kŕit aff. शतृ.

अरातीयु m. (-युः) The same as the preceding, with the implied sense of habitualness or inveteracy; e. g. *Atharv.*: अरातीयोर्भ्रातृव्यस्य दुर्हार्दो द्विषतः शिरः । अपि वृश्चाम्योजसा. E. अरातीय्, kŕit aff. उ (*Páń.* III. 2. 170.).

अरातीवन् m. (-वा) (ved.) [1] Not making, or refraining from, gifts or offerings, especially sacrificial; or wishing to refrain from such gifts; e. g. *Ŕigv.*: यो नो अग्ने अररिवाँ अघायुररातीवा मर्चयति द्वयेन (*Sáy.*: अरातीवा स्वयमदानवान् । छन्दसि वनिप् । तदिच्छतीति मत्वर्थीयो वनिप् । शत्रुत्वमाचरन्यः शत्रुर्द्वयेन मानसवाचिकभेदेन द्विविधेन । न ददामीति मानसो मन्त्रः । निन्दावारोपेण दाननिवारणं वाचिको मन्त्रः &c.); or *ibid.*: अरातीवा चिदद्रिवो ऽनु नौ शूर मंसते भद्रा इन्द्रस्य रातयः (*Sáy.*: अरातीवा । अदानः). [2] An enemy; e. g. *Ŕigv.*: अरातीवा मा नस्तारीन्मो च नः किं चनाममदिन्द्रायेन्द्रो परि स्रव (*Sáy.*: अरातीवा । अरातित्ववान् । शत्रुः); or *ibid.*: उत वा यो नो मर्चयादनागसो ऽरातीवा मर्तः सानुको वृकः (*Sáy.*: अरातीवा । अभिमुखमागमनवान्; for this explanation, see the remark under the E. of अराति, col. *a*, l. 1 ff.). E. अराति — with the final vowel lengthened —, taddh. aff. वनिप्.

अराज्ञि Tatpur. f. (-ज्ञिः) Transgression, sin, offence (probably the same as अपराद्धि); e. g. *Váj. S.* (where it is personified as one of the deities of the Purushamedha): अराद्ध्या एदिधिषुःपतिम् (scil. नियुनक्ति). E. अ neg. and राद्धि.

अराधस् Babuvr. m. (-धाः) (ved.) One who has *no property*, one who has nothing, but esp. with the implied sense, for making sacrificial offerings with; hence, one who does not perform sacrifices; e. g. *Ŕigv.*, *Sámav.*, *Atharv.*: कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत् (*Sáy.* on the *Ŕigv*: अराधसम् । हविर्लक्षणेन राधसा धनेन रहितम् । अयष्टारमित्यर्थः; on the *Sámav.*: अराधसम् । धनेन रहितम् । अयष्टारम्); or *Ŕigv.*, *Sámav.*: पदा पणीँरराधसो (*v. l.* पणीनरा°) नि बाधस्व महाँ असि (*Sáy.* on the *Ŕigv.* and *Sámav.*: अराधसः । यष्टव्यधनरहितान्); or *ibid.*: अप श्वानमराधसं हता मखं न भृगवः (*Sáy.* on the *Ŕigv.*: अराधसम् । साधककर्मरहितम्; on the *Sámav.*: अराधसम् । अधनम् । धनरहितम्); or *Ŕigv.*: पणीन्न्यक्रमीरभि विश्वान्राजन्नराधसः (*Sáy.*: अराधसः । अदातॄन् । अयजमानान्). Compare the next. E. अ priv. and राधस्.

अराय Tatpur. m. f. (-यः -यी) (ved.) [1] One who cannot afford anything, esp. to make sacrificial offerings with; e. g. *Ŕigv.*: न पापासो मनामहे नारायासो न जल्हवः (*Yáska*: अधनाः; *Sáy.*: — scil. वयमिन्द्रं न मन्यामहे — अरायासः । अरायाः । अधना वाहविष्का वा). [2] One who impedes or obstructs the making of sacrifidial offerings, one who is inimical or malignant; e. g. *Ŕigv.*: अरायि काणे विकटे गिरिं गच्छ सदान्वे । शिरिम्बिठस्य सत्वभिस्तेभिष्ट्वा चातयामसि ॥ चत्तो इतश्चत्तामुतः सर्वा भ्रूणान्यारुषी । अराय्यं ब्रह्मणस्पते तीक्ष्णशृङ्गोदृषन्निहि (*Yáska*: [अरायि] अदायिनि; *Sáy.*: हे अरायि । अदायिनि । दानविरोधिनि .... दुर्भिक्षादिदेवते); or *Atharv.*: अधा मिथो विकेश्यो वि घ्नतां यातुधान्यो वि तृह्यन्तामराय्यः; or *ibid.*: अपाह यातुधानीरप सर्वा अराय्यः; or *ibid.*: अरायाञ्छ्रुमो रक्षांसि सर्पान्पुण्यजनान्पितॄन्; or *ibid.*: ये गन्धर्वा अप्सरसो ये चारायाः किमीदिनः । पिशाचान्सर्वा रक्षांसि तानस्मद्भूमे यावय. Compare the preceding and अराति. — The accent of the word is unsettled; in the *Ŕigv.* the *masc.* is udátta on the first; in the *Atharv.*, on

the second syllable; the fem. is udátta on the last syllable. E. अ neg. and राय, in the fem. with ङीष्. *Yáska* and *Sáy.* seem to take the masc. for a Bahuvr.

अरायक्षयण Tatpur. n. (-णम्) (ved.) The destruction of those who are malignant or inimical; e. g. *Atharv.*: (scil. अग्ने) अरायक्षयणमस्यरायचातनं मे दाः स्वाहा. Compare the next. E. अराय and क्षयण.

अरायचातन Tatpur. n. (-नम्) (ved.) The killing of those who are malignant or inimical. See the preceding and the quotation there given. E. अराय and चातन.

अराल 1. m. f. n. (-लः-ला or -ली-लम्) Crooked, curved, bowed, bent (*Amarak.*, *Haláy.*, *Hemach.*, *Viśwapr.*, *Trik.*, *Med.*, *Bhúripr.*, *Śabdarnatn.*, *Uńádik.*: वक्र or कुटिल); e. g. *Nalop.*: अरालपक्ष्मनयनां तथा मधुरभाषिणीम् (scil. दमयन्तीम्) । अथयित्वा मृगव्याधः कामस्य वशमीयिवान्; or *Raghuv.*: सा यूनि तस्मिन्नभिलाषबन्धं शशाक शालीनतया न वक्तुम् । रोमाञ्चलक्ष्येण स गात्रयष्टिं भित्त्वा निराक्रामदरालकेश्याः; or *Gańaratnamah.*: अराली or अराला भूमिः (see also under 3.).

2. m. (-लः) [1]A bent or crooked hand (*Śabdaratn.*: हस्तभेद lit. "a kind of hand" which here probably implies a crooked one). [2]An elephant in rut (*Hemach.*: समदद्विप; *Viśwapr.*, *Med.*, *Bhúripr.*: समदद्विरद; *Śabdaratn.*: मत्तहस्तिन्; *Sureśw.*: मत्तगज; *Uńádik.*: मत्तेभ). [3]The resinous exudation of the Shorea robusta (*Amarak.*, *Hemach.*, *Viśwapr.*, *Med.*, *Śabdaratn.*, *Bhúripr.*: सर्जरस; *Sureśw.*: सर्जनिर्यास). Also राल. [4]The proper name of a celebrated teacher of the Sámaveda (*Vanśabr.* of the *Sámav.*).

3. f. (-ला or -ली) [1]An unchaste woman. [2]A modest woman (*Śabdaratn.*: स्त्री तु कुलटाधृष्टयोरपि; the first meaning being derived from 1. in its moral, the second from 1. in its physical, sense). [The word being included in the *Gańa* बह्वादि, *Páń.* IV. 1. 45., the femin. is either अराला or अराली, and in the latter case udátta on the last syllable (ङीष्); in the Vedas, should it occur there, it would be अराली only, *Páń.* IV. 1. 46.]

4. f. (-ली) A proper name. [In this sense it is udátta on the first syllable — ङीन् — *Gańa* शार्ङ्गरवादि to *Páń.* IV. 1. 73., unless it means the wife of Arála, the teacher of the Sámaveda, when it is ङीष् or udátta on the last syllable.] E. The E. given by the comm. on the Amarak. is not plausible; thus, *Ráyam.* derives अराल "crooked" from अर "going" and आल "taking", i. e. "taking one who goes": ऋ गतौ । अरः । अरं गच्छन्तमालाति । अरालः; *Bhánud.*: ऋच्छति । ऋ गतौ विच् । अरमालाति । मूलविभुजादिकः (cf. *Páń.* III. 2. 5); (or) अरं लाति वा । अरालः — the drift of which E. is not intelligible to me. The meaning "resinous exudation", *Bhánud.* explains as "not giving, scil. pain": न राति दुःखम् । बहुलवचनात्, i. e. अ neg. and राल. — This description of E. is, however, surpassed by one of modern lexicographers who not only state that अराल "crooked" comes from अर "the spoke of a wheel" and "*therefore*" implies "spreading in the shape of spokes (speichenartig auseinandergehend)", but add that this E. is "*probably beyond a doubt* (wohl ohne Zweifel)". — The word in its meaning 1. (*crooked, &c.*) and those connected with it (2. 1. 2. and 3. 1. 2.) is probably the same as अरार, the final consonant of the latter having been changed to ल, i. e. the intensive of ऋ — implying here "crookedness" —, kŕit aff. अ. Compare the intens. of लुप्, सद्, चर्, जप्, जभ्, दह्, दंश्, गृ which likewise imply a deteriorative sense (*Páń.* III. 1. 24.); that of गृ changing its र् to ल् (*Káś.* on *Páń.*: निजेगिल्यते); and see the general rule of *Páń.* (III. 1. 23.), according to which the intens. of dhátus meaning "to go" *always* implies the sense of "going *crookedly*". For the change of र् to ल् compare also अलर्ति &c. s. v. ऋ.

अरालुक m. (-कः) Ratan, Calamus rotang (*Nigh. Pr.*: = वेत). E. ?

अरावन् Tatpur. m. (-वा) (ved.) One who refrains from making gifts — especially sacrificial gifts, to the gods —, one who does not perform sacrifices; impious; hence, an enemy; e. g. *Ŕigv.*, *Sámav.*: अपघ्नन्तो अराव्णः पवमानाः स्वर्दृशः । योनावृतस्य सीदत (*Sáy.* on the *Ŕigv.*: अराव्णः । अदातॄन् । अयजमानान्; on the *Sámav.*: अयजमानान्); or *ibid.*: पाहि विश्वस्माद्रक्षसो अराव्णः प्र स्म वाजेषु नो ऽव (*Sáy.*: अराव्णः । अदातुः); or *Ŕigv.*: पाहि नो अग्ने रक्षसः पाहि धूर्तेरराव्णः (*Sáy.*: अराव्णः । धनादीनामदातुः पापात्); or *Ŕigv.*, *Atharv.*: मा नो निदे च वक्तवे ऽर्यो रन्धीरराव्णे (*Sáy.*: अराव्णे । अदात्रे); or *Ŕigv.*: अस्मिन्पिशङ्गमिध्मो दधाता वेनमादिशे । यो अस्मभ्यमरावा (*Sáy.*: यः । यजमानः अस्मभ्यम् । अरावा । अदाता शत्रुरहितः); or *ibid.*: घनेव विष्वग्वि जह्यराव्णस्तपुर्जम्भ यो अस्मध्रुक् (where *Sáy.* derives the sense "enemy" from "not giving, scil. property which should be given to one", i. e. not discharging a debt; but the ellipsis, "sacrificial gift" at "not giving" seems more concordant with the Vaidik poetry: अराव्णः । अस्मभ्यं देयस्य धनस्यादातॄन् । वैरिणः); or *ibid.*: उत त्वं भुज्युमश्विना सखायो मध्ये जहुर्दुरेवासः समुद्रे । निरीं पर्षदरावा यो युवाकुः (*Sáy.*: अरावा । अरणवानभिगन्ता च); or *ibid.*: अरावा यो नो अभि दुच्छुनायते तस्मिन्तदेनो वसवो नि धेतन (*Sáy.*: अरावा । गमनवान्; where, as in the foregoing quotation, he apparently derives अरावन् from अर, taddh. aff. वत्, while taking अर for a synonym of अरण, i. e. an enemy, because "connected with attack, attacking"; but the correctness of such an E. seems very doubtful; comp. the remark s. v. अराति, p. 476*a*, l. 1 ff.). E. अ neg. and रावन्.

अराष्ट्र Tatpur. n. (-ष्ट्रम्) [[1]A country not governed by a king.] [2](ved.) The loss of kingly power, the loss of a kingdom; e. g. *Śatapathabr.*: ये वा एतस्मोद्दृचं नमिष्यन्ति राष्ट्रं ते भविष्यन्ति राजानो भविष्यन्त्यभिषेचनीया अथ य एतस्मोद्दृचं न गमिष्यन्त्यराष्ट्रं ते भविष्यन्त्यराजानो भविष्यन्ति राजन्या विशो ऽनभिषेचनीयाः. E. अ neg. and राष्ट्र.

अरि 1. m. f. (-रिः-री [ved. gen. sing. and nom. acc. plur., *masc.*: अर्यः. For अरे see s. v. अरे]) [1](ved.) One who goes or moves, going, moving; e. g. *Ŕigv.*: सं मा कमर्यो अगृभीतशोचिषं रुशत्पिप्पलं मरुतो वि धूनुथ (*Sáy.*: हे मरुतो ऽर्यो गन्तारः). [2](ved.) The wind; e. g. *Ŕigv.*: अधुक्षत्पिप्युषीमिषमूर्जं सप्तपदीमरिः । सूर्यस्य सप्त रश्मिभिः (*Sáy.*: अरिः । अरणशीलो वायुः). [3](ved.) One who performs an act, with the implied sense of a *religious* act; a sacrificer, a worshipper;

e. g. *Rigv.*, *Atharv.*: स्तुतिस्तुत ओकसे बृहद्बृहत एदरिः (*Sáy.*: इयर्ति । गच्छत्यनुष्ठेयं कर्म । प्राप्नोतीत्यरिर्यजमानः); or *Rigv.*: भूरि चिदर्यः सुदास्तरायेषा मदन्त इषयेम देवाः (*Sáy.*: अर्यः । स्तोतारः । वयम् .... इषयेम; he adds, however, this optional interpretation: — यद्वा । अर्य इति षष्ठ्या (?) रूपम् । ईश्वराद्दाताद्देरपि &c. — see 5.); or *ibid.*: तत्सु नो विश्वे अर्य आ सदा गृणन्ति कारवः (*Sáy.*: अर्यः । स्तुतीनामीरयितारः); or *Rigv.*, *Sámav.*: पुरु त्वा दाश्वान्वोचेऽरिरग्ने तव स्विदा (*Sáy.* on the *Rigv.*: हे अग्ने । तव स्वित् । तवैव । आ । आभिमुख्येन । अरिः । अर्ता । हविरादिप्रापणेन सेवकोऽहम्; but *Yáska*, in referring here अरिः to Agni, renders the former "lord" — see 5. —; and *Sáy.* adheres to the same interpretation in his comm. on the *Sámav.*: यस्मात्त्वमरिः । ईश्वरः सर्वस्वविषाम् &c.; *Yáska*: .... अरिः । अमित्रः । ऋच्छतेः । ईश्वरोऽप्यरिरेतस्मादेव); or *Rigv.*: वि तर्तूर्यन्ते मघवन्विपश्चितोऽर्यो विपो जनानाम् (*Sáy.*: हे .... इन्द्र । विपश्चितः । विद्वांसः । त्वदीयाः स्तोतारोऽर्योऽभिगन्तारः). See also अरी. [This meaning is connected with meaning 1., dhátus in the sense of "going" implying that of "acting".] ⁴(ved.) One who comes towards, reaches, obtains; e. g. *Rigv.*: अस्माकासो ये नृतमासो अर्य इन्द्र सूरयो दधिरे पुरो नः (*Sáy.*: हे इन्द्र त्वामर्यः । अरयः । प्रापयितार इत्यर्थः); or *ibid.*, *Sámav.*, *Vájas.*: एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम् । सिषासन्तो वनामहे (*Sáy.*: एना । एनेन । अनेन सोमेन मानुषाणां मनुष्याणाम् । विश्वा विश्वानि । द्युम्नानि । धनानि । अर्यः । अभिगच्छन्तः । सिषासन्तः । संभोक्तुमिच्छन्तस्त । वयं वनामहे । संभजामहे; *Mahidh.*'s comm. on this verse is different; see s. v. अर्य); or, in explaining the verse: मरुत्वन्तं वृषभं वावृधानमकवारिं .... हुवेम, *Mahidh.* says that अकवारि may also mean: अकुत्सितमियर्ति । ऐश्वर्यं प्राप्नोति. ⁵(ved.) A lord, a master; compare अर्य; e.g. *Rigv.*: स न एनीं वसवानो रयिं दाः प्रार्यः स्तुषे तुविमघस्य दानम् (*Sáy.*: अहं च । अर्यः । ईश्वरस्य । तुविमघस्य प्रभूतधनस्य च । दानं प्रस्तुषे । स्तौमि); or *ibid.*: विश्वो ह्यन्यो अरिराजगाम ममेदह श्वशुरो ना जगाम (*Sáy.*: अरिः । अर्यः । ईश्वरः); comp. also ll. 5, 15, 53, and अरिधायस्. [This meaning may be derived either from meaning 4.: "obtaining", or from the affinity of अरि with अर्य.] ⁶One who comes with hostile intent, one who attacks; hence, an enemy, in general; e. g. *Rigv.*: उत सखास्यरात्या अरिर्हि ष उताव्यस्या अराव्णा वृको हि षः (*Sáy.*: उत । अपि च । सोमः सखा अरात्याः । स्तोयस्य शत्रोः समीपम् । अरिः । अभिगन्ता इत्यर्थः); or (joined with अराति q. v. — when the latter designates the impious man or the impeder of religious rites, and अरि the man engaged in aggressive acts; e. g.) *Rigv.*, *Sámav.*: वि षु विश्वा अरातयोऽर्यो नशन्त नो धियः (*Sáy.*: अरातयः । अदातारः । अर्यः । अभिगन्त्यः । नः । अस्माकम् । शत्रुभूता प्रजाः); or *ibid.*: वि च नशन्न इषो अरातयोऽर्यो नशन्त सनिषन्त नो धियः (*Sáy.* on the *Rigv.*: अरातयः । अदातारः । .... अर्यः । अरयः; but in the *Sámav.* this line reads: वि चिदश्नाना इषयो अरातयोऽर्यो नः सन्तु सनिषन्तु नो धियः, when *Sáyaṇa* renders अर्यः "masters": ये ऽरातयः शत्रवः । तान्विनाशयन्तः । अर्यः । स्वामिनः । नः । अस्माकम् । सन्तु &c.); or *Rigv.*: तरन्तो अर्यो अरातीर्वन्वन्तो अर्यो अरातीः (*Sáy.*: अर्यो ऽरातीः । अभिगन्त्रीररातीः); or *ibid.*: (पूषन्नुप द्रव) अघा अर्यो अरातयः (*Sáy.*: अघाः । आहन्त्रीः । अर्यः । अरीरभिगन्त्रीः । अरातयः । शत्रुभूताः प्रजाः । उपद्रव); or *ibid.*: इन्द्राग्नी तपन्ति माघा अर्यो अरातयः (*Sáy.*: अघाः । आहन्त्र्यः । अर्यः । अभिगन्त्र्यः । अरातयः । शत्रुसेनाः); or (joined with अदाशुस् which has a similar sense as अराति, e. g.) *Rigv.*: आ पवमान नो भरार्यो अदाशुषो गयम् (*Sáy.*: अर्यः । अरेः । अदाशुषः । अप्रयच्छतः); or *enemy*, in general; e. g. *Rigv.*: उत न सुभगाँ अरिर्वोचेयुर्दस्म कृष्टयः (*Sáy.*: अरिः । शत्रवः i. e. enemy, collectively); or *ibid.*: अध त्वा नो मघवतो वद्रियासस्त्रातारो भूत पृतनास्वर्यः (*Sáy.*: अर्यः । अरेः । शत्रोः); or *ibid.*: तिरो अर्यो हवनानि श्रुतं नः (*Sáy.*: अर्यः । अरेः); or *ibid.*: उत न एषु नृषु श्रवो धुः प्र राये यन्तु शर्धन्तो अर्यः (*Sáy.*: अर्यः । अरयः); or *ibid.*: वीर्यं य इन्द्राभि भूमार्यसस्थौ रयिः शवसा पृत्सु जनान् (*Sáy.*: अर्यः । अरीन् । शत्रून्); or *ibid.*: येन संसाम पृतनासु शर्धतस्तरन्तो अर्य आदिशः (*Sáy.*: अर्यः । अरीन् । शत्रून्). — The latter sense *(enemy)* is that which the word has in classical Sanskrit, where it is of frequent occurrence (*Amarak.*, *Haláy.*, *Hemach.*, *Śabdaratn.*, *Jaṭádh.*, *Uṅádik.*: शत्रु); e. g. *Manu*: अनन्तरमरिं विद्यादरिसेविनमेव च । अरेरनन्तरं मित्रमुदासीनं तयोः परम्; or *Yájnav.*: अरिर्मित्रमुदासीनो ऽनन्तरस्तत्परः परः; or *Mahábh. Śántip.*: अरेर्हि दुर्हृदाद्देयं भयपृष्ठाद्विवोरगात्; or *Bhágav.-Pur.*: अरयोऽपि हि संधेयाः सति कार्यार्थगौरवे । अहिमूषिकवद्देवा अर्थस्य पदवीं गतैः; or *Suśruta Kalpasth.*: राज्ञो ऽरिदिष्टे विषवस्तृणाम्बुमार्गान्नधूमश्वसनान्विषेण । संदूषयन्त्येभिरतिप्रदुष्टान्विज्ञाय लिङ्गैरभिशोधयेच्च; or *Bhaṭṭik.*: स भस्मसाच्चकारारीनिन्द्रुदाव च क्षतानवत्; or *Raghuv.*: नमयति स्म स केवलमुन्नतं वनमुचे नमुचेररये शिरः; or *Mághak.*: दारी दरद्रिद्रोऽरिदाद्दारो ऽद्रिदूरदः । दूरादरौद्रो ऽददद्द्रोदोद्दारादरी; or. *Nalod.*: वेमवलापासितया वेद्या भैमी युता सलापासितया । नृप सकलापासितया इत्वारीन्बान्धवाञ्किलापासि तया; or *Daśar.*: वस्तुस्वभावदेवादिकृताः सुः कपटास्त्रयः; or *Sáhityad.*: रौद्रः क्रोधस्थायिभावो रक्तो रुद्राधिदैवतः । आलम्बनमरिस्तत्र तच्चेष्टोद्दीपनं मतम्. — In this sense अरि occurs often also at the end of compounds; e. g. in Tatpur., such as दैत्यारि, मुरारि, शम्बरारि, पुलोमारि, भीष्मारि, कामारि, हिमारि, शक्रारि, सुरारि, &c., or in Bahuvr., such as जितारि, दमितारि, &c. ⁷(In arithmetic it is sometimes used to denote) the numeral *6*, (there being six enemies, i. e. six sins or temptations; viz. काम, क्रोध, लोभ, मोह, मद, and मात्सर्य qq. vv.). ⁸The name of a plant, Mimosa pudica (*Rájanigh.*: संदाणिका, दाली, खदिरपत्रिका; also अरिखदिर), its properties being thus described by the *Rájan.*: अरिः कषायकटुका तिक्ता रक्तार्तिपित्तनुत् i. e. "it is astringent, hot, bitter, and cures plethora". ⁹(In astrology.) The technical name of one of the conditions produced by the rising of a sign of the zodiac, viz. the sixth condition, or that of enmity or strife; also called द्वेषिन्, वैरिन्, शत्रु, रिपु, क्षत; scil. भाव (*Muhúrtachint.*, *Játakálankára*); e.g. *Raghunand. Jyotist.*: मकरः करिकुलरिपुणा कन्या मेषेण सह प्रमत्तुलया । कर्किघटौ वृषधनुषी वृश्चिकमिथुने चारिविधौ. [Some modern Dictionaries lend to अरि also the sense "wheel", — gratuitously; see, for this sense अरित्र.] — *Patanjali's* *Mahábháshya*, in its introductory observations, illustrates the evil effects arising from incorrect language, by a legend according to which the Asuras,

in once exclaiming हेऽलयः, instead of हे ऽरयः, and, thus committing a grammatical fault and a barbarism, were defeated by the gods: तेऽसुराः हेऽलयो हेऽलय इति कुर्वन्तः पराबभूवुः । तस्माद्ब्राह्मणेन न म्लेच्छितवै नापभाषितवै &c. — The corresponding words of the *Śatap.* — III. 2. 1. 23. — differ from those quoted by *Patanjali*; they run: तेऽसुरा आत्तवचसो हेऽलवो हेऽलव इति वदन्तः पराबभूवुः.

2. f (-री [nom. plur. -र्यः]) (ved.) People; but probably more accurately: pious people (when अरी would refer to 1. 3.); e. g. *Vâj. S.*: प्रागपागुदगधराक्सर्वतस्त्वा दिश आधावन्तु । अम्ब निष्पर समरीर्विदाम् (*Mahîdh.*: अरीः । अर्यः । प्रजाः । संविदाम् । संविदताम् । प्रजा वा अरीरिति श्रुतिः — *Śatap.* — । अस्माकं सोमसमागमं नानादिग्भ्योसिनो जना आगच्छन्त्वित्यर्थः). — E. ऋ, uń. aff. इ (*Ujjwalad., Sâyańa, Bhaṭṭojid.*); the regular accent of the word being, consistently with this E., the udâtta on the ultimate; in the *Atharv.*, however, the word occurs also with the udâtta on the first syllable. — The *Uńâdik.* states that, in the sense of "enemy", अरि may be used in the *three* genders (अरिः शत्रौ भवेत्त्रिषु); but this information seems suspicious, though the *Vaidik* form अर्यः, in its connection with अरातयः or अरातीः, &c., belongs to the femin. of अरि. — The E. named and acknowledged by the best authorities — Sâyańa included — is not only consistent with analogy — comp. e. g. अभ्रमिन्, अमव, अरव I. 1. 4. and the words mentioned there —, but supported by the combination of अरि with अराति, which would become meaningless, if अरि were अ-रि "not giving" and thus identical in its original *sense* with अ-राति. It must be considered, therefore, as a slip of Sâyańa's, when, e. g. in his comm. on *Ŕigv.*: कृणोषि यच्छवसा भूरि पश्वो वयो वृकायारये जसुरये he paraphrases: वृकायादात्रे असुरय उपक्षपयित्रे &c. — His explanation: अर्यः । स्तुतीनामीरयितारः — see above p. 478 *a*, l. 7 — would seem to connect अरि, in the sense of स्तोतृ, with ईर् (comp. also his gloss on अरिष्टुत); but, as his gloss ईरयति &c., p. 478 *a*, l. 2, is more explicit, it is fairer not to impart to the former words the value of an etymological account.

अरिकर्षण Tatpur. m. [f. n.] (-णः [-णी-णम्]) Worrying foes; e. g. *Mahâbh. Nalop.*: (Damayantî speaking) न मामर्हसि मामार्य वदतीमरिकर्षण. E. अरि and कर्षण.

अरिक्थभाज् Tatpur. m. f. n. (-क्-क्-क्) Not entitled to a share of the inheritance, a non-heir; e. g. a quotation by the *Mitâksharâ* on *Yâjnav.*: यच्चार्धं द्रव्यमुत्पन्नं तवानधिकृतानां च ये । अरिक्थभाजस्ते सर्वे ग्रासाच्छादनभाजनाः. E. अ neg. and रिक्थभाज्.

अरिक्थीय Tatpur. m. [f. n.] (-यः [-या-यम्]) Not entitled to inheritance; e. g. *Manu*: या नियुक्तान्यतः पुत्रं देवराद्वाप्यवाप्नुयात् । तं कामजमरिक्थीयं वृथोत्पन्नं प्रचक्षते. E. अ neg. and रिक्थीय; with the udâtta on the ultimate (cf. *Pâń.* VI. 2. 155.).

अरिक्षिप Tatpur. m. (-पः) A proper name: a son of Swaphalka (son of Vŕishńi) by Gândinî (*Langlois'* Transl. of the Harivanśa). This name is also read *Avikshipa* and *Girikshipa*. E. अरि and क्षिप.

अरिखदिर Karmadh. m. (-रः) The name of a plant; the same as अरि 1. 8. (*Râjanigh.*). E. अरि and खदिर.

अरिगूर्त Tatpur. m. [f. n.] (-र्तः [-र्ता-र्तम्]) (ved.) Determined upon, or ready for, (the destruction of) foes; e. g. *Ŕigv.*: .... गृणीषे ऽर्चि .... । असश्चता नो वरुणः सुकीर्तिरिषश्च पर्षदरिगूर्तः सूरिः (where *Sâyańa* admits also another interpretation, viz. "praised (even) amongst the impious": अरिगूर्तः । अरिभ्योदातृभ्यः सदा शब्दितः । अरीणां हननायोद्युक्तो वा). Compare s. v. अरिष्टुत. E. अरि and गूर्त.

अरिघ्न Tatpur. m. (-घ्नः) A slayer of enemies; e. g. *Râmây. Sundarak.* (older recens.): अरिघ्नं सिंहसंकाशं क्षिप्रं द्रक्ष्यसि राघवम्. E. अरि and घ्न.

अरिचिन्तन Tatpur. n. (-नम्) A design formed in regard to an enemy; administration of foreign affairs (as peace, war, march of an army, &c.; see आवाप); *Hemach.*: तन्त्रं स्वराष्ट्रचिन्ता स्यादावापस्त्वरिचिन्तनम् (*Vallabhag.*: अरिचिन्तनामीकम् । आवापः संध्यादिषाड्गुण्येन परमण्डलचिन्ता). E. अरि and चिन्तन.

अरिचिन्ता Tatpur. f. (-न्ता) The same as the preceding. Compare l. 14. E. अरि and चिन्ता.

अरिणीविष्कर (?) Tatpur. m. (-रः) A cock (perhaps, a wild cock; (*Hemach. Śesha*, where, in the printed ed., the words अरिणी and विष्कर are probably to be read as a compound). E. If the whole word, or either of its parts, be correct, अरिणी and विष्कर; but the proper reading is perhaps अरण्यविष्किर.

अरिता f. (-ता) Enmity, hostility; e. g. *Nalod.*: व्याकुलयेऽवारितया विधेर्मेतिरनेन शिलय ऽवारि तया (*Ţîkâ*: विधेर्वैरस्य । अरितया शत्रुत्वेन). E. अरि, taddh. aff. तल्.

अरितृ m. (-ता) (ved.) The helmsman of a vessel, a pilot; e. g. *Ŕigv.*: कनिक्रदज्जनुषं प्रब्रुवाण इयर्ति वाचमरितेव नावम् (*Sây.*: अरिता .... कर्णधारः); or *ibid.*: हरिः सृजानः पथ्यामृतस्येयर्ति वाचमरितेव नावम् (*Sây.*: अरितेव । जनांस्तीरं प्रापयन्नाविको यथा नावं प्रेरयति). E. ऋ, kŕit aff. तृच्, and इट्.

अरित्र I. 1. m. f. n. (-त्रः-त्रा-त्रम्) (ved.) Causing to proceed, driving, propelling; e. g. *Ŕigv.*, *Vâjas.*: अस्माजरासो दमामरित्रा अर्चद्धूमासो अग्नयः पावकाः (*Sây.*: दमाम् । दमनीयानां रक्षःप्रभृतीनाम् .... । अरित्राः । तारकाः; *Mahîdh.* has two interpretations, the one similar to that of Sâyańa; the other as under II. 2. 1.; p. 480 *a*, l. 11 ff.).

2. n. (-त्रम्) Literally, an instrument for proceeding; hence [1] (ved.) An oar in general; e. g. *Ŕigv.*: रथाय नावमुत नो गृहाय नित्यारित्रां पद्वतीं रास्यग्ने (*Sây.*: नावम् .... नित्यारित्राम् । नियतसिंधूपोदकाकर्षणकाष्ठसाधनोपेताम्); or *ibid.*: यदश्विना ऊहथुर्भुज्युमस्तं शतारित्रां नावमातस्थिवांसम् (*Sây.*: शतारित्राम् । बह्वरित्राम् । यैः काष्ठैः पार्श्वतो बद्धैर्जलालोडने सति नौः शीघ्रं गच्छति तान्यरित्राणि); or *Vâj. S.*: सुत्रामाणमदितेयमास्तवतीमनागसम् । शतारित्रां स्वस्तये (*Mahîdh.*: शतारित्राम् । बहुकेनुपाताम् (which is a preferable reading to the printed केन्दुपाताम् 21. 7.) स्वस्त्यवनःखामभिरित्यर्थः). [2] A rudder (*Amarak.*, *Śabdaratn.*, *Uńâdik.*: = केनिपातकः; *Bhânud.*, *Râmâśr.*, &c.: द्वे नौपृष्ठस्थचालनकाष्ठस्य; *Halây.*: अरित्रं कोटिपात्रम्; *Hem.*: = केनिपातः or कोटिपात्रम्; *Harâv.*: = तरिरथः). [3] (ved.) A ship, a vessel; e. g. *Ŕigv.*: अरित्रं वां दिवस्पृथु तीर्थे सिन्धूनां रथः (*Sây.*: हे अश्विनौ वां .... अरित्रं गमनसाधनं नौरूपं सिन्धूनां समुद्राणां तीर्थे ऽवतरणप्रदेशे विद्यत इति शेषः । रथस्य भूमौ

मनुं चिक्यते). ⁴ The wheel of a cart; e. g. *Ŕigv.*: प्राता रथो नवो योजि सस्निश्चतुर्युगस्त्रिकशः सप्तरश्मिः । दशारित्रः &c. *Sáy.*: दशारित्रः । दशचक्रः — which is probably to be substituted for दशचक्रः in *Müller*'s ed. II. 18. 1. —; for another interpretation see II. 19 ff.). ⁵ A Soma-vessel (see II. 2. 1.). E. ऋ, kŕit aff. इत्र (*Páńini*, *Vopadeva*). The regular accent of the word is the udátta on the second syllable; in the ed. of the Atharvav. the word occurs also with the udátta on the first syllable.

II. Tatpur. 1. m. f. n. (-त्रः-त्रा-त्रम्) (ved.) Protecting from enemies; e. g. *Mahidh.*, in the verse अस्मान्नरातौ दमाम॰, has, besides the gloss above adverted to (p. 479 *b*, l. 38), also the following: दमां गृहाणामरित्राः । रक्षकाः । नावामिव केनिपाताः । अरिभ्यस्त्रायन्ते ऽरित्राः — where, according to this comm., there would be an equivocation between अरित्र in the sense stated, and अरित्र "*oar*".

2. m. (-त्रः) ¹ A sacrificial vessel, one especially for taking the Soma-juice with; e. g. in his comm. on the *Ŕigv.*-verse प्राता &c., see above, II. 1. 2, *Sáyańa* says that रथः may be also rendered यज्ञः, when दशारित्राः would mean "having ten Graha-vessels": अरिभ्यः पापिभ्यस्त्रायन्त इत्यरित्रा ग्रहाः । दशसंख्याका ग्रहा यस्य स तादृशः । यमसामर्थ्याभिप्रायं वा; for his other interpretation, which is more plausible, see above I. 3); or *Śatapathabr.*: नौर्ह वा एष स्वर्ग्या । यद्वहिष्पवमानं तस्या ऋत्विज स्फ्यावारित्राश्च स्वर्गस्य लोकस्य संपारणाः (where अरित्राः conveys an allusion to अरित्र "oar" as above, see I. 14 ff.). ² The proper name of a personage and of the place where he lived (Gańa to *Páń.* IV. 2. 116.; *Gańaratnam.*: अरित्रस्य निवासो ऽप्यरित्रः). See आरित्रिक. E. अरि and त्र. In meaning 2. 1. the word may perhaps belong to I., a sacrificial vessel allowing, as it were, the sacrifice "to proceed".

अरित्रगाध Tatpur. m. f. n. (-धः-धा-धम्) Oar-deep, as deep as an oar goes, shallow; e. g. *Káśiká*, &c. (on *Páń.* VI. 2. 4.): अरित्रगाधमुदकम्. (The accent of the word is the udátta on the second syllable; see s. v. गाध). E. अरित्र and गाध.

अरित्रपरण [m.] f. [n.] (-[णः]-णी-[णम्]) (ved.) Crossing by means of oars (as a ship); e. g. *Ŕigv.*: मन्द्रा कृणुध्वं धिय आ तनुध्वं नावमरित्रपरणीं कृणुध्वम् (*Sáy.*: अरित्रपरणीं कर्षणादिरूपेणारित्रैश्च पारयितव्याम् । नावं चयनाख्याम् । कृणुध्वम् । कुरुध्वम्). E. अरित्र and परण.

अरिदान्त Tatpur. m. (-न्तः) The proper name of a prince belonging to the family of the Vŕishńi-Andhaka; *Hariv.*: .... अरिदान्ते बृहद्दुर्गे श्वफल्के सत्यके पृथौ । वृष्ण्यन्धकेषु चान्येषु मुख्येषु मधुसूदनः । मुख्यमासज्य तं भारं ययौ द्वारवतीं प्रति; (*Langlois* has, instead of *Aridánta*, the reading *Atiddánta*, which, he thinks, is the same as *Abhiddánta*. See s. v. अभिदान्त). E. अरि and दान्त.

अरिधायस् Bahuvr. m. f. n. (-याः-याः-यः) (ved.) That which can be possessed by lords (only), that which is costly either from its quality or from its quantity; very valuable or very numerous; e. g. *Ŕigv.*: पूर्वमनु प्रयतिमा ददे वस्त्रीन्युक्ताँ अष्टावरिधायसो गाः (*Sáy.*: अरिधायसः । अरिभिरीश्वरैर्धारणीया बहुमूल्या असंख्याताः). E. अरि and धायस्.

अरिन् n. (-रि) A wheel; (*Hemach.*: अरि चक्रम्; *Vallabhagańi*: अरि । चक्रनामानः । क्लीबलिङ्गः । अरिणी । अरीणि इत्यादि; which gloss shows, beyond a doubt, that the base of the word is अरिन्, not अरि; *Hemach.*'s own gloss must be read, therefore: अराः समस्त्रियामरि, not ॰ प्ररि: — the correctness of the latter word having been justly doubted by the European editors of the first portion of Hemach.; the reading of the Calc. ed. of the *Trikáńd.*: .... चक्रं त्वरिः स्मृतम्, is corrected in the Bombay ed. which has: चक्रं त्वरि स्मृतम्). ² A discus (as one of the attributes of Vishńu); e. g. *Bháskara*'s *Lílávatí*: पाशाङ्कुशाहि॰; see s. v. अन्योन्यहताकलित. E. अर, taddh. aff. इनि.

अरिनन्दन Tatpur. m. f. n. (-नः-ना-नम्) Gratifying an enemy; e. g. *Hitopad.*: निवृत्ताहं निरानन्दं निर्वीर्यमरिनन्दनम् । मास्म सीमन्तिनी काचिज्जनयेत्पुत्रमीदृशम्. E. अरि and नन्दन.

अरिनिपात Tatpur. m. (-तः) An invasion made by enemies, an inroad; e. g. *Hitopad.*: कर्मणामारम्भोपायः पुरुषद्रव्यसंपद्देशकालविभागो ऽरिनिपातप्रतीकारः कार्यसिद्धिश्चेति पञ्चाङ्गो मन्त्रः (thus ed. *Wilkins*; the readings of the other edd. are less good; edd. *Seramp.*, *Calc.* and *Bombay*: पुरुषते द्रव्य॰ ॰भागो ऽरिनिपातः प्रती॰; *Lassen* and *Schlegel*: पुरुषद्रव्य॰ ॰भागो विनिपातप्रतीकारः; ed. *Johnson*: पुरुष॰ ॰भागो निपातप्रतीकारः). E. अरि and निपात.

अरिनुत Tatpur. m. f. n. (-तः-ता-तम्) Praised (even) by enemies; e. g. *Bhaťťik.*: निरगमदभयः पुरुषरिपुपुरात्नरपतिचरणौ नवितुमरिनुतौ (scil. विभीषणः; *Jayam.*: नरपतिचरणौ । रामस्य पादौ । अरिभिरपि नुतौ शूरत्वात्). Comp. अरिष्टुत. E. अरि and नुत.

अरिन्दम Tatpur. m. (-मः) ¹ A subduer of enemies, a vanquisher of foes; an epithet frequently applied, in poetry, especially to renowned kings; e. g. *Rámáy. Bálak.*: (रामः) महोरस्को महेष्वासो गूढजत्रुररिन्दमः; or *ibid.*: एवमुक्त्वा धनुर्मध्ये बद्ध्वा मुष्टिमरिन्दमः (scil. Ráma) &c.; or *Mahábh. Ádip.* (Duryodhana addressing Karńa): दुर्हृदां कुरु सर्वेषां मूर्ध्नि पादमरिन्दम; or *ibid. Vanap.* (Vaiśampáyana addressing Janamejaya): विजज्ञुरिन्द्रप्रतिमाः कंचित्कालमरिन्दम; or *ibid. Udyogap.*: रामश्च मम तेजस्वी दिव्यास्त्रविदरिन्दमः. ² The proper name of a personage named in the Aitareya Bráhmańa amongst several others who received and propagated the knowledge of the ceremony of the सोमभक्ष (q. v.), described in the seventh Pentad of this Bráhmańa. *Arindama* was taught this ceremony by *Sanaśruta*, and himself taught it to *Kratuwid*; *Aitareyabr.*: एतमु हैव प्रोवाच तुरः कावषेयो जनमेजयाय पारिक्षिताय .... एतमु हैव प्रोवाचापि सनश्रुतायारिन्दमाय क्रतुविदे जानकये .... (*Sáy.*: एवं पूर्वोक्तमेव भक्षं कवषस्य पुत्रस्तुरनामको महर्षिः परिक्षित्पुत्राय जनमेजयसंज्ञाय प्रोवाच । अयमेकः संप्रदायः । .... तमेतमेव भक्षमपिनामको महर्षिः सनश्रुताय प्रोवाच । सनश्रुतस्त्वारिन्दमाय प्रोवाच । अरिन्दमश्च क्रतुविदे प्रोवाच । क्रतुविच्च जानकये प्रोवाच । अयं तृतीयः संप्रदायः. These words do not yield, therefore, the inference which has been drawn from them, that Arindama was the *father* of Sanaśruta). ³ The name of a Muni (fabled about) in the *Kathásaritságara*: तवारिन्दमनामानं स (scil. पाण्डुः) मुनिं मृगरूपकः । अधाम मृगरूपेण सभार्यं सुरतस्थितम्. ⁴ A name

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